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What Does Spiritualism Mean? -- Who Are These Spiritualists?

What Is Spiritualism Doing for Humanity? What More Can It Do than Push Forward the Truth of Immortality?

These Are Some of the Questions that Are Discussed from Week to Week in This Paper. Are You at all Interested in Them? If Not, Why Not?

The Phenomena are all right, but the soul of man hungers for more light, seeks the Philosophy of the Phenomena, reads the truth from the occult side. These broad fields are searched by our scientific corps of writers every week, and if you wish to keep pace with the most advanced thought, you must read and study.

A SPIRIT MESSAGE.

Received by L. M. Cobb, Norwich, Ct.

Who are the honored dead whose graves are strewn with flowers to-day? It is they who have died for their country, who have been instrumental in freeing the slaves of the South and who compelled the states which wanted (in the sixties) to withdraw from the Union, to remain in the Union; these are the honored dead of to-day, at any rate that is the answer which you would receive should you ask that question.

Those who have fought upon the bloody battle field. This day has been set aside in memory of them.

But I have not come to-day to tell of the glories of the bloody wars, either of ancient or modern times, but instead have come to tell of a mightier war, which has been in progress for over 55 years, and which is still raging in your very midst; although you may not know it, it is true just the same.

But what of this war, you might question me, and I would answer you, that it is the bloodless war between Spiritualism and the creed-bound non-thinking people of the world.

For ages it has been taught by the so-called holy church of God, that man was not made to think, that he was to be held down by fear of his master God, and that he must only accept that which the paid thinkers or clergy might tell him was right for him to do.

They told him how he must act in order to please God and in which way to serve him, and in which way not anger him and what would be their reward for pleasing him; a life of happiness in the presence of God himself, would be their portion if they were so fortunate.

If they did not find favor with this God, they would suffer the torments of hell forever.

But this condition is doomed not to last, for the mighty hosts of the living, (not the dead) who inhabit a world which lies beyond the change which is called death, assembled and said that men and women were not made to be slaves to any denomination or church, but that they should be free to think and act as they thought was best, and not to be compelled in order to gain happiness hereafter, to believe this or that creed of any church.

And so war was declared by the grand army of freed spirits against ignorance, superstition and the dogmas of the past.

The first shot which was fired in this mighty bloodless war was when in the Fox sisters' home, the tiny knock was given, and when messages came saying we live and there is no such thing as death to the soul of man.

Then it was when the masses of the people heard these things, that they became frightened for fear of the safety of their creed and church.

In order to save themselves and their creeds from ruin, united in a desperate battle to do away with the enemy, when its ranks were thin, for they saw not the mighty army which stood ready to reinforce the thin column of Spiritualists, who dared to proclaim that that God was not an angry being, but that he was loving and meted out only justice to his children as were their just dues, that he sent none to hell because they differed in thoughts or in customs.

That the infinite spark of his being existed in all and through all.

And so it was brought about, friends, by the aid of these mighty unseen forces that the attacks of the ignorant and superstitious people had no effect in their attempt to crush out the band of Spiritualists, for they withstood their attacks and slowly but surely advanced.

Year by year their thin ranks have swelled until to-day they stand not a few in numbers but a mighty army, determined with the aid of the spiritual world to battle and finally conquer ignorance and superstition, wherever it is found in the world on which you now live.

Its mighty power can be felt all over the world to-day.

Many preachers of the churches are being impressed with its mighty silent influence; although they may not dare to acknowledge it, still it is true.

It is all right to call it the work of the Devil so long as your home circle is unbroken, but when that change (called death) comes into your home, when you are not permitted to see some one's dear face or to hear their voice, then it is, when the bleeding heart is longing for that comfort, which no other religion gives, that they enter the ranks of the Spiritualists, for they know that the dear ones have only laid aside the earthly garment for one more beautiful, that they still live, and if they will only come where conditions are right they receive words of comfort from the land of spirit.

Friends, the warfare is still raging, but the soldiers (Spiritualists) with a courage that never falters, are bravely enduring the missiles hurled by the enemy.

Scatter flowers that will not fade (noble deeds for the uplifting of humanity), in memory of those noble pioneers who gave their life work for the advancement of that religion which will remove the fetters of creed-bound and down-trodden humanity.

"Then let each soul with all its powers,
Forever seek to be
As perfect in itself as flowers,
Type of Divinity."

Received by L. M. COBB.
Norwich, Ct.

The charities that soothe and heal and bless are scattered at the feet of man like flowers.—Wordsworth.

Pleasure soon exhausts us and itself also; but endeavor never does.—Richter.

The bigot for the most part clings to opinions adopted without investigation, and defended without argument; while he is intolerant of the opinions of others.—Buck.

What's gone and past help should be past grief.—Shakspeare.

A High Standard of Social, Moral and Intellectual Culture Is Demanded.

WE INVITE THE SPECIAL ATTENTION OF OUR READERS TO THE FOLLOWING ARTICLE BY GEORGE B. FERRIS, A PROMINENT SPIRITUALIST OF GRAND RAPIDS, MICH. THE EDITORIAL FROM THE NEW YORK WORLD SPEAKS IMPRESSIVELY IN FAVOR OF MUNICIPAL PURITY—PURITY IN THE ADMINISTRATION OF CITY GOVERNMENTS. THE COMMENTS OF MR. FERRIS ALSO SPEAK VOLUMES IN FAVOR OF PURITY IN CONNECTION WITH THE GRANDEST TRUTH EVER PRESENTED TO MORTALS—SPIRITUALISM. IF MUNICIPAL PURITY IS NECESSARY, IS NOT SPIRITUAL PURITY IN OUR RANKS, DOUBLY SO?

As set forth in an editorial in the New York World, some years ago Mr. S. S. McClure was selling light literature to newspapers on the syndicate plan. Finding himself in the way of securing regular supplies of interesting reading matter he started a magazine. For some time he conducted it on the usual magazine basis of entertainment and sugar-coated information and won success on that line.

Then Mr. McClure was struck with an idea. Perhaps it would be more accurate to say that the idea gradually took possession of him. It was the conception of continuous public service by the unbiased investigation and description of dangerous tendencies in American life. Of course every magazine from time to time had published able articles dealing with some phase of wrong and suggesting some needed reform. What Mr. McClure did was to make this work systematic and persistent, to describe realities with absolute frankness, to avoid preaching and to let the facts produce their own impression upon the public conscience.

The labor troubles of 1902 gave the first opportunity. The facts about the anthracite strike were laid bare in a series of articles, and these were followed by others describing such things as the career of Sam Parks in New York, the conspiracy of capital and labor in Chicago, the Labor Trust in San Francisco and the anarchy in Colorado.

In the autumn of the same year Mr. Lincoln Steffens struck the lead that has produced his blistering book, "The Shame of the Cities," and Miss Tarbell began that extraordinary History of the Standard Oil Company which gives us the same insight into the nature of trusts in general that the medical student gains of cancers from a scientific description of a typical case. Thus enlightenment has been proceeding along three distinct lines.

It is an interesting fact that while Mr. McClure and his writers have been educating the public they have been educating themselves. They did not start with preconceived notions of what they were going to find. When Mr. Steffens began to investigate corruption in St. Louis he thought he was on the trail of the "ward politicians" who are so widely supposed to have succeeded by some mysterious miracle in enslaving free American communities. He discovered to his surprise that these politicians were only the humble servants of the "substantial citizens" whose reluctance to enter the "filthy pool of politics" critics of our institutions are accustomed to deplore. When he realized the truth he told it unsparingly. "The business man," he said, "has failed in politics as he has failed in citizenship. Why?"

Because politics is business. That's what's the matter with it. That's what's the matter with everything—art, literature, religion, journalism, law, medicine—they're all business, and all—as you see them. Make politics a sport, as they do in England, or a profession, as they do in Germany, and we'll have—well, something else than we have now—if we want it, which is another question. * * * The commercial spirit is the spirit of profit, not patriotism; of credit, not honor; of individual gain, not national prosperity; of trade and dickering, not principle. "My business is sacred," says the business man in his heart. "Whatever prospers my business is good; it must be. Whatever hinders it is wrong; it must be. A bribe is bad; that is, it is a bad thing to take; but it is not so bad to give one, not if it is necessary to my business." "Business is business" is not a political sentiment, but our politician has caught it.

Miss Tarbell's "History of Standard Oil" exhibits this destructive, anti-social pressure for selfish advantage from another point of view, as Mr. Ray Stannard Baker's labor articles do from still another. It shows how men of the most exemplary personal morality and piety can act in business matters with the callous unscrupulousness of Dyak head-hunters. By the simple force of dispassionately stated facts it refutes every claim advanced for the trusts as instruments of social advancement.

It has been said, for instance, that the Standard Oil Company has been a great national benefit, because it has organized and developed a chaotic industry, reduced the price of oil to the consumer and promoted our trade in foreign markets. Miss Tarbell shows that all these processes were in full swing when the oil industry was free, that all the difficulties of the business had been conquered by the independent pioneers in the face of the most cruel hardships, that they had invented every important device for reducing the cost of production and transportation, that they had developed the foreign market "until it included almost every country of the earth—China, the East and West Indies, South America and Africa"—and that thirty-three years ago they had raised their product to the fourth place among the exports of the United States. And all this, they thought, was only a beginning.

Life ran swift and ruddy and joyous in these men. They were still young, most of them under forty, and they looked forward, with all the eagerness of the young who have just learned their powers, to years of struggle and development. They would solve all these perplexing problems of overproduction, of railroad discrimination, of speculation. They would meet their own needs. They would bring the oil refining to the region where it belonged. They would make their towns the most beautiful in the world. There was nothing too good for them, nothing they did not hope and dare.

Suddenly, at the very heydey of this confidence, a big hand stretched out from nobody knows where, to steal their conquest and throttle their future. The suddenness and the blackness of the assault on their business stirred to the bottom their manhood and their sense of fair play, and the whole region rose in a revolt which is scarcely paralleled in the commercial history of the United States.

How this revolt was suppressed and the oil business monopolized by methods ranging from strategy to crime is shown in exhaustive detail.

Mr. McClure has discovered that the first step toward curing an evil is to make it known. He has found that a magazine need not be confined to pink-tea entertainment, but can be as formidable an agent of reforming Publicity as is a newspaper. "I am a journalist," says Mr. Steffens. "My purpose * * * * was, as I said above, to see if the shameful facts, spread out in all their shame, would not burn through our civic shamelessness and set fire to American pride. That was the journalism of it." That was why he told of such things as the "joke" of the Philadelphia boodlers who "counted out the 'divvy' of their graft in unison within the chime of Independence Hall."

The work Mr. McClure has been doing is one that any magazine or any newspaper might have been proud to do. It ought to have been done before. If it be true that some respectable corruptionists have resented it socially, their action is a medal of honor. They are the "Enemies of the Republic" whom Mr. Steffens has branded. Their hostility is an inspiration. It shows that something is being accomplished. Let us hope that the McClure idea will have many imitators.

The first step in the advancement of truth and knowledge is the removal of the erroneous opinions prevailing, the elimination of the false and misleading ideas that find acceptance, in order that they may not retard and prevent the acceptance of the truth.

The first step in the betterment of social and political conditions is the removal of the corrupt and incompetent officials from the control of governmental affairs, the exposure of the extent and manner of their corruption and incompetency; and then the substitution of honorable, intelligent and responsible officials in their stead.

The first and most important move in the advancement of true religion is the elimination of all false, misleading, or unverifiable doctrines; the removal of all untruthful, immoral, unprincipled and incompetent teachers and leaders; and the endorsement of only the most indubitable doctrines, and the employment of only those workers and leaders **whose integrity and ability are beyond question.**

One prominent Spiritualist has recently made the statement that "Spiritualists should seriously ask if this hue and cry of fraud is not really detrimental to the best interests of the movement?" Proceeding further, he says: "Again, the majority of Spiritualists believe in the results of 'suggestions.' Does not this eternal cry of fraud suggest it to others? It certainly invites unscrupulous people into our ranks to try to foist off their fraudulent phenomena on us, and the speakers and press have been telling these people for years that it not only could, but was being done all the time. A standing invitation for them to 'come and do likewise.'"

It certainly must require a vivid imagination to accept the statement that the earnest desire for genuine phenomena, and the intense hatred and unequivocal denunciation of fraud will in any way suggest the practice of fraud to anyone, or attract the attention of undesirable characters toward our ranks. It would appear to me that instead of attracting frauds, the intense hatred of fraud and the desire for the truth alone, would, by mental influence, cause the frauds, such as were susceptible to such thoughts, to turn toward an honest means of gaining their livelihood; for when such thoughts as these entered the mind they would awaken every latent moral impulse and cause an intense repulsion of fraud and a desire for moral progression.

Nor would those who could not receive the mental impressions be drawn to this field of operation. The desire on the part of Spiritualists to expose fraud would prove to them that it would not only be unsafe but unavailing as well. And furthermore, it is safe to assume that every trickster who sees a Spiritualist paper is aware of the extent of the fraud being practiced, and silence on the part of Spiritualists would lead them to believe that we were unaware of the existence of fraud, and that consequently they would be in no danger of detection if they committed fraud.

Turn again to the above editorial from the New York World. Read it carefully once more, and note its application to the present conditions to be met with in Spiritualism. Can we not draw a valuable lesson from its consideration? "Mr. McClure has discovered that the first step toward curing an evil is to make it known." This sentence should furnish food for reflection for those who argue that the constant reiteration of "this hue and cry of fraud" tends to make matters worse; for what applies to cities is also true in connection with any business, cult, sect, or religion—**if corruption exists therein, it should be exposed, for it will not disappear unless some persistent and intelligent effort is made to overcome it.**

One dishonest official casts discredit on the entire community; one dishonest medium casts suspicion and doubt on all others, and especially on those in that particular phase wherein the fraud is discovered. And they are both allowed to exist for the same reason: because public opinion has not been aroused to the extent of giving approval and aid in the work of reform, and the minimizing of the danger has only caused matters to become worse and worse.

For thousands of years mankind has been kept in ignorance by designing and unscrupulous priests and rulers, and during all these years crime and fraud held uninterrupted sway, but with the education and enlightenment of the masses, there came the demand for honesty and ability in those who held positions of trust, and the only reason for the existence of so many frauds in politics and in religion is because the vast majority of people are not aware of the extent of their depredations.

"Of course every magazine from time to time had published able articles dealing with some phase of wrong and suggesting some needed reform. What Mr. McClure did was to make this work systematic and persistent; to describe realities with absolute frankness; to avoid preaching and to let the facts produce their own impression upon the public conscience. "Such has been the work accomplished in the field of social and political reform, **and in religion the need for persistent and systematic effort for reform is just as great.** What has been the result of Mr. McClure's efforts? Has the public conscience become corrupt through "suggestions" received in reading of the criminality and fraud exposed? Instead of increasing the number of dishonest officials the effect of this work has been to cause honesty to be demanded; and since publicity has not caused more corruption in business and government affairs, there is no reason to suppose that incessant effort on the part of Spiritualists to expose and eradicate fraud will do otherwise than cleanse and purify the moral atmosphere of the cause.

Social, political and religious progression can only result from earnest and industrious effort to separate truth from falsity, honesty from dishonesty. Allow frauds to flourish, silence every mention of their methods and the extent of their work, and you provide the exact conditions they need for the perpetration of their work. On the contrary, expose their methods, direct attention to their work and they no longer have the ignorance and credulity necessary for their operations. They know full well that if attention is directed toward them they will be obliged to turn their attention to other means of gaining a living, consequently they say: "Let the frauds alone; error cannot harm the truth. Search for honesty and you will not be troubled with the frauds. The heralding of the fraud only defiles the whole movement."

When Spiritualists learn to reason upon such statements, they will find them but a subterfuge for the purpose of diverting attention from the real issue. If **the "heralding of fraud" defiles the whole movement, certainly the mere existence of it will do likewise.**

What would have been thought of our government had it tried to "whitewash" the postoffice scandal instead of probing the matter to the bottom? What will be thought of Spiritualism if it tries to conceal the evidence of fraud in its ranks and does not determine the character of its expounders and demonstrators? Some fraudulent mediums have been exposed. We know there are more of the same class. What shall we do about it? Seek to hide the evidence of their work for the shame their exposure would cause?

Nations have gone down to decay and death because of the load of error they had accumulated; religions have done likewise. **Spiritualism holds a vast array of truth;** it also contains some error. These errors do not yet outweigh the truths; but is any effort being made to prevent them from increasing and gaining control at some future day? You say, "Error cannot harm the truth." What authority have you for this statement? You say that all the truths of past religions have carried down the ages and live at the present time. Grant that such is the case. What has become of the original systems? Gone down to decay while the gems of truth have been rescued from the rubbish to form the basis for new religions.

Spiritualism has absorbed the truth from every religion to which it has added more of its own discovery. All religions contain some truth and many of them hide it under a mountain of error. Spiritualism contains but little error compared with older forms of belief. It has not had time to accumulate them. But are we making any effort to prevent the spread of error? And furthermore, **unless some effort is made to avoid the mistakes of the past, Spiritualism will follow in the path of dead religions, while out of its ruins the truth it taught will rise to be incorporated in new religions.** This is the inevitable destiny of all organizations that do not answer the requirements of a progressive age. Every Spiritualist desires to see Spiritualism, as an organized religion, made as eternal as the human race, and the only method by which this can be accomplished is by carefully discarding all errors as fast as discovered, and by continually adapting itself to the requirement of an advancing civilization.

The work being accomplished by McClure's Magazine should furnish a valuable lesson for Spiritualists to consider. It can be copied with profit by the Spiritualistic press. Spiritualism will accomplish nothing more than an ordinary victory over superstition, ignorance and crime, until its progressive friends demand a high standard of social, moral and intellectual culture among its advocates, and permit and sanction the fearless discussion of all the various problems that are encountered. **Let us have light upon the errors as well as the facts of Spiritualism.** The mistakes of the past and present will lead to future successes if we avoid repeating them; but if, on the other hand, we refuse to consider them, and even deny their existence, they cannot do otherwise than lead us on to greater mistakes and ultimate ruin. By considering the present mistakes of Spiritualism we can insure its future success, make it as eternal as the race, and the accepted religion of all enlightened mankind.

Grand Rapids, Mich. GEORGE B. FERRIS.

To Put God in the Constitution

For THis Purpose "The United Christian Party" Has Been Organized in "Free America."

Upon this very important question we find the following ringing patriotic words from the pen of Rev. Thomas B. Gregory, in the Chicago Examiner:

A new political organization is in the field, and its name is "The United Christian Party."

The object of this party is the reformation of the Constitution of the United States.

The immortal document, drafted by master minds, debated for months in the historic convention at Philadelphia, and finally ratified by the states—the document which was pronounced by no less a man than the late William Ewart Gladstone to be the noblest piece of work that was ever conceived by the human intellect—is, in the opinion of the new party, a very poor affair after all.

The leaders of the new party do not hesitate to say that the Constitution is immoral—yes, downright wicked.

They have a reason for such extraordinary charge, and that reason is simply this—the Constitution does not recognize God.

The gentlemen of the United Christian party are, like Abraham of old, the "friends of God," and they are in a heap of trouble for fear that God will not get what belongs to Him.

They want the American people to "recognize God" in their Constitution.

It was old Dr. Sam Johnson, I believe, who said that while a man might be permitted now and then to say a foolish thing, he should not be allowed to insist upon people taking his foolishness seriously.

In imagination, while these radiant Summer days are on, we go out into the country. We find ourselves in the midst of a rich meadow. The tall grass waves about us, and in the grass are innumerable crickets, ants, grasshoppers, and other kinds of the bug tribe.

In the meantime, the sun, lifting himself above the eastern hills like a god, strides on toward his throne in the zenith. His glory fills the heavens and floods the earth! His heat penetrates every nook and corner of the meadow! The splendor crowns every clod and grass blade and weed and flower, and the whole scene is one grand proclamation of the power and beneficence of the resplendent thing up there in the meridian!

And now, down at our feet, we notice a whole lot of grasshoppers, ants, crickets, flies, and other insects who seem to be in a great commotion. They are holding a convention, they are organizing a new party, they are getting ready to enter a solemn protest against the wickedness and immorality of those crickets, grasshoppers, and other bugs that have neglected to "recognize" the sun.

These insects are the friends of the sun, just as the gentlemen of the new party are the friends of God, and they are mightily afraid that the great source of light and life will be neglected, even as the new party folk are afraid that God will be.

But the sun does not ask for any recognition at the hands of the insects, any more than God stands in need of favors from the Constitution. God can get along fairly well without that Constitution. And—to speak the whole truth—the Constitution can get along very well without God.

A great many of the people of the United States are religious, but the Constitution is purely political.

It is the instrument not of religion, but of government.

It was intended primarily not to be an arm of the Church, but to regulate the purely temporal affairs of the people of "United States of America."

It is neither religious nor irreligious, it neither affirms God nor denies Him; it simply attends to its business as the political chart of the great Republic.

"This is a Christian country," the new party claims. The claim is a false one.

It is probably true that the majority of the people in this country are Christians, but the nation is neither Christian nor Pagan, Catholic nor Protestant, Jew nor Mohammedan.

So far as the constitution is concerned religion is at the option of the citizen. He may have any kind he likes, or none at all, if he so pleases.

In a word, the government of this country is a civil, not an ecclesiastical affair; an earthly democracy, not a heavenly theocracy.

With wisdom, I believe, our fathers concluded to separate the state from the church, and if we know what is well for us we will see to it that the separation is forever maintained.

Unless I am greatly mistaken, I think I can hear the mighty voice of the American people replying as follows to the crazy demand of this new party:

"Under this flag of ours a man may worship as he pleases, or, if he is so inclined, he may not worship at all; but, by the eternal! 'Old Glory' shall never be permitted to throw its protecting folds over the fanaticism which would re-enact in our midst the horrors and brutalities of the Dark Ages!"

A BEAUTIFUL POEM.

To the Editor: I cannot resist the temptation to occasionally send a product of my gleaning in the fields of poetry and song and spirituality. Here is another poem of Nature by Irving C. Showerman. H. V. SWERINGEN.

When the dew is on the roses
In the balmy days of June,
Verdure o'er the land reposing,
Birds and brooks in sweet attune;
Far away across the waters
Flashing bright, with silvery sheen,
Bathed in morning's radiant sunbeams
Lie fair fields of living green.

Swiftly flows time's ceaseless river,
And we linger on its verge,
Listening now, and listening ever,
For the ocean's distant surge;
And our eyes grow dim with watching
On the way that lies between;
Fairer fields there must be somewhere,
Meadows clothed in brighter green.

Ever green, the fields of childhood,
When we knew not cares or tears,
To our yearning sight returning
Through the misty vale of years,
Seem the fairest and the rarest
That our eyes have ever seen,
And they live in memory's tablets
Dressed in robes of vernal green.

Fairer fields than we have dreamed of
Lie beyond the ocean's strand;
When we gain the mountain summits
Of fair Beulah's border land,
All our sighing shall be over
As we view the distant scene,
For behold! the fields of Eden
Stand arrayed in fadeless green.

American Grange for Woman's Equality

The American Grange Bulletin and Scientific Farmer, the official representative of the National Grange, in a recent issue published "The Grange Declaration of Purposes," and in announcing its "Ideal of Womanhood," said:

"The Grange was the first of fraternal organizations to recognize woman's equality with man—a fact that is of lasting honor to the founders of the Order of Patrons of Husbandry. It is worthy of particular note that the right of woman to an equal voice and vote in Grange meetings was not formerly announced, but simply taken for granted. There was no struggle for rights; there was no demand for privileges; but as man and woman have equal responsibilities in the home, it was naturally and properly assumed that they should stand on a common level in an organization made up of the home-keeping people of the country."

The position of the Grange, representing as it does the great body of American farmers, is the strongest possible assurance of the eventful establishment of woman suffrage. "My constituency," said General Jackson, "begins with the first cross-roads out of town." With the Grange and the Federation of Labor on the side of woman suffrage, success is only a question of time.

NEW YORK ASSOCIATION.

Annual Report for 1903-1904, of President H. W. Richardson.

In compliance with the requirements of our constitution and by-laws, it becomes my duty as president of the New York State Association of Spiritualists to submit to its officers and members assembled in this convention, my annual report of the progress of its affairs during the last fiscal year, and in the performance of this duty it gives me pleasure to be able to state that the year now closing has been one of progress. While the additions in membership and in auxiliary societies have not shown the increase we all would have been glad to see, still the increased confidence and esteem clearly indicated in the attitude of non-Spiritualists toward our association, and our work, augurs much for its permanency and future influence.

To persons who come in touch with thinking people it is clearly apparent that a larger number of persons are interested in Spiritualism, and are studying its phenomena and its philosophy, than ever before in the history of the movement, and the general pudblic are giving the organized movement greater consideration, and I unhesitatingly assert that our influence as an organized body is greater than it was one year ago.

The opposition to organization, which was so strenuous during the early years of the life of the National Spiritualists' Association, has now practically vanished, and the Spiritualists now see that it is but an effort to unite our forces into a methodically working body along business lines, and to make it a strong fortress of defense for our cause in every possible direction.

Missionary Work.

In accordance with instructions from the state board, which I have endeavored to carry out, Mrs. T. U. Reynolds was engaged as state missionary, and while I have not studied her report, which she will herself present to this convention, I believe at least one-third part of the year has been devoted by her especially to this work. Mrs. R. W. Barton, of Binghamton, was engaged for one month, and served faithfully during that time. She will presumably present her report to the convention.

Besides this, Mrs. A. G. Atchison, of Buffalo, has under my advice and cooperation, materially assisted in promoting the interests of the association, as well as the cause in general, by her untiring efforts in the western part of the state. In her generous sacrifices and untiring efforts in the Niagara Falls society, she has shown that her love for the cause counts for more to her than can be measured in dollars and cents.

All of these noble workers have, in my opinion, done faithful service for the State, and while the result in added societies is not so great, the way is paved in several places, and if judiciously followed up will, in my opinion, result in the addition of several good working societies, in the near future.

We have continued the policy of refraining from organing societies unless we believed they were strong enough to hold together and do good effective work. It looks glittering to see reports of societies organized over the country with two or three days' work by the missionaries, but the trail of wrecks that usually follows such glittering reports makes the last estate worse than the first.

We have endeavored, in so far as was consistent, to assist the weaker societies, and in my opinion, the missionary work done this year has been effective, and of lasting benefit to our cause in the Empire State.

Camp-meetings.

State days were granted our State Association, at the City of Light Assembly, or Lily Dale, and at Freeville camp.

At the former place the state association was represented by Mrs. Twing, Mrs. Reynolds, Mrs. Duhl, of Elmira, and myself, of the state board. We were assisted by several state workers, and new interest was awakened in our organized movement among those present.

At Freeville camp, Mrs. Reynolds and myself were booked to speak, but illness prevented my presence, and Mrs. Reynolds was the only representative of the state board present. Nevertheless, the meeting was successful in every way, and several individual memberships to our state association were received. Mr. Coston, Mrs. Travis and others rendered substantial service to the state on State Day at Freeville.

At North Collins, the "Friends of Human Progress," the oldest Spiritualist camp association in existence, a successful meeting was held in June, and again in September. At the latter meeting I assisted by contributing what I could in carrying out the programme, and the meeting was, I believe, a profitable one.

Arrangements have already been made for a State Day at Freeville the coming summer assembly, and your humble servant has consented to be present and assist in the exercises on that day.

Mass-Meetings.

A very successful mass-meeting was held in Buffalo January 15, 16 and 17, 1904. The array of talent included Dr. B. F. Austin, Lyman C. Howe, Editor Bach, of the Sunflower, our second vice-president and missionary, Mrs. T. U. Reynolds; F. Corden White, the test medium; Mrs. A. G. Atchison, Chas. F. Hulbert of Buffalo, your humble servant, and others. Financially a goodly sum was netted to the state treasury, and the cause was given new impetus in that city.

In July I was invited to West Potsdam, the home of our worthy trustee, Mrs. Laura A. Holt, where an all-day grove meeting was held. State missionary, Mrs. Reynolds and myself gave of our thought and inspiration, and all seemed to feel that the meeting was a grand success. That faithful, loyal representative of Northern New York on the state board, Mrs. Holt, seemed to think the meeting, which was really a Northern New York mass-meeting, would result in helpfulness in her efforts to upbuild our state association in that part of the state.

An all-day meeting was held at Niagara Falls in the month of January. Brother Lyman C. Howe, Mrs. T. U. Reynolds, Mrs. Atchison and myself comprised the array of talent. Several Spiritualists were present from Buffalo, Akron and surrounding towns. Bro. George Jones, from Akron, was present the entire day, and his inspiring songs contributed largely to the success of the meeting. The feast of song and inspiration gave new life to the work in that city.

Elaborate preparations were made for the holding of a five day mass meeting in the city of New York the first week of May, in this year, and a grand meeting would no doubt have been the result, had it not been for the sudden and severe illness of our resident Trustee, Miss Marie Fitzmaurice, who had charge of the arrangements. Because of her illness the meeting was postponed indefinitely.

I would emphasize the importance of mass meetings as an efficient means of promoting our cause, and arousing new interest, and would recommend that the system be continued, and that the number of such meetings be increased from year to year, as circumstances seem to favor.

Medical Legislation.

In so far as has come to my knowledge no attempt has been made by our State Legislature during the past year to further abridge the exercise of spiritual gifts by the citizens of New York State.

It is quite probable that the officers of the Medical Association and the representatives from other special privileges with which mediumship in some of its varied forms may touch or come in competition, have not forgotton the contest that was put up by our state association three years ago, but we must not assume that bigotry and tolerance have been outgrown. An instance and proof of this is seen in a recent occurrence in a small city in the western part of the state. We hired a hall and held therein a state meeting in that city, and a lady who had been a member of the Catholic church was active in assisting in the detail arrangements for the meeting.

After this meeting the lady arranged with Mrs. A. G. Atchison to come to her home and hold an evening circle and several friends had been invited to attend. Before the time for the circle this lady was forbidden by the police to hold the circle, and the policemen patrolled the walk in front of her house the entire evening ready to enforce that edict. It appears that this lady's daughter was soon to be confirmed in the Catholic church. Evidently the Catholic church of that city stands in close relation to the police—hence this outrage on the local and moral rights of a peaceful and law-abiding citizen, which is a shame and a disgrace on our boasted civilization.

Is it not time, fellow Spiritualists, to secure legislation that will relieve our medical clairvoyants and other abused lines of action of some of the restrictions which have been on the statute books for so many years? Our mission of defense should reach far enough to include the initiation of such legislation as will remove such restrictions which limit or abridge legitimate exercise of mediumship and spiritual gifts.

A strong organization can do this—and, fellow Spiritualists, will you not take sufficient interest in our state association to lend us your influence and your support toward the building up of such an organization?

Delegates to the N. S. A. Convention.

By virtue of an amendment to the state association by-laws, which was adopted at your last annual convention, it became the duty of your president to act as delegate to the National Convention, held in Washington, D. C., in October, 1903. Also to see that this state was represented in said convention with its quota of delegates. In pursuance of this important duty, I opened correspondence with the several societies, and in such instances as they did not feel able to send a delegate from their own numbers, I suggested names of competent, loyal Spiritualists who were likely to go if appointed, and succeeded in having our state fairly well represented. There were, however, a few vacancies, in instances where the delegates were detained at the last moment by some unforeseen occurrence.

I would suggest that in future, as soon as delegates find they cannot attend the National Spiritualists Association Convention, that they notify the president of that fact as early as possible. At least by the first day of that convention, so that suitable substitutions from our own state may be made, if possible.

I deem it important that each state be fully represented in all these conventions by its own loyal workers, for many reasons, but more especially to look after such legislation as is of a character which will affect our own state interests in some special feature, as is sometimes the case.

Our own state workers better understand the needs of our state, and can act more intelligently on such matters than can some delegate from a distant state where conditions may be entirely different in many respects.

Legislation by the N. S. A. Convention.

Several important measures came before the last National Spiritualists convention. One question in particular to which I would call your attention, was the adoption of certain regulations or requirements that should be complied with by candidates for ordination, and a compliance with such regulations was to be obligatory in all subordinate state associations in the granting of ordination certificates.

I had expected to be able to lay before each delegate a printed copy of such ordination service and requirements, but was informed by the National secretary that the N. S. A. board had postponed the date when such regulations would take effect until September 1 of this year, and had also deferred the printing of this matter.

In my opinion this ordination service and regulations, as adopted by the National Association, were of that conservative character which will be a safeguard to our cause, and will tend to strengthen our movement, and give it standing with candid thinking people.

We have with us Brother Harrison D. Barrett, president of the N. S. A., who was chairman of the committee who formulated the ordination service, as adopted, and who can give this convention much light on this important subject, and will probably be asked to do so at some time during the convention. That committee of which he was the chairman, made a most exhaustive study of the whole subject, and of the laws bearing on ordination in each of the several states, especially as they relate to marriage by ordained ministers; and it was believed that this system, as adopted, will place the ministers of Spiritualism on the same basis, with the same rights and powers, as are enjoyed by ministers ordained by any of the other religious denominations.

Ordination.

This is a question that may well engage the most careful consideration of every Spiritualist in this land. How can ordination best be regulated so that only persons who are qualified by education, or development, or spiritual gifts shall receive endorsement of this kind.

There are ordination certificates in this country that are not worth the paper upon which they are written. Something over a year ago a person claiming to be a Spiritualist, wrote me from a western state, saying she was endeavoring to effect, or else secure control of a state charter in that state, and indicated that the object was to be in position to issue ordination certificates, remarking that plenty of people would pay $25 to be ordained, and that the business could be made a lucrative one.

Such a state of things as indicated could not exist in a state which had a good, true state association, working as auxiliary to the National Spiritualists Association. Here is another argument in favor of extending and perfecting our organized movement.

The National Association has very wisely taken the stand that ordination legitimately belongs to state associations, and, as I have elsewhere set forth, at the last National Convention adopted regulations to govern the action of state associations in certain respects, in the exercise of this very important function. With this system of uniform requirements in all the states, the certificates issued would carry with them not only the weight of legal authority to marry, but would also carry a wholesome influence which would command general respect and confidence. Under such a system there would be no more question as to the legality of marriages performed by regularly ordained ministers of Spiritualism than those performed by ministers of any other denomination.

Our state association has always aimed to be conservative in its action on ordinations, and I think it wise that the incoming board co-operate with the National Association in every legitimate way to carry out and put in force this system of ordination, revised if need be, but always conservative, efficient, and uniform in the several states. I recommend that this convention instruct the incoming board of trustees to so amend the state rules of ordination that they will harmonize with and conform to the regulations adopted by the National Association, with certain amendments thereto by the N. S. A., which I believe will be adopted at their next convention.

Registration of Ordained Ministers.

Heretofore the National Spiritualists Association has had in force a system of registration of ordained ministers of Spiritualism. Such registration to be made annually at a nominal cost.

I have not studied the workings of that system, but it occurred to me that either that system or some other that may be formulated could with profit be adopted and put into practice in New York state. Such a system, rightly conducted, ought to be of assistance to the local societies in securing suitable persons as pastors and speakers.

I recommend that a special committee be appointed to deal with this question which committee shall report to this convention, so that action may be taken on their report before the convention adjourns.

Committee on Literature.

One field of labor which appeals to me as worthy your consideration is that of the distribution of literature. We have favorable avenues for such distribution through our several auxiliary societies, and through our individual memberships, and such literature as goes out under authority of the state Association should be selected and edited with greatest care, and its proper preparation and selection would require the good judgment of those who have had wide experience in this work. I recommend the appointment of a committee of three, whose work shall be done under the general supervision of the incoming president, and kept within such lines of expenditure as the board of trustees may decide can be legitimately spared from the treasury to be used for this purpose. I would clothe that committee with authority to solicit contributions to a fund to be used for that special purpose.

I would have them equipped with a full list of names and addresses of individual members, and the officers of the auxiliary societies. I fully believe that a competent, conscientious and enthusiastic committee could do much in this line of work for the promotion of our cause, and the growth of our movement.

Life Membership.

At our last annual convention several life memberships were taken at $25 each. And I bespeak your earnest consideration this afternoon in behalf of this organized movement. Is it not worth your while to invest in a life membership? It assures you of continued connection with organized Spiritualism—not only in New York State, but with the National Association as well, without annual dues or further financial demands. Do you not feel that it is a privilege that you could enjoy to thus assist in laying permanent and lasting foundations for our state association. As a token of your life membership—a beautiful certificate will be presented you which will serve as a remembrance of this worthy action. If you do not feel that you can take a life membership the opportunity presents to become an individual member by the annual payment of $1. Supposing we should receive five thousand or even ten thousand individual memberships from the thousands of Spiritualists in this state. Yes, add to the present receipts $10,000 annually and have ten thousand more persons interested in our state work and what a work could be done and what a power for good it would make our state association. When I received my life membership certificate I framed it and hung it upon the walls of the meeting-place of our local society. I wanted people to know that I was a Spiritualist and that I feel a deep interest in the organization movement. I suggest to the incoming board that more strenuous efforts be put forth for the increase in both life and individual membership.

Children's Lyceums.

I regret that I am compelled to report the seeming lack of interest in children's lyceums in so many of our local societies.

To be sure there are in the state several good strong lyceums, which are doing a noble work with the children and with the young people. But we wish such lyceums might obtain in every society in the state. Young blood is as essential to the healthy growth of Spiritualism as to any avocation in life.

Some of our heads are sprinkled with the frosts of many winters and we shall soon graduate to the spiritual realm from whence all travelers may return, but our work in the physical will have been finished.

Younger men and younger women will in the nature of events soon be called upon to fill the depletion in our ranks, and the children's lyceums are the very best places in which to train up spiritual workers to fill our places. The National Association has appointed Brother John W. Ring as National Lyceum Superintendent and he is striving to arouse interest in this work.

He is sending out the Progressive Lyceum, which is an interesting and useful sheet for the children.

I recommend that each and all of our local societies open correspondence with Brother John Ring, of Galveston, Texas, and become imbued with a little of his enthusiasm and absorb some of his ideas regarding lyceum work. I bespeak the careful consideration of this question by the delegates here assembled and trust that some practical, judicious means may be discovered and put into operation whereby our lyceums may be put on a solid and substantial basis—the numbers and membership largely increased.

I sincerely hope that this convention will take some definite action on the question.

Responsive Readings.

The National Association at its last annual convention took up the question of the adoption of a system of responsive readings that societies could use if they so desired.

A committee had been appointed to formulate these and they were presented to that convention and discussed at some length but were laid on the table to be considered at some future convention. With the responsive readings suggested were a marriage ritual and a burial service. The adoption of these and sending them out under the authority of the National Association does not make their use obligatory upon any society or individual. I mention this subject to call atention to what has been done, and what will probably come up in future in this direction—but will make no recommendation at this time. I would say, however, that there has been some inquiry for a marriage and burial ritual.

What Spiritualism Stands For.

In secular affairs Spiritualism stands for Peace, "Universal Peace."

For arbitration in lieu of war in the adjustment of all differences.

For equal rights and privileges with all people regardless of sex and color.

For the enfranchisement of women, placing them on an equal footing with men at the ballot box.

For the same standard of purity for men and for women alike.

For equity, justice and truth at all times and everywhere.

And let us strive diligently to promote a realization of these lofty ideals for no more laudable principles can engage the attention of mankind.

Status of Local Societies.

During the year I have visited several of our local societies, especially in the western part of the state, and in many instances I find them weak financially as well as numerically; and I have queried to myself whether it could be possible that belief in a literal hell of fire and brimstone was a necessary adjunct to a religious movement in order to open the pocket-book.

Can it be possible that fear of hell is more potent than truth, justice and equity in commanding the support which is so essential to the life of this, or any other movement? Our cause is worthy of liberal financial support, and I appeal to all Spiritualists to support our movement, and enter into this work with a will and an enthusiasm that is worthy of so noble a cause.

Another drawback that confronts the state officers is the friction and discord which frequently come in and interfere with the success of our local societies.

Instances could be cited where local societies with local talent have been doing a good and efficient work, and things have been running smoothly for a year or more, when all at once another speaker drops in and proposes to purify things; contention and discord are at once stirred up, trouble begins, and many of the most spiritually-minded Spiritualists seek homes elsewhere, generally in the churches. Perhaps the society is broken up, or possibly meetings continue with diminished attendance and membership.

What a pity it is that these reformers of reformers cannot see that no matter how good their intentions, they are doing more harm than good to our cause, by rending societies in this way.

We have in another section of our report considered the question of the adoption of a system for the registration of ordained ministers of Spiritualism in the office of the secretary of our association. With this system in force and such information as would naturally go to the secretary and to the members of the board therewith, would not our local system be in position by availing themselves of such information, of avoiding some of the breakers which have heretofore been so prolific in causing trouble to them? But in reality, fellow Spiritualists, the remedy for all this is to cultivate spirituality, subdue jealousy and curb self.

We might as well try to grow corn in a snow bank as to grow spirituality in continuous discord and inharmony. Let us learn to govern self—control our thoughts and words, and produce a thought atmosphere in our meeting-places, which will be so full of harmony and so permeated with love that there will be no room for discord or contention.

Let us get our hearts right and contention will depart from our midst, our pocket-books will be converted, and Spiritualism will assume its proper station in the world and mankind will be doubly blessed by its coming.

This, my fellow Spiritualists, is in my opinion the real salvation for Spiritualism.

We have the proof of immortality.

Interesting Clairvoyant Revelations.

Spirit Scenes and Conversations Graphically Portrayed at the Meeting of J. Clegg Wright.

The third Sunday in March the First Society of Spiritualists of Washington, D. C., met for their regular service. Mr. Wright was the speaker. Previous to the lecture the Sunday-school or lyceum met for the usual lesson given to the various classes. As the adult class was forming a circle in the back part of the hall, a class of children near the piano were singing, "Then Scatter Seeds of Kindness, for Your Reaping By and By." I remarked that the thought just expressed in the song was a good text for our consideration. One gentleman said, "Don't say text, it savors too much of the orthodox churches, and we have had enough of them."

Mr. Wood, the president of the First Society, said, "Mr. May has given a sentiment that might be well for us to consider. Is it well to antagonize the denominations? Have not they given much that has been a benefit to the world, and given all their light enabled them to give?"

That set the ball to rolling, and as there were a number of very intelligent ladies and gentlemen present, and several spirits spoke through controlled mediums, the result was many thought waves were set in motion, and the vibrations carried beyond the power of mortal understanding.

We must not lose sight of the fact that Spirit lives are controlled by mental laws. Mortals are infants in their understanding of mental science, compared with those who have been in spirit life a few hundred, a thousand, or even a few years, and sought to learn the conditions and higher laws of their life.

At the close of the Sunday-school the people took their seats to listen to Mr. Wright's guide's able lecture. All expected the usual treat. I happened to sit between two mediums who are very scientific in their development. Both saw a little of what I saw, and a third medium in another part of the house was conscious of certain influences coming in and causing the demonstration all were witnesses of. He said he knew there were Catholic spirits there. I speak of these three mediums as a proof that others beside myself can testify that these things are true.

While Mr. Wright was talking, giving a short address before going under control, he said: "No man has ever seen God; no man ever will see God."

Just after he made that statement I saw coming down the center of the hall a company of spirits, a man, two women and a band of children. The man carried a black banner on which were the words in letters of fire, "There is a God." They passed to the platform, and formed a half circle around the front, each dropping upon the knees as if kneeling before an altar. I got the sense of a strong religious feeling of devotion coming in with them, and while they were kneeling an altar rose around the front of the platform with all the paraphernalia belonging to a Catholic church.

The kneeling ones crossed themselves, and said to me, "It is our custom." Much to my surprise, because of the display of the semblance of their church, they said, "We know you think there should be no creed or denomination in our sphere of life, but we feel more at home with what we have been accustomed to. It is only a form, but it harmonizes our feelings."

I saw that they had the power to create, to build up anything they desired through laws at their command.

The children remained kneeling till Mr. Wright finished speaking, and as a gentleman went to the piano to sing for us, they rose, faced the audience and began singing. The man stood at one end of the altar, robed as a priest, holding the banner in his hand. He erected a crucifix beside him. The children formed a group in front of the altar, and the two sisters, who had been nurses in some public institution where these orphan children had been cared for, and from where they had passed to spirit life, stood near them. The children were singing and the priest said to us: "We do not see God any more than he does, but we have Christ, who died for truth," and he pointed to the crucifix.

The children said, "Yes, we sing his praise."

They all seemed so much in earnest, so truly devotional, so in harmony with that which is a spiritual light to the world, seeking to reform and elevate the mortal lives. They manifested themselves to me, they said, because I was with my guides working along the same lines, and seeking to give Christ's teachings to the world in its true meaning. The priest handed one of my guides a white banner with the word "Truth" in gold letters as representing our work.

Mr. Wright went under control, but talked only a short time, when he sat down, and spirit John Shaw announced that the guide first speaking could not go on with the lecture, but that he would try to take the same thought and continue it, but the medium would not be able to stand while he was speaking. After a few moments spirit John Shaw was unable to speak farther, and Mr. Wright was assisted from the hall in a weak and faint condition, and the mediums who were to give messages used up the remaining time of the morning service.

The priest was a man of strong mental powers, had been a magnetic force carrying all with his will powers, and still wielded the scepter as a leader of a certain circle in the realms of spirit life.

I cannot give you the conversation between him and my guides, but they represented themselves as working in harmony with the good influences in life, so I was a little surprised when Mr. Wright was unable to go on with the lecture, and they showed me that this band of Catholic spirits had caused the condition.

Soon after one of the mediums began giving messages, I was conscious of new moments coming into the hall, and looking up I saw a company of spirits come in. A very beautiful young woman carrying a young babe in her arms came down the aisle to the opposite end of the altar from where the priest stood, and kneeling, erected a crucifix, and laid the child before it. The agony of her life was all expressed in the beautiful face, and in the thought-pictures that came like a panorama for me to read. The pure young girl whose life was laid at the foot of the cross given to God, had been forced to yield more than life itself to see the infant life crushed out of her innocent child, its existence hid. The agony expressed in all she told I shall never forget, and facing the priest she said: "You bring these here to show your work, these from your public institutions, but I come to show the hidden life of your inner sanctuary."

The strong man of iron will stood there trying to be calm while he faced the results of his past life, which he had been trying to hide under later work in the public world, and still clung to the belief, or claimed to believe, that Christ redeemed him, at the same time the thought pictures he gave out revealed the fact that he knew he must reap as he had sown, must bear the result of every act of his life. He could not help thinking, and the laws not only forced his thoughts from him, but made them readable to all in the same condition of life as himself, as well as to a developed medium.

Again I cannot take the space to tell all I saw and heard, but could you have seen and heard all I did, you would know that the lake of fire, the hell of the Bible is only an illustration, and that God, nature, or whatever you call the power that has made the mental laws, makes that hell equal to the illustration.

The book of life was truly open for all to read, and try to hide the past as he would, each thought pictured itself on the atmosphere, and showed how his sins haunted him, and while he still tried to appear as working righteously with these pure women and children, he stood over a gulf from which leaped flames of fire scorching him at all times.

He was working to eliminate the past, but it confronted him at every turn.

He stood alone in the great hereafter; no love, sacred and holy, gladdened his life; no child honored him with the name of father. He had to meet parenthood, but, oh! the horror of it, as it confronted him!

I saw another company of spirits come in and distribute themselves in various parts of the hall, but one man walked to the side of the priest and stood there, as strong in his mental powers as he had been when he defied death, for he was one, he said, of many, whom the Catholic church had burned at the stake, and he threw out an influence which caused the banner the priest held to drip with blood, the letters of fire showing through, proclaiming, "There is a God."

During the week I was conscious of strong mental vibrations coming to me from many personalities, expressing strong interest and emotions, and I knew there would be a sequel to the Sunday revelation. Saturday evening as I sat in my room I suddenly felt the presence of some one just come in; a strong magnetism touched me. I looked up and recognized Swedenborg's father, the Bishop of Skara, and welcomed him as a guest. I saw him with my guides that night, and the next morning he was still with them. I could see them sitting at the table conversing, and he had a large Bible before him, and told me that he would help me to teach it to the world as he now understood it. He said he would teach me to understand the Psalms. He went with us to the hall, telling me there would be other guests there. I sat during the lecture beside the same two mediums who were beside me the previous Sunday, knowing they made a good battery for me to work with. I saw many of the followers and friends of Swedenborg and his father. A crowd of spirits had assembled, composed of those powerful mental and magnetic forces while here as mortals, and with their higher attainments as spirit beings, they were indeed a power in their realms of life.

There were others, crusaders, they said, and truly the aisle was filled with soldiers in the armor of the Crusade Knights. I saw sitting on the platform where she had kneeled the Sunday before, the same beautiful young woman, with the babe smiling in her arms. The motherhood that had been denied her in mortal life, she found and enjoyed in the spirit world.

When Mr. Wright came on the platform I saw others as plainly as I saw him. He was surrounded by a guard, among them were Egyptians. One stepped to the front and told me he was an Egyptian priest, and at once a temple appeared on the platform, which from descriptions I have read, I recognized as belonging to the history of Egypt thousands of years ago, and the intelligence which spoke through Mr. Wright was the priest of that temple.

I told the friends sitting with me that it was an Egyptian priest speaking, but as Mr. Wright was almost a stranger to me I did not learn till a few days ago that one of his guides was an Egyptian priest, claiming to have lived in that capacity thousands of years before Christ. The lecture was grand. There was in the hall a sense of peace and quietness noticed and mentioned by many as a beautiful condition.

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We have the grand spiritual lessons that come across the borderland of the two worlds. We claim our movement to be identical in character with that earlier movement, the primitive Christianity of 2,000 years ago, and if we are wise enough, and good enough and strong enough to hold to the true landmarks we will make our cause the power for good which will elevate and spiritualize the races.

I feel that I am not alone in the sentiments herein expressed. The tendency of Spiritualism and Spiritualists is in the direction I have indicated.

Our meetings partake more and more of the devotional features. There is less of materiality and more of spirituality apparent in our work and with our workers.

Hence I feel that there is more for encouragement than discouragement for the workers in our local societies, and I would say, brothers and sisters, press on, do not be disheartened or discouraged, do your whole duty, but do it in harmony and in love for every child of God.

H. W. RICHARDSON,
President.

Condensed Report of the Ohio State Association Convention.

The sixth annual convention of the O. S. A. convened at the Chamber of Commerce Auditorium, Columbus, Ohio, May 27, 28, and 19, 1904. President Mrs. Carrie Firth Curran in the chair; all officers present except first vice-president, Mr. S. Mehaffy, of Conneaut.

The first day's proceedings were of a business nature, consisting in reports of the officers—president, secretary and treasurer, and appointing of committees.

There were 22 local societies represented by the delegates this year, an increase of six societies over last year. Every delegate made an individual report. The missionaries, Mrs. E. Schauss of Toledo, and Mrs. A. E. Baird showed by their reports that they have been doing great work in the past year in assisting President Mrs. Curran to put Spiritualism on a higher standard, with a zeal seldom equaled. In the month of March the above named sisters with the assistance of President H. D. Barrett, held 25 mass-meetings all over the state. A vote of thanks was tendered them by the convention.

This convention was the most harmonious ever held from a spiritual standpoint. All officers and members were greatly elated over the grand success achieved; all promised to double their efforts in spreading our glorious truth. Saturday morning the Ritual as passed by the N. S. A. was adopted with the recommend of an amendment. By-laws were also amended.

All ordinations were laid over until after Sept. 1, 1904. The delegate to the National Convention, Mrs. C. F. Curran, made her report and received a vote of thanks from the convention. Secretary R. C. Baird received a vote of thanks, also the spiritual papers for their kind assistance.

Open meetings were held May 27 and 28, and three meetings on Sunday.

Excellent programs were prepared, consisting of vocal and instrumental music furnished by the West and East Side Societies of Columbus, and others.

The lecturers were Mr. H. D. Barrett, the N. S. A. president; Dr. G. B. Warne, president of the Ill. S. S. A.; Mrs. Laura G. Fixen, vice-president Ill. S. S. A.; Mrs. C. F. Curran, Mrs. E. Schauss and Mr. F. D. Dunakin.

The above speakers made soul-inspiring addresses and carried their audience by storm.

The message mediums were Mrs. C. F. Curran, Mrs. E. Schauss, Mrs. A. E. Baird. They brought many glad tidings from the spirit friends.

The election showed the appreciation of the good work done by our beloved sister, Mrs. C. F. Curran, in re-electing her president by acclamation.

First vice-president, H. E. Boerstler, Columbus.

Second vice-president, Hattie G. Webster, Columbus.

Secretary, C. A. Sollinger, Cleveland.

Treasurer, F. D. Dunakin, Antwerp.

Corresponding secretary, A. E. Baird, Elyria.

Trustees—W. V. Nicum, Dayton; Thos D. Bellis, Cleveland; Mrs. W. S. Allen, Cincinnati; Mrs. Carrie Bartholomew, Geneva.

Delegates to the National convention—Mrs. C. F. Curran and Mrs. A. E. Baird.

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No woman need any longer dread the pains of child-birth, or remain childless. Dr. J. H. Dye has devoted his life to relieving the sorrows of women. He has proved that all pain at childbirth may be entirely banished, and he will gladly tell you how it may be done absolutely free of charge. Send your name and address to Dr. J. H. Dye, 162 Lewis Block, Buffalo, N. Y., and he will send you postpaid, his wonderful book which tells how to give birth to happy, healthy children, absolutely without pain; also, how to cure sterility. Do not delay, but write to-day.

MY EXPERIENCES

A Gleam of Sunshine Amid Darkness and Gloom.

Forty years ago I was married to a most estimable young woman, she being 20 years of age and I 25. For 38 years we lived and loved together through all the varying vicissitudes of life, when she was suddenly taken ill and passed away. My grief was such that no one can know but they who have passed through a like experience. For eleven days my grief was intense, well nigh unbearable, when on the night of the eleventh day after she had left me, just after I had retired for the night, I suddenly felt a presence near me, invisible but real, and a moment later a gentle voice whispered, "Don't grieve. I am still with you. We are not separated."

The thrill of joy that passed through my whole being no language can describe, and I arose on the following morning cheered and comforted, for I felt sure that my dear one was still alive and could come to me and we could converse together.

The next night I expected another visit, but she came not, and the following night she did not come, and I felt disappointed and a little downcast; but I thought this is a proof that she really was with me the other night, for if it had been a delusion, why should it not occur every night when the conditions were just the same.

The third night I had just extinguished the light and had lain down, the room being not quite dark, when, lo! a human face appeared about two feet from me in front of my face; it was the most beautiful face I had ever looked on. It was the face of a young woman, and I could easily recognize it as that of my dear wife when she was young—about the time we were married—only more beautiful. I was spellbound. It only remained five or six seconds, then melted away smiling.

Tears filled my eyes, but they were tears of delight, and never, never shall I forget the vision of that beautiful face; but it has never been repeated since.

After that she would come at intervals, but invisible, for about eight months, when on the night of November 2, 1902, she came very distinctly and remained a long time.

She said: "Now I am going to be serious with you. You know that we are now free from our marriage vows, and our thirty-eight years of companionship have been very happy, but it is now over, and we are free, and if you wish it, I will leave you now and return no more."

I said, "Oh, no—a thousand times no. I can never be happy without you."

Then she came very near and seemed to enter my very organism, closer, as some one has said, than hands or feet. It seemed as if heart beat to heart, life to life, and she said: "Then let us pledge ourselves to each other for the spiritual world, and as long as we love each other supremely nothing can ever separate us." We did then pledge ourselves for the spiritual world. Then she said: "Now I will take on earth conditions, whatever that may mean, and will never leave you until you are ready to come, and we will go away together."

From that time I consciously realize that she is always near me. All I have to do is to think of her, and I instantly feel that she is at my side, and I am more under her influence now than I was when she was with me in the body, for I feel that now she knows me more fully than ever before, knows all I do, say or even think, and many a time she checks me in some little thing that is not quite right.

The other day I felt tempted to smoke a cigar, but she interfered and said, "Please don't," calling me a familiar name. "I hate the smell of tobacco smoke as much as I ever did." That was enough. I always give in, for for I would not do anything to displease her or cause the least shade of separation between us. I am only too happy to keep her near me.

Now, then, is all this really true, or is it only imagination, delusion, or the subjective mind replying to the objective mind? Well, to me it is very real and very comforting. Now I, in common with very many others, believe that my dear companion is not dead, but that she still lives, is still herself, the same individuality that she was before she left the body, and that her individuality or selfhood is made up of various characteristics, such as intelligence, mind, self-consciousness, character, memory, experience, likes and dislikes, and love, that mighty power which is only another name for attraction—deathless, indestructible love.

I no longer fear physical death. I no longer regard physical death as a calamity, but as an event of transcendent rapture, by means of which we are again united to each other in the spiritual world.

THEODORE SIMPSON.

Vancouver, B. C.

THERE IS NO DEATH.

The skies above so loving bend,
The stars look out from depths of blue;
We cannot feel death is the end,
The whole world pleads it is not true.

Our faith so fair we have no fear!
We feel that life is more than breath,
And Love and Light doth dry our tear,
For well we know there is no death.

The change that comes in every clime,
Gives to the soul a fuller view
Of endless joys and truths sublime,
Beneath the arch of bending blue.

The loved ones gone are yet still dear
As when we felt their pleasing power.
And when we feel their presence near,
Is fond memory's sweetest hour.

For laws of love no bonds will break;
And realms of joy abide all space!
At deathless dawn all souls awake
Bathed in love and bounteous grace.

To cheer and cherish hope's desire,
To live the life the good soul lives,
Must constant lead our hearts aspire
To gain the goal which glory gives.

From star-set skies the light shall gleam,
To tell life is more than breath,
The light of love, and joys supreme,
To make us feel there is no death.

Washington, D. C. J. W. NIGH.

M. V. S. A. Camp, Clinton, Iowa.

Again we call your attention to the Mt. Pleasant Park camp-meeting which opens July 31 and closes August 28. Each day is a revelation in the varied preparations for the meeting this summer. The grounds are in the best condition, and paint is making old buildings new. "No price is set on the lavish summer," and nowhere can a more delightful, healthful and invigorating spot be found than on this park. Attractive cottages, cozy tents, splendid hotel and restaurant service, a spacious dining hall, the reasonableness of the charges and the attention given to the smaller details, are the wonder of all visitors.

The afternoon teas, the musicals, theatricals and dances are alike pleasing to the old and young. The conference meetings each morning are of the greatest interest, and to the many friends, lecturers, ministers, etc., that have expressed a desire to be "one of us" during their summer vacation, we will say every subject that will break the long rule of sorrow and pain—that will elevate and spiritualize the human family is here discussed at length. Each one has the privilege of expressing the heart's intensest longing, believing that after many days good will return to them.

Come friends, an outing will make your homes all the better, your inspiration all the greater. It is well, sometimes, to change the vibrations by getting away where we can gather new force, a store of new ideas and association with which we may decorate and enrich our homes after our return.

The Diamond Jo line has granted one fare transportation for the round trip on their magnificent steamers plying between St. Louis and St. Paul. These boats are trim, swift, commodious, and have a gallant crew to steer you safely from port to port. The trip by water, gliding swiftly among nature's most favored haunts, passing through intricate channels and by innumerable isles is one of exquisite delight.

The Western Passenger Association has kindly granted the rate of fare and one-third for the round trip upon the certificate plan from points in Minnesota, Wisconsin, Iowa, Illinois and Missouri, going tickets to be purchased on July 28-30 inclusive and on each Tuesday and Friday thereafter during the continuance of the camp session. Where the journey is made over more than one line it is necessary for the passenger to purchase separate local ticket of each road. Study this carefully. Buy your ticket, taking a certificate from your agent, board one of these swift, flying trains, "shake

All burdens from the heart,
All weary thoughts away,"

and before you have time to fully comprehend it you are landed at Clinton.

Several cab and baggage lines ply between the depots and steamboat landings and the park, while the electric street cars pass the main entrance. Travel is made so pleasant, so easy these 20th century days that a trip is almost like a dream, and you awake to find yourself enjoying life at Mt. Pleasant Park. For programs or special information send postal to

MOLLIE B. ANDERSON,
Clarksville, Mo. Secretary.

INDUCE

Your Neighbor to Subscribe for The Progressive Thinker.

Now is the time to extend the circulation of The Progressive Thinker. It will contain Occult and Spiritualistic news with which every one should be familiar. No other paper published on this earth contains such a vast amount of matter so well adapted to enrich the mind. Send in a subscription now.

Brilliant Thought Scintillations.

"HE THAT WILL NOT REASON IS A BIGOT; HE THAT CANNOT REASON IS A FOOL; AND HE THAT DARE NOT REASON IS A SLAVE."

There are no miracles. "Truth is stranger than fiction." "The laws of nature are the laws of God." Whatever man does is arbitrary—mechanical; whatever God does is natural. Every creature and atom of matter is endowed with intelligence according to its needs and environment. Prof. P. Braun says, "So-called matter is not dead matter but 'mind in different degrees of development;' in other words that consciousness is in matter. Huxley acknowledged that 'Thomas Edison declared himself utterly unable to conceive of an atom than conscious and intelligent.'" Again Prof. Braun says, "Certain insects, bugs and worms are preyed upon by birds while other insects similar in form and size but distinctive because of their peculiar markings or color, are distasteful and so are left unmolested. The little insects whose lives are in danger, soon learn the distinction, and when liable to exposure they assume the self-same color, markings and all, of their unmolested neighbors."

In many instances the senses of the brute creation are more sensitive and acute than human beings. "The vibration of light is everywhere. The owl sees in the dark. That shows it is there. But man cannot see it. For man that vibration is only visible in the lamp, in the sun, in the moon." The instinct of animals is sometimes a surer guide and prophecy than the logic and reasoning of men.

A legend, sanctioned by ages, often proves to be more truthful than history.

History is written by a human hand and no writer is without bias and prejudice.

The richest veins of ore lie deeply imbedded, and mixed with slag and recrement. Pure superstition, belief in myths, and fabled gods and heroes, have served their purposes in the world as well as doctrines founded upon solid facts and reason.

Opium produces just as beautiful oratorical and literary gems as genius. The most current coin contains some alloy.

There is a grain of superstition in every faith, a weak point in every armor.

The Catholic believes in an infallible church and the Protestant in an infallible book.

In the deepest sense there is no such power in the world as evil; no such thing as sin. Ignorance is at the base of all the ills that befall mankind. But you might as well undertake to catch up with a ray of light; overtake to-morrow, or photograph thought, as to undertake to weed out the superstition in man's belief or the cringing, servile element inherent in his nature. He bows before deities, kings, saints and heroes. There is no measure of beauty, or form of ugliness he has not worshiped. His deity changes with climate, age and intelligence. Strange as the sentiment may sound thousands of people would accomplish more for the world if they would worship their fellow-men more and their imaginary God less. God can get along without our sympathy, our aid, or attention, but our fellow-man cannot. The man whose faith leads him to believe that whatever sin he commits there is a being able and willing to forgive him will not be as careful in his acts as the person who knows that no violation of either a physical or a moral law can be wiped out and that the record as made forever will stand.

The effect of the slightest cut through the bark of a tree, or the laceration of the skin upon the body of the person can never be eradicated. The wound will heal but the scar remains. Superstition and bigotry often pass for piety, while selfishness and ambition have been known to masquerade in the garb of philanthropy and patriotism. Never will an old Jewish Pharisee, when he stands, dismantled before God, stripped of his hypocrisy, be more astonished at his selfish and unworthy life than many at the present day who posing as saints, will in the final accounting, find themselves to be flagrant imposters and arrant hypocrites.

The most opinionated and disagreeable persons I have ever known, were the most scrupulous as to form and tenacious as to creed. They would turn a spiritual oasis into a desert. People's idea of Christianity is often a misconception;—it covers no ground. They stake all on a man, a book, or a symbol. They rely upon architecture, rites, rituals and relics to intensify their piety and stimulate devotion. The Mohammedan has his temple, the Catholic his saints, images, beads and crucifix; and the Protestant his Bible. Religion has always been the greatest civilizing factor in history. The highest thought of a people, at length becomes embodied in a book, crystallized into a religion, a creed, a life guidance. And yet there are laws higher than any man, more commanding than any creed or book.

No system of philosophy can be deemed perfect, no system of religion can be received as an ultimatum to the world. The most of our science is based upon theory and not upon knowledge.

What we know about astronomy is largely a guess. All advancement is from the simple to the complex; from the crude to the well digested thought. Slang words in time become good English; phrases that originated in the slums finally are woven into classics. First the hut, then the house, then the hamlet, village, city, metropolis. First the the individual, then the family, then the tribe, state, empire or republic. Let us keep our minds open and expectant. Every day comes a new revelation, every morning a new creation. Old things continually pass away. The old fashioned church, the old fashioned school, the old fashioned way of farming, are all things of the past. We could not bring them back if we would. The simplicity of life, business, manners, customs and activities of all kinds which our forefathers practiced and enjoyed have forever become obsolete. It is said that the hands of the dial of time never move backward. The past fifty years have revolutionized scientific, philosophical and religious investigation. Dr. Lyman Abbott, speaking of the change in religious thought and of his own experience said: "My experience has been the experience of many. It is a mistake to think this change is minor or unimportant; a still greater mistake to attack the faith which we believe we have outgrown. I respect it, although I myself hold it no more. I think of God not as one dwelling apart from nature, but in nature its dwelling force. There is only one law and force—God. There are no vital energies, no great first cause, but one great underlying cause. There is no longer a radical distinction between the natural and supernatural, and the supernatural is natural. I have come to think of the creation as a continuous process. Every spring is a new creation. As I think of God as universally and continually creating, so I think of Him as not ruling over creatures, but in them. He was always in history, but not more truly guiding Moses than that other great statesman, Gladstone.

"So a miracle is not a manifestation of extraordinary but ordinary power. Forgiveness is no more the remission of penalty, but taking away sin. I no longer look forward to a great day of resurrection. We are all in processes of resurrection. Death goes from the cradle to the grave, and resurrection along with it."

The longer you tread in a beaten path the narrower and deeper it grows. The belief of the multitude is never the belief of the elect few.

A man's religious views neither makes him honest or dishonest. It may for a time check the outward action but not the inward desire or intention. All the education a boy gets at the academy applies to the surface of life—not to its depths. No man was ever made great by the schools; neither was he ever made good by a creed. The love of truth and justice must be borne in the heart, else no set rules or formulated belief will be of any avail. There is nothing real or vital in rites, liturgies or dedicated phrases of worship; neither is it essential under what title we worship, nor the name that is inscribed upon our banner. "The name of the bush that blazed before the wondering eyes of Moses in the wilderness is of little consequence. Enough it is to remember that through its kindling light came a message."

Thousands " * * * groping in the darks of Thought
Touched the Great Hand and knew it not."

Whatever is vital and true to nature and life in a belief, doctrine or dogma will never lose its hold on the hearts of the people—all else will change and in time be winnowed out. This can only be done by the widest liberty of thought, speech and action. There are microscopic animals which live in a drop of water, but the leviathan of the deep must have the ocean for a home. There are men who live and die contented, without ever leaving the vicinity in which they were born, but there are others that the earth itself is not large enough for their ambition.

Each individual thing feels, believes and acts according to his mental and physical bias and environment. The careful observer reads the purpose of every person as he passes along the street. The well trained eye of an Indian sees the meaning in the disturbance of a leaf, a twig, a blade of grass and reads a history in a sound. The poet sings and the prophet foretells, far beyond what the most learned and observant can solve by reason and logic. They see a word and it enfolds a chapter. They read a sentence and it suggests a volume. "Truth has always dwelt with the few" and in time the world learns to recognize them. Even the dumb brute knows its master. A herd of cattle, a drove of wild horses recognize their leader. Men instinctively make way for the master mind. "In the presence of the Alps all false greatness perishes."

Through the ages men have contended over definitions, wrangled over symbols, asserted propositions they neither comprehended or understood, but to-day science, philosophy and religion are seeking common ground. As scholars now teach the unity of nature, that there is really but one substance in the universe, so to-day the world is working more and more into harmony and concert of action, thought and feeling. Instead of the brotherhood of a people the watchword has become the brotherhood of mankind. It is claimed that the English-speaking people already control the destinies of the race; and it has been prophesied that the English language, in some distant future, is to be the universal dialect of all peoples, nationalities and tongues. The trend is towards one universal prayer to pray, one universal psalm to sing, one universal creed for all men, nations and times. It is claimed in ancient history that whatever road you took it finally led to Rome—so whatever scientific or theological view we entertain it leads to God—but

"Each in His Own Name."

"A fire-mist and a planet, a crystal and a cell—
A jellyfish and a saurian, and caves where the cavemen dwell,
Then a sense of law and beauty, and a face turned from the clod—
Some call it Evolution, and others call it God.

"A haze on the far horizon—the infinite tender sky—
The ripe, rich tints of the cornfield, and the wild geese sailing high;
And all over upland and lowland, the charm of the goldenrod,
Some of us call it Nature, and others call it God.

"Like the tide of a crescent sea beach when the moon is new and thin,
Into our hearts high yearnings come welling and surging in,
Come from the mystic ocean, whose rim no foot has trod,
Some of us call it Longing, and others call it God.

"A picket frozen on duty, a mother starved for her brood,
Socrates drinking the hemlock, and Jesus on the rood;
And millions who, humble and nameless, the straight, hard pathway trod;
Some call it Consecration, and others call it God."

Norwich, Ct. HENRY MORRISON TEFFT.

THE MYSTERY OF MYSTERIES.

As Comprehensively Revealed to R. E. Flection, M. D.

Among our early psychological studies evincing occult intelligence, was the following. April 16th, 1904, E. M., 304, as I was leaving the tea-table, our caretaker, Miss Anna L——, said: "I think Madam and I will go out and see spirits to-night."

"Well" said I, "if you are all to go out and leave me alone, I think I will try and materialize some myself."

To which she replied, laughing, "Why, Doctor, if you should see a spirit you would be frightened."

"That remark," said I, "reminds me of what a colored man said away back in 1879. At that time I was dean of the College of Physicians and Surgeons of this city, and advertised for a janitor. A great big burly colored man applied for the position. I asked him if he would not be afraid to handle the dead in the dissecting room? He replied: 'No, massa; Ise neber 'fraid ob de dead; it's de livin' Ise 'fraid of.'"

Soon after tea that evening while at the Ouija board, the name of Berry Macintosh was spelled out. I said, "I don't remember you, Berry. Did you know me while on earth?"

"Yes," was the reply.

"Where did you live?"

"123 South Division street, Buffalo."

"How long since you passed out, Berry?"

"Fourteen years."

"Did I doctor you then?"

"No."

"Why did you come to see me to-night?"

"I heard what you said to Anna as you left the tea table."

"What did I say?"

"Just what I said to you when you employed me as janitor at the College of Physicians and Surgeons."

Just imagine my surprise, for I had never heard that spirits were all around us and could hear and comprehend our conversation.

"Oh!" I said, "then you were a colored man?"

"Yes, I was colored while on earth, but I'm white here."

I asked him if he knew anybody there that knew me? "He did not know," he said. I asked him if he knew Col. Ingersoll?

"No," he said.

"Well, Berry, you go to Fred Douglass, whom you must know, for he spent years here as an anti-slavery orator."

"Yes," he replied quickly.

"Tell him to tell you the story he told me many years ago about the Colonel, and he will introduce you to him." The story was as follows:

Douglas said; "Once I was in Peoria, Ill., and could not get a place to sleep. I had money, and did not starve. I was almost disheartened. Finally I asked a policeman what I should do. He said, 'Go to No. —— street, and you will find a man who is very kind to you people.' I went there, rang the bell, and a great, large, fine-looking gentleman came, and after hearing my story said, 'Come in, sir. Have you had any supper?' 'Yes,' said I, and can pay for a bed,' etc. I staid all night and longer, for that man was Robert G. Ingersoll."

The next morning, April 17, while trying to get some one on the Ouija board, "BOB" was spelled out. "Hello, Colonel; glad you've come. I am going to tell you a story." And at this juncture he crowded me out and said: "You had a colored man to see you last night by the name of Berry Macintosh. He came to me with Fred Douglass and told me all you said, and we had a good visit."

Now I would like some "know-it-all" critic explain what I have detailed. Certainly I had not heard of the death of the janitor, nor thought of him since he left the college in 1881. If such demonstrations do not give evidence of spirit return then my name is not

R. E. FLECTION, M. D.

Buffalo, N. Y.

Experiences in Spiritualism.

To the Editor:—I saw in The Progressive Thinker of June 4, a question by B. R. Anderson, then a request by the editor, so I will give a few of my experiences.

To-day is the twelfth anniversary of the Junior Order of American Mechanics; they are celebrating in grand style, with four bands, grand parades in uniforms, etc. This morning I went to my daughters. Before I got in the door I saw lying on the table across the room a new panama hat with a raised welt across the crown, the brim turned up at back and sides, but dipped in front. I crossed the room, looked at the hat and said: "I saw that hat about three weeks ago."

My daughter said, "It is Bert's, to wear in the parade."

I then found that the time that I saw the hat corresponded with the time that the lodge decided what kind of hat to wear.

About one year ago I was visiting at one of my sons, about seven miles from my own home. One night I saw a grand parade, a great many different lodges. Among them was a very big lot of Indians. I was amused at their antics. The next evening my daughter-in-law received a letter from her mother living nine miles from where I was, saying that my son's family should come to Franklin next Saturday a week to see the big time. I afterwards learned that I saw then exactly what occurred about ten days later, the Order of the Red Men being the Indians I saw.

I will now give a different kind of experience, but first let me say I am a member of the National Developing Circle. In the latter part of October, 1902, I was spending the evening with a friend who was also an N. D. C. member. While chatting, I saw a flag; above it about four inches was a large black star, then below the flag appeared a big black metallic coffin; across the coffin was a gray robe thrown. After a few minutes my friend and I saw the coffin on a peculiar truck of some kind, we couldn't tell what, for it appeared to be after night. I got the name Frank. Well, we wondered a great deal about that, for the next five or six weeks.

Now the postmaster at that time was Frank McGowan (he had traveled with President McKinley for three months, taking down speeches, etc., during the campaign of McKinley's election). About five weeks after we saw the coffin Mr. McGowan was stricken with black smallpox; he passed out of the mortal body, he was placed in a big black metallic coffin, he was buried after night, the coffin was taken to the cemetery on a pair of bob-sleds. To say it cast a pall over this city is putting it mild. SALLIE E. STIVER.

Miamisburg, Ohio.

"After Her Death. The Story of a Summer." By Lilian Whiting. No mind that loves spiritual thought can fail to be fed and delighted with this book. Beautiful spiritual thought, combining advanced ideas on the finer and ethereal phases of Spiritualism, leading the mind onward into the purer atmosphere of exalted spiritual truth. A book for the higher life. For sale at this office. Price, cloth, $1.

A REASONABLE REQUEST.

An Open Letter to W. F. Jamieson.

Dear Friend:—For a number of years you have been before the spiritual public, denying the fact of spirit return and communion with mortals, without making any investigation, so far as I know. You will pardon my plain, blunt language in addressing you, for I assure you it is in the most friendly spirit.

The most indubitable proofs of spirit communication have been publicly offered to you by writers whose veracity you would not question, but whose statements you ignore, still claiming that you can explain the phenomena on mundane principles.

Your failure to explain is reasonably ascribable to your inability to do so; but there are many who are pleased at your denial of the genuineness; and if that were your object, the course you are pursuing could not be better accomplished.

Now you propose to prepare a few articles for The Progressive Thinker on the "Weakness of Witnesses." Would it not be a little wiser to strengthen your own position before the spiritual public? Real strength is in the doing of what one says he can do. Your strength consists in words, words, something on the Falstaffian order.

To a logical mind the verity of spiritual communion does not depend on witnesses at all. Let me illustrate. I was never in the city of New York, but I am as certain of its existence and what is going on there, as if I had lived in it. I held a claim against a man there, and seeing an advertisement of one whose business was to collect accounts on commission, I sent him my claim, and in due time I received a check for the amount minus the commission.

Again: An acquaintance of mine, in conversation with me, spoke incidentally of having lived in Boston, and named certain streets and places in regard to that city. He had no thought of convincing me of its existence, for there was no motive. A few years later, another acquaintance, in another part of the country, an entire stranger to the one above mentioned, spoke of the city of Boston and incidentally mentioned the same streets and places, assuming my knowledge of its existence. Then I heard a numbr of others speak of that city, and lately I received a paper, The Banner of Light, published in Boston. I was never there, but have not the least doubt of its existence. This, we call moral evidence.

Now the fact of spirit return and communion with mortals is subject to the same kind of evidences. I know, and so does every intelligent Spiritualist know, that spirit manifestations have arisen sporadically, so to speak, all over the country, without any knowledge of these manifestations elsewhere; and of course, without any intention of proving their genuineness in that way. There were no witnesses here, and the proof is as unquestionable as that in regard to the existence of New York or Boston.

Now let us examine your "mermaid" case. For a long time there were witnesses to prove that all so-called manifestations were fraudulent. It was proved by intelligent witnesses, even professors of medical colleges, that the raps were produced by knee-joint motions; and numberless witnesses proved that the raps were produced by toe-joint movements. Now you prove that there are no mermaids because of the weakness of the witnesses, and you propose to prove there are no genuine spirit manifestations by means of "weak witnesses," and yet, you admit the existence of the manifestations, but affirm that spirits have nothing to do with them.

Again: One begins the study of chemistry. A text book is put into his hands and his teacher assigns a lesson. Definitions are given, and the principles upon which the science is founded are formulated and clearly set forth. He pursues his studies until manifestation in the laboratory is required. When he is ready to enter into experimental work he is as well satisfied as to the verity of chimical science as he is afterward. One commences the study of geology with books and plates; completes his study and is just as confident of the facts upon which it rests as if he had delved among the rocks and taken out real fossils.

In the study of these branches of science, the student has no proof but WITNESSES. He does not go into the laboratory for proof, but for practical knowledge, nor go among the rocks because he doubts what he has learned of geology from books or by his teacher. These witnesses are no more credible than those who bear testimony of the verity of spirit return and communion. It is corroborated by moral evidence, and all the testimony of science and the acceptance of millions.

Now look at the position you occupy before the spiritual public. You claim to explain how these phenomena are produced; but you do not explain. You virtually proclaim to the world that you are wiser than hundreds of scientists and philosophers who have explained. When Prof. Hare, after years of patient investigation with a medium who never posed in public and never took pay, proved the verity of the spiritual phenomena and published the result in a large volume entitled "Spiritualism Scientifically Demonstrated," your denial of their genuineness, by necessary implication, declares him to be mentually incompetent; and all the scientists—Crookes, Wallace and hundreds of others, incapables! You alone can solve the problem! Why don't you do it? The church would bless you and cover you with glory. You would prove yourself the wisest of living men, and would command the homage of the world.

You promised to do this; what prevents you? Come out from your barricade of denials and do what the church is praying for you to do. Come out, my friend, and settle this great controversy. You say you can; now prove it, and not screen yourself behind "Weak Witnesses" articles.

Sincerely and respectfully your,

E. J. SCHELLHOUS.

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Whom the Angels Name Lenore.

Why she should come to me I know not: I only know she is here. I do not know her spirit name. I fancy it is no longer Fanny. In dreaming of her I always think of

"That rare and radiant maiden
Whom the angels name Lenore."

And so I have grown to call her Lenore. As I first remember her she was a bright, dark, laughing little thing, with short curls that tumbled in bonny, riotous fashion about her altogether charming head.

And now she is my guardian angel! I did not love her then, but I knew she was pretty, and I can see her bright, piquant face, as she appeared in the years gone by, more distinctly than I can that of the radiant creature who meets me to-day on the threshold of my Land of Dreams and comforts me and encourages me and helps me bear the burden of the hour.

She has the same dark eyes, and the curls are there, but always she comes in robes of filmy, misty white, and her presence fills the room with a soft radiance, not so dazzling as that of the sun, but tender, like that of the moon, a light that flickers and glows as the firelight does at times. And resting on the dark curls, always I see a star; and when she fades from my sight in this, my heavenly, Land of Dreams, always the vision of the star lingers longest, shining oh, so softly; surely with the light that is neither on land nor sea, for there is nothing to which I might liken it that would give you the faintest conception of its beauty.

My first recollection of my intimacy with Fanny stands out so plainly that were I an artist I could paint you every detail of the creature: A small, rebellious creature, little more than a baby herself, compelled to sit for hours, holding in her arms, and rocking to and fro, this precious Fanny, singing, meanwhile, such tender ditties as her limited musical training had allowed her to master. Oh, don't think I adhered to the words, or even to the spirit, of the few songs I knew—no, indeed—no more than I did to the tunes thereof. Fanny went to sleep, when she finally consented to close those dancing eyes of hers, to words like these:

"Go tell your mother,
Go tell your mother,
Go tell your mother,
I wish that you were dead!"

I often wonder what parents think when they get to a point where they behold their past lives in the flood of divine radiance that must sometime illuminate these souls of ours, of their treatment of the little ones entrusted to their care. Not as tender souls struggling to the light did they view them, but as little machines wound up for the owner's pleasure, as lifeless balls of putty to be pressed into this shape or that—and sometimes, alas, even as little burdens and curses sent to harass and blight.

The world can never hold for you again an injustice so blasting, a cruelty so stinging as that you suffered in your childhood at the hands of those you were supposed to honor and obey, who did not understand, who had not even the desire to understand.

Oh, the surprise and indignation a little child can feel at the sudden thrusting aside that so often is its lot with the coming of its first little brother or sister. Can you realize it, parents? No explanation; no apology, but all at once a door is shut in your face and you find yourself shut out in the cold, as far from the love light and the warmth as though you stood, hungry-eyed, in a far country where the feet of man had never trod. And so, at times, I hated this innocent little Fanny with an intensity I could not now feel toward mortal man were he to take the life of my nearest and dearest or to crush within me all the hopes and aspirations that make my life worth the living.

But one day, in play with a group of little cousin's something happened. A childish treble called out in tones of terror:

"Sanny's sollered a button! Sanny's sollered a button!"

It was true. Fanny's rosebud mouth had spread to unheard-of and apparently undreamed-of dimensions, and a big horn button had disappeared, never again to see the light of day. Whether as a direct result of this gastronomic feat, or because of a severe illness that immediately followed, I cannot tell, but Fanny was never again the same, mentally or physically, after that. Then the divinity that had hedged this young person around became indeed a flaming sword that turned in all ways and against which we were powerless. I say we because as time wore on two others came to join the circle, but the flaming sword was there at the time of their entrance upon the scene and I doubt if they ever fully realized the true value of the Eden from which we were barred but in which Fanny reveled, enjoying a freedom not one of us would have dared attempt on peril of our lives.

Poor Fanny! As I look back now on her clouded vision and troubled mind I am filled with remorse at my attitude toward her, although I know in my heart of hearts that I was no more responsible than is the tree for growing as it is bent and twisted and nailed and bound.

Time passed and one day, just as Fanny stood on the threshold of girlhood, she laid down the troubled burden of her mortal existence and joined that idolizing father and mother, who had already passed through the Gates of Gold. And there angel hands smoothed the troubled brow into peace and swept away forever the mists that had obscured the mortal vision.

That was many, many years ago, and why to-night, as I write, do I feel the presence, as of a guardian angel, of this beautiful vision of maidenhood?

"This rare and radiant maiden
Whom the angels name Lenore."

And why am I moved to write this story? Shall I tell you? I believe it is because that father and mother desire it. It is because, with their clearer vision, they can look into some heart that needs the lesson they learned in after life—and they know this message will reach that heart.

MABEL BURNHAM PACE.

They Have a Good Thing.

The Episcopalians of Missouri know a good thing when they have it, and they don't propose to throw it away. The diocese of Missouri, late in session at St. Louis, by a vote of 21 to 45, decided against the use of the Revised Version of the Bible in the prescribed church services. They showed good business sense in doing so, but not moral honesty.

The Revisors, one of the most learned body of churchmen assembled in modern times, appointed by a Convocation of the Church of England, whose labors were completed at Westminster Abbey, July 10, 1884, say in the margin of the revised edition, Mark 16:

"The two oldest Greek manuscripts, and some other authorities, omit from verse 9 to the end. Some other authorities have a different ending to the Gospel."

With this fact, then an honest Revision makes nugatory all that portion of Mark 16 after the 8th verse, which is clearly an interpolation after the original was written. What would be the effect of such exclusion? Why the loss of that invaluable text, so necessary to make converts to the faith:

"And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptised shall be saved; but he that believeth not shall be damned."

On this interpolated text the whole superstructure of missionary work is built. Admission into the church by baptism is made an absolute necessity to salvation; and "belief in the story told of Jesus is the only way to escape damnation in hell.

Every revivalist the world over, has won his laurels by whooping up a burning sulphurous hell for all it is worth. Give up that false text and the church is abandoned to destruction.

Gross Misrepresentation.

Dr. Chas C. Hall, President of the Union Theological Seminary New York, in a late address at the Art Institute in Chicago, is reported to have said:

"It is a matter of consternation and deep concern to us that the moral standard of American life is deteriorating. In the hustle and bustle of everyday activity we have astonished the world, but, morally, we are rapidly going astern."

Is that statement true? We think not. The churches are losing power, and their teaching of dogmas are in illrepute; but there has been no other period in American history when crime, in proportion to population, was less frequent than now.

Those offenses upon which the church warred for ages, such as Sabbath-breaking non-attendance on church service, disbelief in Bible Munchausens, and skepticism generally, have ceased to be offenses. Their observance constitutes no part of good morals.

The real crimes of the age are outgrowths of war. They who engage in the indiscriminate destruction of life and property, when relegated to private life, are quite liable to forget the rights of mine and thine.

Reforms in this direction may not be expected from the church. They will come quickest by education, and by avoiding those great national calamities which are parents of crime, as was intemperance a hundred years ago. If criminal statistics could be accurately taken it would be found that churchmen, they who make the loudest pretentions to morality, are, in fact, as guilty of the great crimes as are the non-pretentious who take no stock in faith, or in the atoning blood of a crucified God.

Severe on Flunkeys.

The Associated Press dispatches from Rome, of June 1, announce that hereafter all persons visiting the Vatican, will be required to kneel and kiss the Pope's hand. Formerly they were expected to kiss his toe, thus showing abject submission to the Holy See. The custom, Del Mar tells us in his "Worship of Augustus Caesar," was inherited from this original "Son of God," who for 600 years was worshiped as a Junior God, Julius Caesar, his uncle, being adored as the real Father.

The new order is said to have been issued because some Americans, within a few weeks have declined to kneel when the pope appeared.

Now "watch a little out" for flunkeys.

Has Caught On.

"It is time to start the old libel about the increased attendance at Sunday-schools. The picnic season is at hand."

This from a Pennsylvania secular paper, edited by an old-time Methodist, whom we knew in more youthful days. It would seem he has learned the tricks of his sects when neglect of the Sunday school, and non-attendance at church show the decline of faith. When all seems lost desperation calls into service a Rev. Billy Sunday, or some other person of his ilk, who whoops up hell for all it is worth in the palmiest days of orthodoxy. It is well. It induces thought, and investigation, and these open the door to Spiritualism.

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SATURDAY, JUNE 25, 1904.

The Venus of Milo and the Forger.

The Venus of Milo, familiar as a piece of ancient statuary, with her arms broken off near her shoulders, is the subject for a nice brochure from the pen of Hon. Alex. Del Mar, which we have just read, and been greatly instructed. He informs his readers that the statue was found in February, 1820, near the village of Castro, on the island of Milo, in the Grecian archipelago, by a peasant working in a field on a mountain side. The ground caved in, a cavity was disclosed, and a shrine or temple was revealed, in the interior of which was found this statue. When visited by the French consul in March he found the statue about six feet in height, with two small statues and a lot of broken arms, legs, and parts of other statues; also the head and fractured limbs of a child.

A Catholic monk had visited the ruins immediately following their discovery, and it is believed the mutilation of the Venus came partly from his hands; for reasons very transparent to those familiar with the frauds and forgeries which characterize the history of the Catholic sculpture to destroy."

Without entering into details, the statue was bought at a large price with vexatious interference by ecclesiastics, and reached the Royal Museum in Paris in February, of 1821, where it remained a long time before it was exhibited to the public. During that period the forger plied his art. A part of the left breast was removed; the left arm was broken off at the socket; alterations were made in the navel; the hips were cut out and replaced by new ones; the head was cut out and restored. The left shoulder and back are much damaged. Says Mr. Del Mar:

"It seems abundantly evident that above the goddess' head was something, and in her left arm Something Else, which it was the determination of the Greek priests to mutilate, and of the Catholic sculpture to destroy."

Passing the fine description of this perfectly developed woman's form as it came from the hands of the Hellenic artist, seemingly warm with every semblance of life; then we have an account of its patch-work appearance; followed by the statement that Frank Paloma, born in Washington, D. C., in 1868, a distinguished sculptor, now residing in London, studied this statue with an artist's zeal and eye, who expressed surprise that the true pose, notwithstanding its mutilation and attempts of Catholic artists to deceive, was not discovered at once, "because the muscles of the right arm, the raising of the left side of the body, and the posture of the left knee, all combine to prove that the Venus must have sustained a heavy weight upon her left arm. The weight could have been none other than the Holy Child."

The brochure before us, price 50 cts., has a restored figure of the mother and child, with the lost arms in place, and the reason for its disfigurement are clearly apparent.

Again and again, why these forgeries, alterations of mural inscriptions, defaced and simulated coin, interpolations in books, whole libraries destroyed, huge volumes of false history written, and the merciless slaughter of the best and wisest men through all the centuries because they did not subscribe to a Catholic creed, and credit the fabulous tales of the monks? There must be a reason for all this. What is it?

Valuable Historic Facts.

Perhaps no writer of any age has given evidence of greater learning or more diligent research in the earlier history of the human race than has our learned American author, Hon. Alex. Del Mar, author of "The Worship of Augustus Caesar," lately noticed at considerable length in these columns, and of numerous other volumes along the same line of thought, of which "Ancient Britain," and "The Middle Ages Revisited," are specimens. Reading the latter the other day we were forcibly impressed with the following facts, from pages 4 and 5 which seemed good enough for some of our scholarly readers, who love to go down to the bottom of things.

Mr. Del Mar was discussing the Messiah idea which culminated in the worship of Augustus Caesar fifteen years before our present era, and continued throughout the Roman empire as the state religion, by order of the Roman senate, for more than 600 years. He says:

"There can be no doubt the Messianic theory originated in India, where it developed, probably before the Mahabharata wars, in the ten incarnations of Iesnu, or Vishnu."

The idea seems to have been that there were great cycles of time which, when completed, the entire system of the universe was renewed, the same celestial movements secured, and a new era was begun. This era was marked by the appearance on earth of Brahma, or Jes-nu, the Creator in a new form. When ten such manifestations were complete, it was believed the earth would be destroyed and mankind would be brought to judgment. After reciting at length facts, and quoting authority, the author goes on to say, substantially:

The remotest period of this messianic theory is traced to the Mahabharata war. It antedates Gotama, other Buddha; then:

"Monuments, letters, language, dates, popular customs, religious rites and festivals, calendars, zodiacs, and numerous other evidences still extant, combine to prove the Indian origin of the messianic theory, the Divine Year of 658 common years, the Earth's Journey, and the various doctrines that grew out of these conceptions. That they flowed out of India westward into Persia, Babylonia, Egypt, Greece and Rome, can be demonstrated so overwhelmingly that the cosmogonies which refuse to recognize this great fact will either have to suffer revision or fall into contempt.

"The Babylonians and Assyrians imported almost all their religious materials from India. Their heaven and hell are both Indian. The Babylonian Messiah, Nara-Sin, is the fourth incarnation of the Indian Vishnu; the Manlion of the Assyrian seals and cylinders is his Indian Zodion [the man who knew not his father]. The Babylonian cross and suastica are Indian. The Syrian gods, patriarchs, religious cycles, year of Creation and names of the months are all Indian. The Egyptian worship of mother and child, the cup and sacred heart, the steeple, cross, bell, rosaries, altars, censors, holy water, rite of baptism, soul's journey to purgatory, etc., are all Indian. Greek messiahs down to the period of Alexander [B. C. 355 to 323] are all Indian. The Gaulish Hesus, Virgo Paritura [Virgin Mother] and cross quarter-days are Indian. The Gothic Woden and Fricca, and Yuletide are Indian; while many of the Roman festivals, ceremonies, rites, symbols and mysteries, both before and after the inception of Christianity, are also Indian. On the contrary, there is no evidence that the Indians ever imported any religious beliefs, customs, rites or tokens from the West. Religious light from the West would provoke a smile not only in India but in any country. The course of religion as well of empire has almost invariably been from east to west; not from west to east."

In a note the author says: "In 1497, when Vasco de Gama and his party first beheld a Hindu temple and observed its ceremonies and ritual, they mistook it for a Christian church and piously worshiped at the altar. When, during the 19th century the British sepoys landed in Egypt, they, in like manner, mistook the Christian churches for Hindu temples and there knelt in prayer."

With these facts is it any wonder Christian missionaries have been so generally repulsed in the East? Assurances come from all quarters that the few converts made to the churches in India are from the lower castes, the uneducated. The very few persons there, of prominence, who have embraced Christianity have repudiated a virgin-born God, and have been classified with Unitarians.

On the Defense.

An American Bible League was lately organized in New York. Its membership is made up of those who believe in the divine inspiration of their holy book, and their object is to antagonize and put to route the "higher critics." They propose to inaugurate subordinate leagues throughout the country, and make the warfare general.

Truth loses nothing by agitation. Let the discussion go on, and become general. If God did listen to the prayer of Joshua, and stop the sun in its course that the slaughter should go on, we all want to know it, so we are glad of this organization if it can throw any new light on the subject. And so with a multitude of other questions the higher critics have ascribed to mistakes of Bible writers, they alleging these representations are revamped mythological fables.

WORDS OF CAUTION.

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An Investigating Committee

Theodore J. Mayer, the Spiritualist Philanthropist, comes forth in ringing words in behalf of genuine mediums. He fully realizes that there are frauds in our ranks, and says: "We have to depend on ourselves, and after having been taken in half a dozen times, we have our eye-teeth cut, and are able to take care of ourselves against every fake and fraud." Mr. Mayer is a philanthropist in heart, word and deed, and he has done incalculable good to mediums and our Cause generally.

To the Editor:—The subject of the advisability of the N. S. A. forming an Investigating Committee whose duty it shall be to summon mediums and speakers for an examination of their claims as mediums and speakers, and to pass judgment upon their merits for the work of the spirit world, has been mooted by some of our Spiritualists. I have been appealed to for my opinion on this subject, which I herein unhesitatingly express. I am utterly opposed to the formation of any such examining committee, and I believe that should the N. S. A. board of trustees or its executive committee volunteer to act as such, it would be the death blow of that institution. My reasons for the opinions are as follows: Mediumship is a God-given gift; it cannot be acquired by hand work or industrial methods like learning a trade, such as watch-making, engineering, etc. A medium is born, not made, particularly a speaker, but if a person is not a medium from birth, you might as well try to make a silk purse from a swine's ear, as to make a genuine medium, or a bridge between the two worlds, out of a person not born with mediumistic qualities.

It is almost impossible to do justice to mediums at all times; sometimes the medium might appear before the examining committee and give beautiful and convincing tests; at another time, he or she might utterly fail because the conditions are bad. Outside forces and persons throw their shadows over sensitives or over one of the members of the committee, and absolutely destroy for the time being all possibility of getting satisfactory proof of the genuineness of the medium and of his or her powers. There are very few Spiritualists and scientists who are qualified to act on an examining committee, for very few people understand mediumship and its wonderful subtle forces. It took me years of close study and observation to learn the why and wherefores of certain manifestations and expressions and controls of certain trance mediums, whom it was my privilege to have in my employment, just for the purpose of investigating Spiritualism in its various phases, and I confess truthfully that many times during the first years of my experience, I, the would-be investigator, who thought he was doing the wise thing, was actually assisting evil-inclined spirits to destroy or hinder the true intention of the work of the spirit bands of the medium, instead of assisting them in their good labors as I meant to do.

Most Spiritualists think they know all about Spiritualism, when the fact is, that ninety per cent of them hardly know the first letter of the alphabet, and in their conceit they will never realize it until they pass from earth and see the grave mistakes they have made.

The executive committee of the N. S. A. board of trustees is too busy a body to be hindered with the work of playing examining committee for speakers and mediums. I for one have no time to give for such work, and if I had I would decline to serve, because it seems to me like an inquisition and an insult to every genuine medium, the most of whom would disdain to report for examination, and justly so, because many of them are but poorly paid at best, and to demand them in the midst of their many burdens to prove their innocence of imposture, and that they are what God made them, messengers between the two worlds, would be adding insult to injury. Besides, honest mediums are not beholden to the N. S. A. for their patronage; they can make their living independent of any institution, and they are by no means obliged to submit to dictum or authority of such an association. We want no examining committee for mediums; all the need is, for Spiritualists and investigators generally, to use their own common sense, as we have to do in all the business affairs of life; let them keep their eyes and ears open, and see and listen for themselves, and not act like little children asking for protection against being abused and imposed upon. We have no right to ask for protection against the fraudulent medium, any more than the "hayseed" has to ask for sympathy when he buys a "gold brick," or the speculator who buys a salted mine.

Let Spiritualists be men and women of common sense and judgment, and not whine when they learn that they do not know everything. Don't ask a committee to do what you should do for yourself, test the spirit. It is cowardly and selfish to ask others to do for you what you can do for yourself, and especially as you can educate yourself at the same time.

It strikes me that some of the good people who are crying to the N. S. A. to appoint investigating committees, are of the very class who never donate even a dime to the good work and the worthy objects of the National Association, even as some of the greatest talkers at our conventions, promise great things, but never redeem their word. But to go on.

I do not wish it to appear that I am excusing fraud, or condoning trickery, far be it from my desire. I know that frauds and impostors are in our ranks, but I cannot see that the proposed remedy will fit the case. Kindly show me any religion or profession which holds no frauds among its advocates, and yet we mingle with them every day and wrestle with them in business transactions, but we do not, and cannot ask the Government to appoint committees to protect us in our daily walks of life. WE HAVE TO DEPEND ON OURSELVES, AND AFTER HAVING BEEN "TAKEN IN" HALF A DOZEN TIMES WE HAVE OUR EYE-TEETH CUT, AND ARE ABLE TO TAKE CARE OF OURSELVES AGAINST EVERY FAKE AND FRAUD.

No sir, I am most positively not in favor of an examining committee. It will not reduce the number of fakes in mediumship, but it will be an affront to our honest workers, who, knowing the truth of their mediumship, would disdain to appear before such a body. You might get a lot of frauds to appear, for they would have much to gain and nothing to lose by their appearance, for if they made a favorble showing by hoodwinking the committee, they would be indorsed, and if they were proven to be frauds, they would simply change the scene of their labors and their names, and go on as before. THEODORE J. MAYER.

Washington, D. C.

AN IDEAL SPIRITUALIST SOCIETY.

An Illustration of the Grandeur of Harmonious Work.

By the request of a prominent Spiritualist we republish the report of "An Ideal Spiritualist Society." The report was made by Mrs. Laura G. Fixen, a prominent lecturer, whose sentiments are always to the point, and very impressive. She says:

In visiting the societies of this and other countries and finding some flourishing while others are struggling to maintain an existence, I have tried to diagnose the most prolific causes which spell success or defeat. The plant must have proper soil, climate and conditions in order to grow, so we must have favorable surroundings in order to develop our best; the great variety in individuality is caused largely by the different environments.

Even so Spiritualist societies must have favorable conditions in order to insure a healthful prosperous growth. Harmony is one of the greatest, in fact an absolute necessity. Social surroundings are a great inducement to growth and he who possesses social qualities has a pearl of great price.

I have never seen these facts exemplified so strongly as when visiting the First Spiritual Society of Seattle, Washington. It was my pleasure to deliver a couple of lectures there on April 10, the first Sunday I spent in America after my return from Australia. Rev. Lole F. Prior is the founder, pastor and central thought of this exemplary body. Mr. R. H. Little is the president; Mrs. A. Swan, secretary and Mr. George Campbell, treasurer. Mrs. Prior secured a charter for them under the National Organization seven years ago. Last June she returned and found that they were still in existence with a few members. She became the pastor of the society and it now has 175 members and holds public meetings every Sunday afternoon and evening in the K. P. Hall, the finest in Seattle.

The afternoon meeting is a general conference in charge of the officers and made especially interesting because so many take part in the discussions. At the close, the conference resolves itself into six or eight large circles, presided over by the different reputable mediums in the city, and thus another hour is spent.

They have a lyceum, founded by Mrs. Prior, which has over 50 children; also a large social club which meets every Monday evening, and a dancing class of over fifty members, who pay one dollar dues, which is turned into the building fund, as the teacher gives her services free. The Ladies' Aid Society has 47 members, presided over by Mrs. Lapworth; they pay five cents dues weekly.

The Psychic Educational Class meets every week at 217 Denny Building, and is presided over by Judge L. Williams or Mrs. Prior.

At her Sunday evening meetings she delivers an inspirational lecture, followed by tests, and every seat in the hall is always taken at this meeting.

This society is indeed alive; the committees active, and each member doing his share. Some persons are earnest workers themselves, but to find one who is not only a hard worker but who has the enviable quality of inducing everyone else to help, this is rare indeed. What a power such a society is, not only to Spiritualism, but to the city where it is located. This is loyal citizenship. Any pastor who can infuse in her members this spirit is indeed an ideal conception of a Spiritualist leader; and when this kindly spirit permeates a society all are blessed and uplifted. Upon such, the sun never sets, for it shines in the hearts of its members and of such is the kingdom of heaven. LAURA G. FIXEN.

Chicago, Ill.

UNDER TEST CONDITIONS.

A Chicago Medium Having Faith in His Own Honesty and Mediumship, Will Go Before the State Association.

To the Editor:—While I knew that The Progressive Thinker has a very wide circulation and great influence, yet I did not fully realize this fact until I received a flood of letters coming from every state in the Union referring to the article published in The Progressive Thinker of May 28, where I made an offer of my services under test conditions to demonstrate that there was genuine phenomena such as slate-writing, painting, partial materializing in the light, etc.

These many letters show the widespread interest in the matter, and while I appreciate each and every one, and would like to make each one a special and separate reply, yet it would be impossible to do so, and that they may know how the matter stands, I would like to say that the suggestion of the editor of The ProgressiveThinker has been accepted, and that the test will be made by the president of the Illinois State Spiritualist Association, Mr. Warne, assisted by those whom he may select, and arrangements to that effect are now being made; and with such a committee, familiar as they are with mediumship, and with the laws that govern spirit communication, which are so delicate that even an adverse mental attitude on the part of the sitters would prevent the manifestation, it is believed that this committee would furnish satisfactory conditions for a perfect demonstration. Very truly,

W. F. LANGDON,
70 East 24th street, Chicago.

Summer Tour of Mrs. Cora L. V. Richmond.

Mr. and Mrs. Richmond left Chicago for St. Louis on the 17th inst. Mrs. Richmond will lecture for Mr. Grimshaw's society at the Temple on Pine street, the two last Sundays in June. She is engaged to speak by the Unity League (continuation of the Parliament of Religions) which holds its sessions in one of the Congress halls inside the Fair grounds, on June 28, 29 and 30. She expects to remain in St. Louis the first two Sundays in July, speaking for Prof. Peck's congregation. On their way east Mr. and Mrs. Richmond will visit Cleveland, Ohio, and Corry, Pa., arriving at Onset, Mass., for the last Sunday in July, and the first week in August, when Mrs. Richmond speaks; August 7 at Lynn, Mass.; August 14 at Niantic, Conn., stopping at other places en route on their return to Chicago. The Church of the Soul will resume its regular services about the middle of September.

Prof. Lockwood.

Prof. Lockwood, the eminent scientist, has something to say of importance this week, on the eighth page.

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Success, And How to Win It.

A little book with the above title has just been issued by its author, Rev. B. F. Austin, which should be in the library, but more particularly in the hands and open to the eyes of every young man and woman. Indeed, the more advanced in years would profit much by its perusal. It consists of a series of lectures and lessons given to his pupils on "Success, and How to Win It," in the First Spiritual Church, Buffalo, May 9, 1904, and published by the request of those who heard them. They are nuggets of pure gold from Mr. Austin's rich cerebral mine. It is well printed in clear type upon first-class paper, and costs only 25 cents.

H. V. SWERINGEN.

"An Infamous Dynamite Roman Catholic Conspiracy Detected and Exposed." "Romanism Exposed." Two pamphlets by Rev. J. G. White, author of Startling Facts. Price 10 cents each, or two for 15 cents.

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EVIDENCE OF IMMORTALITY AND SPIRIT COMMUNION. By G. Major Taber, Los Angeles, California.

Can we discover any reasonable or logical evidence of immortality even from a scientific standpoint, or does man when he shuffles off this mortal coil, die like a hog only to mingle again with Mother Earth and become blotted out of intellectual existence?

Let me say to those who may have doubts as to a future existence, that in my opinion, they have not given the subject as thorough an investigation as this subject demands.

There is no excuse for those who rely upon preconceived notions, or show indifference as to the facts of the question, because they cannot step over on the other side to see for themselves, whether their friends who have passed away are really alive, and are the same friends of olden times.

I know not what others may believe, but as for me, take away my hope in a future life, and I should have no other aim in life but to eat, drink and be merry, without an incentive but to gratify the instincts of the animal creation.

The cultivation of a moral sentiment or intellectual acquirements would offer no possible inducement to man.

Such a condition would be on a par with the brute creation, and yet there are many intelligent people who seem to take pride in the belief that they have no wish or desire beyond this physical existence, yet it seems to me that such conclusions are based upon neither reasonable, rational, traditional, occult or scientific conclusions.

It is simply, I don't believe, because it cannot be demonstrated to them through their five senses.

It would be more in line with a reasonable man to say, "I don't know." After the investigations of nearly half a century, I find that there is but little that I do know, and so much that I cannot know, that I find a very broad field open for investigation, as science is developing every day new truths which but a few years ago would have been pronounced absurd by every scientist in the world.

We meet with scientific subjects all around us which are mysterious and unseen, and perhaps at the present time unknowable, yet we are aware that there can be no effect without a cause.

Take for instance the light of the sun; it passes through our windows and gives us heat which no artificial light will do. Because we cannot comprehend the why, should we conclude that it is not a fact?

We know that what we call electricity moves our street cars and gives us light and heat. Can we analyze it and give its component parts? Because we cannot do so, is there a man so foolish as to believe that there is no such a thing as electricity?

We see beautiful flowers bud and blossom, filled with delicate perfume and every color of the rainbow, and yet we know as little of its growth and formation as we do of light and electricity.

We are forced to take the agnostic view, and acknowledge that we do not knew. I might cite you to thousands of nature's wonderful transformations which daily meet us upon every side that are just as mysterious, and yet we are forced to the conclusion that they are a reality.

We know that nature forms twenty-six varieties of crystallizations, each mineral having its own peculiar form which has never been changed in all the millions of past ages. Do we know, or understand the law that shapes them each after their own kind?

He who does not believe there is a mysterious law governing matter, let him investigate. Let us be honest to our intelligence, and admit that where we see an effect, that it is inevitable that there must be a cause. Take for instance the law of attraction, why one body draws another towards itself just in proportion to its weight.

We see the effect, but fail to explain the cause.

I mention these principles to illustrate how little we know of the mysteries we daily come in contact with, and the necessity of drawing an intelligent conclusion from them.

The scientists of the world have demonstrated the law of the evolution of matter in all of its forms, whether animate or inanimate.

There is no guesswork about it, as they have followed its course from its first gaseous formation to the highest form of matter, which is man.

Evolution, what is it? Webster defines it as follows: As the series of steps by which a germ becomes adult, or organism, or a fully developed part; the successive changes which a germ passes from a simple to a complex condition." If evolution means anything, it means progress, and progress from a lower to a higher development does not mean retrogression or a suspension of that law.

Nature's laws are fixed and unalterable, and if man has progressed from a single cell through all of its gradations as science has demonstrated, and as this law of progression is unalterable, is it reasonable to suppose that the intelligent part of man is annihilated when he has outgrown his physical environments?

If progression or evolution is onward and upward, why should not human intelligence which has taken millions of years to accomplish take a position in a higher sphere of activity and usefulness?

If evolution is true, and who doubts it, then eternal progress must be a natural result. Men may say they don't believe, yet that does not change the law of progression or impede its upward course.

When Chas. Darwin published his "Origin of Species," the world was full of doubters, and yet to-day there is not a prominent scientist in the world who doubts its truth. When it comes to well established facts, a doubter is a person who has failed to investigate this subject.

Man's relation to nature and his hope in immortality, is the most important question which has ever called for a satisfactory conclusion.

There are thousands in every country in the world who believe they have solved the question, and thousands who have never given the question an anxious thought. Let us briefly follow along the line of evolution and then draw our conclusions from the result of this wonderful law.

Scientists the world over agree that the matter which our universe as well as the composition of the whole stellar heavens, was originally composed of a gaseous formation. Even some of our planets have not yet completed their course of evolution, and even our sun is still a gaseous burning world, as well as all of the myriads of the fixed stars which adorn the heavens at night. There are also thousands of nebulas in every possible stage of world forming, some which the photographic plate detects their first indication of spherical formation.

Our little world has passed through its gaseous stage, its mineral development, its vegetable era, the lower order of its myriads of animal life, and as a crown standing upon its apex stands man.

Whence cometh this law of development, this evolution from the gaseous period of the earth to man?

There is no escape from the conclusion, that where there is an effect there must be a cause. Neither can we ignore the fact that there has been a mysterious struggle all along this line of evolution, and that in every step there has been a change from the lower to the higher, from molecular activity to instinctive intelligence, and up to the intelligence of man. Science tells us that all life commences with protoplasm, then a single cell, then groups of cells, then the lower forms of worms, then the vertebrates and the lower order of animals, and lastly man through all of the different grades of intelligence.

Do we not observe intelligence throughout the whole animal kingdom. The horse knows his master's face and even recognizes his voice, and the dog understands almost every word. The elephant remembers an injury for years, and in all the animal kingdom we can trace more or less intelligence.

With some we call it instinct, but what is instinct but instinctive intelligence? The most skillful geometricians have never been able to formulate a system of cells more economical than those made by the honey bee for the past 2,000 years. Is not this an evidence of instinctive intelligence. I might call your attention to thousands of indications and instances where the whole animal kingdom shows more or less intelligence. Can we draw the line between instinct and intelligence?

Charles Darwin has proven beyond the possibility of a doubt that there have been many instances where several of the bones and muscles which distinctly belong to the lower order of animals have cropped out in man, showing the connecting link between the animal creation and man.

There is also a connecting link between the vegetable and the animal kingdom; as a proof of this fact, there are plants that digest animal food to sustain life.

We find in the different races of mankind every grade of intellectual development, from those who have scarcely developed a language, to the present high state of cultivation of the twentieth century scientist. Has not science demonstrated that there is an unchangeable law of progress governing matter throughout the whole realm of nature?

Do we not further observe that this law has but one object and aim, and that is the development of intelligence?

Are we not, then, forced to draw the conclusion from these facts which are observable to every student of nature, that the law of evolution is as inflexible and as permanent as the law of gravitation?

Have we any reason to doubt that this law which holds and guides each planet and sun in its course through space will cease to operate?

What reason have we to doubt that this law of evolution that has been millions of years in developing man, with all of his intelligence, will not continue even when man has fulfilled his mission with crude matter?

Has one of nature's laws ceased to operate that we know of?

Then why does not this intelligence which has cost nature untold ages in perfecting, take a step higher in evolution in the future, as it has in the past. In all the stages which matter has passed through up to man, it has not been possible for any one species below man to realize what the next step in evolution would be, yet man with all of his scientific attainments may not be able to catch a glimpse of what the future should be, if the future is any indication of the past.

If this evolution of intelligence ceases with man's earthly career, then there must be a suspension of that law which would be one of the most sublime fizzles ever conceived of in all the investigations of science.

Men may say they don't believe, because they do not know, yet that is a poor argument in opposition to a well known law of nature which has existed for millions of years. He who ignores the perpetuation of man's intelligence, must necessarily ignore the well established law of evolution. From a strictly scientific standpoint, we have every reason to believe that there is no annihilation of intelligence, and therefore no death; that so-called death is only one step higher in the evolution of the intelligent part of man.

The great question whence comes this great power which governs and controls matter throughout the universe, has called forth varied opinions since man began to develop intelligence.

Some call it the "Great First Cause;" the untutored savage calls it 'The Great Spirit," but the most popular term is Jehovah or God.

Different nations have different names for their Deity:

In Hebrew it is Eloah.
Chaldaic and Assyrian it is Elah and Ellah.
Turkish, Malay and Arabic is Alah and Allah.
Old Egyptian is Tuet.
Greek is Theos.
Latin is Deus.
Italian is Dio.
Flemish is Gold.
Dutch is Godt.
Danish and Swedish is Gut.
Norwegian is Gud.
Polish is Bog.
Polaca is Bong.
Hindostance is Rain.

In a list of 48 languages there are but few with any similarity with the exception of Latin, Low Latin, Celtic, French, Spanish and Portuguese, which are similar.

There are in every community persons who claim to be scientific, who ridicule the idea of the possibility of intelligences giving evidence of immortality who have passed the bounds of mortal life.

They ignore the fact that the great cry of humanity is, "After death, what?" and that it is a subject of the greatest importance to the whole human family. It is a human desire, and it has been one of the most important desires of humanity since the dawn of civilization.

Do we live, are we conscious, do we hold our identity, and do we progress in knowledge, and will we meet our loved ones after we are through with our earth life? This is a serious subject, and one which every human being should investigate honestly and without prejudice.

The result of my investigation for nearly half a century has satisfied me that there is no death, that it is simply a change of condition, giving greater opportunities and an evolution on the line of intelligence. The best thought of every human being should be devoted to the searching out of TRUTH. There is an old adage which says: "The conquest of truth makes a man a king."

If the same efforts were made, and the millions which have been expended in establishing creeds had been devoted to the search of truth, the world would be much better off to-day. Creeds are man-made, truth is divine.

The following lines remind me of their condition:

Their hearts go hungry through the world,
And never find the truth they seek;
Their lips with pride and scorn are curled
To hide the pain they may not speak;
Their voice in oratory may thrill,
Yet underneath their hardened mask,
Their famished hearts are hungering still.

I have no envy for those who have no hope, knowledge, or belief in a future life. If there is a human soul that has no desire to meet the loved ones gone to that beautiful summer land we read of, when they shuffle off this mortal coil, and their physical bodies return to mother earth, their souls also should be blotted out of existence. They, however, cannot escape this law of evolution, and will live in spite of their desire to be blotted out. In regard to the various opinions predicated upon the belief in immortality, I have no quarrel with those who make a religion out of this fact, but as for myself, I look upon immortality as a scientific discovery, and not as a religion; and I am not alone in this belief, as there are hundreds of thousands who belong to almost every sect known, who daily consult mediums in order to receive messages from their friends who have passed to the spirit world, and yet they hold to their religious belief. **I have never been able to see the necessity or propriety of establishing another religion, much less a creed, out of a scientific fact.**

I will, however, grant that the knowledge of a future life, and what we have been able to learn from those who have gone before, that it leads to opening the way to a better religious thought, but not a religion.

This scientific discovery of spirit communion is not a new discovery, but is as old as civilization. Throughout all of the days of Egypt's wonderful progress in science, what is now called Spiritualism, was a universal belief. Hermes taught that. "This visible is but a picture of the invisible world." Herodotus mentions that a celebrated king of Egypt who descended to the mansions of the dead, and after some stay in those spirit realms, returned to light. Strabo states that in the temple of Serapis at Canopis, that many miracles were wrought and practiced and devoted to the sacred sleep, or what is now known as a trance condition.

Emanuel Rebold, president of the Academy of France, states that the occult sciences for more than 3,000 years were practiced by the Egyptian priesthood. Even Socrates was known to have heard voices.

Old Chinese records for 40,000 years records the belief in the intercourse between the living and the dead, so stated by a learned mandarin, and also by Dr. McGowan, a Chinese missionary. Confucius, the greatest of Chinese philosophers, was also a Spiritualist.

Zoroaster's prayer was, "When I die, carry me to the bosom of joy," and it is stated that he frequently saw celestial spirits. The Egyptians, Phoenicians, Persian and Grecian writers were imbued with the knowledge and belief in immortality, and also David the Psalmist, and scores of Biblical characters were deep in the philosophy. Ernest Renan says that Jesus believed in spirit communion. Titus, in his address to his soldiers before Jerusalem, declared that soldiers who died in battle joined the company who were placed among the stars.

The Chaldeans were Spiritualists in every sense of the word.

Hesiod, who flourished 1,000 years B. C., gave a faithful account of the spirits of antiquity. Their faith was:

Invisible, the gods are ever nigh,
Pass through our midst, and bend the all-seeing eye.

Homer became a medium and seer at 8 years of age. Pythagoras, 500 years before Christ, taught the immortality of the soul.

Aesculapius was a medium and foretold things taking place in distant countries. The Rev. J. B. Gross says: "It is time that posterity should raise its voice in vindication of the hoary past," referring to their belief in immortality. Beda states, that in the capitol at Rome, statues were hung with bells, and when rang by spirits they knew that a rebellion against Rome was attempted. It is claimed upon good authority that Plutarch, Luther and Mohammed often heard the melody of the spheres. Spiritual manfestations were common in those days, as it is stated that before the misfortune of the Lacedemonians there was heard the clashing of arms in the temple of Hercules, and the statue sweat profusely, and the folding doors which were bolted were thrown open, and arms hung on the wall were thrown down. Cicero says, there is no nation which does not believe it possible for future events to be predicted by certain persons. Nero and Julian consulted the spirits.

The Romans even sent embassadors to Greece to consult their oracles or mediums. Livy reports over fifty instances of fulfillment by those mediums. He also states that the spirit of Romulus visited Proculus Julius and gave an address. When Emperor Tiberius left the city of Rome, the soothsayers or mediums told him that he would never again enter the Eternal City, and he never did. History informs us that the immortality of the soul was taught by the most ancient Aryans, Thales, Zeno, Plato, Indian Seers, Persians, Apollonius, and inspired sages were considered superior to Jesus as mediums. Apollonius cured the blind, deaf and dumb. Ireneus also was a celebrated healer. Augustine and Ambrose, in the fourth and fifth century, reports numerous spiritual revelations.

Gregory VII, of the eleventh century, Roger Bacon of the twelfth century, Bishop Grossettete of the thirteenth century, and even Martin Luther were not only believers but were mediumistic. Philip Melancthon asserted he saw spirits, and even John Calvin claimed to be clairaudient.

Tasso, the Italian poet, was a Spiritualist. Joan D'Arc heard spirit voices. George Fox, the father of Quakerism, was highly gifted with spirit control, and all along down the ages there were hundreds of noted men who were spiritual mediums, and yet we are often told that no one who is sane could believe such nonsense.

It is stated upon good authority that Beethoven, Mozart and even Goethe were all mediumistic. Dr. Adam Clarke, the great Methodist commentator, said: "I believe that spirits may have intercourse with this world and become visible to mortals. John Murray also was a believer in spiritual phenomena. Coming down to our own day, we find the names of Judge Edmonds, John Stuart Mill, Ruskin, Wilkinson, Dr. Whately, Mr. and Mrs. S. C. Hall, Wm. and Mary Howitt, the poet Tennyson, Robert Bell, Dr. Collins, of London, Sir Edward Bulwer Lytton, Parker Snow, Sir David Brewster, Dr. Bird, Lord Brougham, Louis Napoleon, Horace Greeley, Henry Ward Beecher, Rev. E. H. Chapin, Theodore Parker, Harriet Beecher Stows, Rev. Wm. E. Channing, Bayard Taylor, Rev. G. H. Hepworth, Rev. A. D. Mayo, Rev. G. W. Skinner, Rev. Adin Ballou, Rev. Dr. Fisk, Rev. H. A. Reid, Rev. J. P. Sanford, Rev. J. H. Tuttle, Rev. W. Ker, Washington Irving, Charlotte Bronte, Margaret Fuller, Gerrit Smith, Wm. Lloyd Garrison, Rev. Dr. Townsend, Victor Hugo, Rev. E. C. Towne, Abraham Lincoln, Queen Victoria and hundreds of the greatest intellects of the world were known to have believed in immortality, and of their power to return to earth after death.

They represent almost every phase of religion, science, music and art. Even that great orator, Robert G. Ingersoll, the agnostic, who stood second to no man in an honest search after truth, even he had hopes of a future life.

There are times no doubt with each of us, and we know not why, that there steals over us, and we are thrilled with a sensation of happiness; and how do we know but that it is the loving presence of some of our dear friends who are shedding over us their love and affection. Longfellow says:

"A drowsiness is stealing over me
Which is not sleep, for, though I close mine eyes
I am awake, and in another world,
Dim faces of the dead and of the absent

Come floating up before me."

In concluding this important subject, I agree with the poet:

Perfection altered, would produce a flaw;
Nature cannot err, hence cannot change its law.
On earth, there is nothing great but man,
In man, there is nothing great but mind.

Again:

In this important truth all tongues agree,
That man was made for immortality.
Death kindly comes and opens wide the door,
And lights our passage to the golden shore;
Oblivion spans the gulf on which we tread
The silent pathway of the living dead.
Then let earth join with aspirations high,
Proclaim this glorious truth—We Never Die.

Los Angeles, Cal. G. MAJOR TABER.

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.]

Passed to spirit life from his home in Wheaton, Ill., June 1, Mr. Adin Thompson Childs, aged 87 years. Thus has left this physical life one of the truest, kindest and noblest of souls. He journeyed longer than many do on this earth, and to some they would have indeed felt the impress of the years, but Brother Childs was as young and full of life, taking an interest in all that pertained to the upliftment of the race, as he did in his early manhood. He was an earnest Spiritualist, never afraid to express his views, tho' living in an extremely orthodox city. He was known by all as an outspoken man, fearless in his expression, true to his convictions. He left an impress on the minds of those he met which can never fade away.

He was president of our little society, and for years did all he could to help advance the cause he loved. He passed away conscious to the last, glad to be released, and to go to those who waited for him in the land of souls. He leaves a wife, three daughters, two brothers and one sister and a host of friends to mourn his loss. His funeral was very largely attended, and we laid his body away at the close of one of the beautiful June days which bless the earth. The writer officiated, and gave the consolation of Spiritualism.

G. H. BROOKS.

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"Origin of Life, or Where Man Comes From." "The Evolution of the Spirit from Matter Through Organic Processes, or How the Spirit Body Grows." By Michael Faraday. Price 10 cents. For sale at this office.

MINNESOTA.

Dedication of Spiritualist Temple at Long Lake.

The dedication of our Spiritualist Temple on June 5, was very nicely conducted and resulted in much good to all, uplifting to the soul and spiritual of man. Owing to the threatening rain many of the friends from the Twin Cities and country did not come. Notwithstanding the condition of the weather our temple was well filled. The morning meeting was devoted to a conference, of which Mr. Whitwell was nominated president for the day and conducted the meetings in a very pleasing and unassuming manner, and gained the love and respect of the audience. Mrs. Whitwell opened the conference by invocation, and the choir rendered some very nice music that added much to the harmonious condition of the meeting. Remarks were made by Mrs. Whitwell, Mrs. Sauer, Mr. Whitwell and others, that resulted in much good to all. After conference all partook of a bountiful dinner of the good things that supply the body and spirit of man. A general good time prevailed, and there was a good supply left for 5 o'clock lunch.

At 2 o'clock sharp, Mrs. Whitwell opened with a very fine invocation and followed with lecture by the guides, the subject being drawn from the lives of Thomas Paine, Lincoln and Christ, comparing their lives and their good works done to mankind. It was very nicely weaved in her discourse. All spoke well of the lecture, how good it was and how well it suited the occasion of dedication. Mrs. Sauer was message bearer from the spirit friends, and gave some very fine tests and readings; most of them were accepted as correct. Mrs. Sauer is developing much in test work. Mrs. Whitwell, Mrs. Sauer, Mrs. Hagdal christened a little child of Mrs. Ray Maxwell.

The writer in behalf of the Minnetonka Spiritualist Association, extended greetings and a welcome hand to the many friends that came to our dedication services, and we assure the dear friends that the meeting will long be remembered by the brothers and sisters here, giving them much encouragement to still work on in the great and good cause.

We do not see why we cannot support a camp-meeting in or near the Twin Cities. There is so much good talent in our state and the Twin Cities, with the beautiful lakes and fine scenery, and productive fruit country, and beautiful summer, I do not see why we cannot have a Cassadaga of the North during our summer months. A little energy, a little work with a will, will accomplish much. If we can all work together the results would be great and result in great good.

We would like to impress every Spiritualist association to work toward having a temple of their own. We know that there are many that could if they would just try by saving and working a year or two ahead, as we have done. Of course, we all will perhaps have to sacrifice a little from our home comforts to do it. We need a place where our children can go to have their lyceums and be instructed in spiritual truths.

Before closing we want to say that many of our friends were disappointed that Mr. Maxwell, president of the state spiritual society, could not be with us. Many expressed regrets. Owing to circumstances he could not come.

There is some talk now of having a general conference and general meeting and picnic at our temple, July 5, first Sunday of the month.

ROLLA STUBBS.

Long Lake, Minn.

"Never-Ending Life Assured by Science." By Daniel Kent Tenney. A strong and conclusive argument from the basis of science. For sale at this office. Price 5 cents.

"Love—Sex—Immortality." By Dr. W. P. Phelon. For sale at this office. Price 25 cents.

Forty-Seventh Anniversary at Sturgis, Michigan.

Forty-seven years ago—think of it, the length of the average man's life—they built and dedicated a Spiritual temple or building. Forty-seven times the Spiritualists of that place and adjacent towns have gathered there to celebrate that event. For forty-seven winters and summers has it stood there marking the progress of Spiritual truth. And this has a deeper significance when you recall that the building of this structure was only a few years, some ten I believe, after the first tiny rap was heard at Hydesville. How many of those who were instrumental in building this temple have been carried through its doors to that last long rest of the physical body that knows no waking.

On this occasion we gathered there full of love and good will for each other, and how grand it was to see those old ladies and gentlemen, with hairs whitened and eyes dimmed by the years of time, say to me at parting, "If we do not meet on this planet we will meet in those higher realms." What a grand and inspiring thought, "We will meet in those higher realms." May we ever act and live on this earth that we may merit the reward in heaven!

President Collar secured for this meeting Mrs. Lichtig of Iowa, Miss Gibbs of Grand Rapids, Dr. Peebles and myself of Battle Creek. The hall was beautifully decorated with flowers and plants of all descriptions by Miss Cressler and friends, causing the interior to look cool, quiet and spiritual, and there was a strong uplifting influence with us during the entire meeting. Mrs. Lichtig gives short clear-cut addresses, followed by thorough and readily recognied tests that were of much comfort and help to those receiving them.

Miss Gibbs gave short inspirational lectures, also reciting an anniversary poem, which were highly appreciated. She has before her a very bright future.

Dr. Peebles needs no introduction from me. Let it suffice for me to say he delivered the last regular address on Sunday evening and met with his usual reward—an attentive and interested audience. It will be many years before we can produce another speaker like Dr. Peebles.

Owing to the fact that many of the camps have opened through this part of the country the president was unable to obtain as many lecturers as he desired, letting three of the five lectures fall to my guide "Joseph," and one I gave in the normal state to the young people in particular. But it is time that the older Spiritualists were thinking of this, and making an effort to bring young blood and life into our midst, I am a staunch friend of the young people, all young people, and am ever ready to help them enjoy themselves, and organize societies wherever I have an opportunity.

Dr. Peebles has attended over thirty of these meetings and has seen many of the old workers laid to rest.

I would like to see more societies owning their own temples, and stop this promiscuous renting and mixing with all kinds of magnetism and influences, Let us own our own homes when we commune with the other world and the dear ones gone before.

DR. W. G. THURBER.

Battle Creek, Mich.

A Chance to Make Money.

I have berries, grapes and peaches a year old, fresh as when picked. I used the California Cold Process. Do not heat or seal the fruit, just put it up cold. Keeps perfectly fresh, and costs almost nothing; can put up a bushel in ten minutes. Last year I sold directions to over 120 families in one week; anyone will pay a dollar for directions when they see the beautiful samples of fruit. As there are many people poor like myself, I consider it my duty to give my experience to such and feel confident anyone can make one or two hundred dollars round home in a few days. I will mail samples of fruit and full directions to any of your readers for nineteen (19) two cent stamps, which is only the actual cost of the samples, postage, etc. FRANCES CASEY, St. Louis, Mo.

..GENERAL SURVEY..

THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comeg to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be **written plainly with ink on white paper, or with a typewriter, and only on one side of the paper.**

ITEMS.—Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require.

TAKE DUE NOTICE, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

KEEP COPIES of your poems sent to this office, for they will not be returned if we have not space to use them.

Dr. Green, secretary of the Missouri State Spiritual Assaciation, with headquarters at 518 Commercial building, is arranging a World's Fair Parliament of Advanced Minds. Dr. Green is well known as a student and lecturer on spiritual, occult, new thought and brotherhood topics. His original plan was to have a world's international convention of Spiritualists, but this has been abandoned with a view of making it more general to a Parliament of Advanced Minds. The meetings will be held in the auditorium tent at the Canvas Cottage City, north of the World's Fair. Dr. Green has been corresponding with the advanced thinkers and a large gathering of these bodies is expected.—St. Louis Post Dispatch.

The Philosophical Journal says: "Mr. Will C. Hodge's lecture on 'Mediumship' was a lucid exposition of the widespread characteristic of those through whom the phenomena of Modern Spiritualism are presented, as well as showing the unconscious control or guidance to which many if not all of those who are not looked upon as mediums are subjected. It is a great mistake to think that only those we know as mediums are subject to the control of spirits, others are as susceptible to control and because in their case it is unsuspected, is oftentimes more potent than would be the case if it were exercised with the knowledge of the individual."

Emily E. Philp writes: "The Englewood Spiritual Union will hold on Saturday evening, June 25, an ice-cream social at Mrs. Hurlbut's, 6320 Wentworth avenue. We anticipate a very pleasant evening, and hope to see our many friends. There will be cards for those who care for them, and other amusements. Come and have a good time. The social is for the benefit of the society. Admission, 25 cents."

Alarmed by the rapidly increasing number of amateur hypnotists among the boys attending the public schools of Aurora, Ill., Professor Barriwell, superintendent of the East Aurora high schools, issued an order forbidding the boys to practice their hypnotic spells. The order met with a good deal of indignation among the devotees of the "science," but will be strictly enforced, under penalty of expulsion. Hypnotism has suddenly become the fad of nearly every boy in Aurora. Books of instructions on hypnotism, advertised for sale in some of the cheaper magazines, suddenly made their appearance and school books have been neglected. Roy Raut, a paper carrier, is high priest of the hypnotists. Raut has a pair of eagle eyes, which his followers believe are endowed with unusual hypnotic powers. Raut held a big meeting. A large crowd of boys and girls and many older people gathered to witness the demonstrations. Boys were made to do all kinds of queer antics by the hypnotist, and the programme lasted for two hours or more. One boy was put under the spell so strongly that when he was released he fell headlong to the ground exhausted. Another was made to go to a neighbor's house and beg for something to eat while others wept like babies, rocked supposed infants to sleep or did equally grotesque things for the amusement of the audience.

Geo. H. Ely writes from St. Croix Falls, Wis.: "Within the last few days this village has had a treat. Mr. Will J. Erwood, of LaCrosse, president of the Wisconsin Spiritualist Association has come and gone, but in his brief stay he scattered enough seed of truth to insure a good yield when he visits us again. He to a large extent overcame prejudice and doubt. His off-hand readings at the close of his lectures have been declared correct in nearly every respect. To understand Spiritualism is to understand Christianity. They should be understood as the same thing."

Hereafter the home address of Oscar A. Edgerly will be 42 Smith street, Lynn, Mass.

Henry Truro Bray writes as follows to the Chicago Examiner: "I cannot help admiring your paper for the manner in which it speaks of the Japanese in the present war. The 'expert' on another paper tells us that it is inconceivable that a European especially a Christian, could desire victory for the Japs. He is the kind of Christian that has filled the world with blood that has said to all others who has differed with him, 'I am the way and there is none other.' It is a pity for him that Jesus happened an Asiatic, for had Christ been born a European He might have made such an accident the occasion for an oration against the 'yellow races.' As it stands, however, it is a fact that the purest morals and noblest ideals have come to the world through the 'yellow races'; instance Buddha, Confucius and Mencius. This 'expert' sees all good in Russia. Let this narrow-minded scribbler ask the Poles, the Finns, the Russians, the thousands of Siberian exiles, the murdered Jews, the thousands of widows and orphans whose blood cries from the ground. He speaks of 'pagans.' Marcus Aurelius was one of the scribbler's pagans. God forbid that I should compare them. Plato was another, and Epictetus and Aristotle. It is good that God knows no pagans or Christians. He knows humanity and loves him who does justice, loves mercy and walks humbly. A thief a robber, a falsifier, or the liberty-killing, God surely cannot love."

A. C. Clay writes: "Honor to whom honor is due. While visiting friends, it has been my lot to meet three worthy mediums, whose race will soon be run on this side of life. If the readers of this paper will give them now and then a letter of cheer, not forgetting to enclose a few stamps or something larger, I am sure the recipients will appreciate the deed. I refer to Mr. and Mrs. C. Winch, 54 Bostwick street, and to Mr. Samuel Smith of 395 North Lafayette street, all of Grand Rapids, Mich. Parties will be highly entertained that receive a message from James Jones, a control of Father Smith."

Mrs. J. M. Bartscherer writes from Dayton, Ohio: "The Light of Truth Spiritual Society have now a charter from the state association. J. M. Bartscherer represented the society, and W. V. Nicum the charter to the state convention at Columbus last month. W. V. Nicum was elected one of the trustees of the state association. Upon an urgent invitation the committee decided to meet here in Dayton next year. Harrison D. Barrett came here from Columbus and on the evening of the 30th and 31st gave us two lectures which were greatly enjoyed and warmly applauded by the audience. We will meet every Sunday evening in Gorman Hall, 113½ South Jefferson street, during the summer months. Frank M. Brown (our president) will lecture next Sunday. We have socials every two weeks with fine music and spirit messages. We hope all who are interested in the grand truth of Spiritualism in the city and neighboring towns will attend all our meetings."

Frances E. Bonney writes from Conneaut, Ohio: "Our society is at present enjoying with keen appreciation the services of Oscar A. Edgerly, whose psychic abilities are of a high order, and the lectures given through his instrumentality are above the average, proving not only the superior quality of the controlling spirit, but also suggesting that the medium possesses a similar character; for I believe that mortals of inferior mental ability, or whose aims and ideals are low and coarse, rarely attract spirits of superior intelligence and high ethical standards. The lectures which Mr. Edgerly's spirit guides and helpers are giving us are characterized by refinement, spirituality, clearness and fearless logic, and the thoughts are expressed in language at once forcible and beautiful. They hold the undivided attention of the audience, and arouse the intelligent interest of thoughtful minds outside of the Spiritualist ranks. The character of Mr. Edgerly's audiences attest the fact that the work accomplished through his mediumship is of great value to the cause of true Spiritualism. He is also a good message medium, but this work he considers as secondary to the presentation of truth through his special phase of trance mediumship."

Mr. Andrews is arranging for the camp meeting of the association to be held in this city August 21 to Sept. 11, 1904. For eleven years the association has held annual meetings at Marshalltown. This is the first time it has been held in any other city. The association brings a large gathering to Waterloo and the visitors stay the full time of four weeks. Very prominent speakers have been secured and the gathering promises to be one of great interest. Waterloo is fortunate in securing it.—Waterloo Reporter.

The Westminster Review, treating the drink question from an evolutionary point of view, remarks: "Drink is an important selective influence in the weeding out of undesirables in the course of evolution. It is true that in a high state of civilization undesirables are not left to die off; they tend rather to be preserved and reproduced. But, nevertheless, the defective organization of the drunkard is much less amenable to the preservative influences of civilization than are other forms of physical weakness, where the accompanying mental and moral deficiency is less marked; and along with the improvement in the race we may expect to observe the disappearance of the drunkard."

Licking postage stamps has cost Miss Sylvernale, assistant postmaster in Norfolk, Ct., part of her tongue. A few weeks ago Miss Sylvernale's tongue began to swell and physicians diagnosed the trouble as blood poisoning due to the mucilage on the stamps. Miss Sylvernale went to the Hartford Hospital, where an operation for the removal of nearly half of her tongue was performed yesterday. The young woman is expected to recover, but there will be an impediment in her speech.

H. F. Coates writes: "The marriage of Miss Agnes Janette Brown to Mr. Clarence E. Fry took place Sunday afternoon, June 12, at the Church of Spirit Communion, 4308 Cottage Grove ave., Rev. G. H. Brooks officiating. It was a pretty affair. The bridal party was led by Miss Genevieve Hobbs, while Miss Ethel Marriott was maid of honor. Mr. and Mrs. Fry will reside at 5317 Washington avenue."

G. Major Taber writes from Los Angeles, Cal.: "I take a good deal of interest in your valuable paper, and many of your correspondents are well known to me, as I have been interested in the cause for many years."

Don't forget the social and benefit test seance given in Hall B, No. 77 Thirty-first street, Wednesday evening, June 22, as a splendid time is anticipated. Messages by Georgia Gladys Cooley and others as well as fine literary and musical program, including refreshments and dancing—all for 25 cents.

The Ram's Horn is confronted with some startling statistics. Says the editor: "It taxed credulity when we published the fact that when the police broke up a nest of tramps and outlaws in an abandoned building and subjected them to examination it was found that a large proportion of them were college graduates. But even more startling statistics come from Philadelphia, where it has been found by the Sunday Breakfast Association, which provides a meal, Sabbath morning, for the outcast and hungry, that out of 950 of these unfortunates, 90 per cent had been instructed in religion when young, and had had Christian parents; 75 per cent had been enrolled in Sunday school, and 75 per cent had fallen through intoxicating drink, and 98 per cent would urge the young not to walk in their way. It has always been beyond controversy among those that appreciated the power in religion, that mere education could not be depended upon to keep one in the path of right, but what shall we say of this mournful fact that nine-tenths of these fallen men and women were graduates not of colleges, but of Christian homes, and that three-fourths of them came from Sunday-schools?"

Peter J. Loeb writes from Brooklyn, N. Y.: "The Church of Sacred Communion will hold its closing service on Sunday evening, June 26. This church has done splendid work, many being reached through our pastor, Miss E. C. Resch, our young and gifted medium. May God and the angel guides keep her well and strong and bring her back safe to us at the opening of our church season."

Max Hoffmann arrived in the city last week. If large and enthusiastic meetings are an evidence of success, and they generally are, then Max has achieved a great triumph. He seems to have been enthusiastically received everywhere, and his tests in an audience flow in one uninterrupted stream, given mostly to skeptics and investigators. From here Max went to Milwaukee, Wis., then goes to the camp at Winfield, Kansas; then to the Clinton camp, Iowa, where he has a cottage. He was lately at DesMoines, Iowa, and the Daily News spoke of him as follows: "A man who claims that he died when between six and seven years of age and was resurrected on the third day thereafter; that when but nine or ten years of age his parents imagined that he was possessed of the devil and had him cast into a dungeon, where he remained sixteen months; that he has prophesied fires and accidents, among them being the big Davison hotel fire in Milwaukee last June; and who, moreover, wears elegant medals accorded him in four different states as testimonials of belief in his abilities, is Max Hoffmann, spirit medium and lecturer, who will give a demonstration in Yeomen hall to-night. Straight from clear eyes shot the unfaltering gleam of natural intelligence of this man, who has a most strange story, as he talked of his awful past to a News reporter last night. To doubt his story was impossible. There was nothing in the natural tenor of his voice, the shudder as he recited the story of the terrors of the maniac's cell into which he was thrown by parents who thought him a witch, to denote falsity or the impostor. 'Here,' he said, 'is a small gold ring that was presented to me together with 5,000 shares of mining stock, by a man for whom I discovered a gold mine. Here is a letter from a man whose stolen horses and harness I discovered and whose sons I said were guilty of the theft. They were afterwards proven guilty. I have predicted fires and accidents by this power which came to me when I was languishing in the insane asylum. It was here I first saw spirits and followed their directions. They freed me.'"

Mrs. W. G. Bosworth, 335 Sixty-first place, was rescued by her husband from almost certain death by drowning under most remarkable circumstances. Mr. Bosworth, who is connected with Bosworth Brothers' Warehouse and Van Company, was absent from his home on a trip across the lake and his wife, arising early, decided to take advantage of the fine morning by rowing out on the lake near her home, with fishing tackle. A few minutes after she had left the shore a sudden gust overturned the boat and Mrs. Bosworth was lucky enough to grasp the gunwale and support herself in the water. Her husband, who had returned unexpectedly on the morning boat, strolled along the beach on his way home and saw the woman in the water. Hurriedly securing a boat he rowed out and rescued her and it was not until he was lifting her into the boat that he recognized his wife. "It was telepathic influence that made me take that little walk on the beach before going home," said Mr. Bosworth. —Chicago Examiner.

E. R. Keech writes from Rockford, Mich.: "The R. P. Society quarterly meeting was a success in every way. Mrs. D. A. Morrill fully sustained her reputation as an able exponent of the spiritual philosophy by delivering two very instructive lectures. Then after a short but excellent talk by Mrs. Harry Baldwin, of Grand Rapids, Mrs. Morrill followed with messages. It seemed to me that not one who had the pleasure of listening, could help feeling uplifted into a higher, purer humanhood."

Mrs. Georgia Gladys Cooley leaves the city this week, going to Rockford mass-meeting.

Rev. Sara C. Scovell attended a spiritual meeting at Joplin yesterday afternoon for the purpose of ordaining a minister of the Spiritualistic faith, Mrs. Florence Waltz, of Fifth and Joplin, being the candidate. By request only a few special friends and officers were present. The ceremony occurred at the residence of Dr. and Mrs. J. K. Brown, corner of Thirteenth and Grand avenue. Candidates for the ministry under Spiritualistic rules are required to obligate themselves to remember the spiritual and material needs of others, regardless of personal comfort to themselves. The ordination was made under the Illinois State Association of Spiritualists and the National Association, with headquarters at Washington, D. C., Rev. Scovell, as an ordained minister of this and the Joplin district being authorized to bestow papers and spiritual instruction upon the condidate.—Galena (Mo.) Times.

Mrs. Elizabeth Roberts, M. D., writes: "All Spiritualists should know of Mrs. Maggie Vestal's beautiful phase of mediumship. She is a trumpet medium and holds her seances in the light—IN SUNSHINE if you desire; and when your friends come and converse with you, they appear so near and are so consoling to the believer. We were very sorry to have her leave our town (Connersville, Ind.) so soon. I will say for myself I never sat with a medium who gave me as fine communications as I received through Mrs. Maggie Vestal."

J. L. Merritt writes from Los Angeles, Cal.: "At the morning meeting of the Truthseekers Spiritualist Society of this city, June 5, 1904, spirit Carlyle Petersilea inspired Sister Pennington, the vice-president, to suggest the raising of funds to erect a temple, and so much enthusiasm for the project was evoked that in a short time $680 were guaranteed. At the meeting Sunday, the guaranteed amount had been so increased that Bro. E. W. Allen, president of the society, agreed to raise the sum of $1,000. Sveral others agreed to stand by the project, one brother promising $500. The ladies of the various societies are not idle, but already substantial plans for raising adequate funds to procure a pipe organ, chairs and other necessary furnishings are already well under way. Sunday last the society passed a resolution providing for the appointment of a building committee. The present plan under consideration is to erect a building at a cost of about $3,000, and with a lot on First street already owned by the society, together with $1,000 now guaranteed and all enthusiastic for the plan, the project seems a feasible one and comparatively speaking, easy of accomplishment. The writer was present Saturday evening last at the tent services of the Jumpers. The officiating preacher who is very outspoken, yet misleading withal, consigned all Spiritualists, Theosophists, palmists, fortune-tellers, together with most preachers and their duped members along with whoremongers, murderers, liars and drunkards, to an awful future of torment. He did not so plainly assert, but the inference of his language was derived that the Jumpers would be reserved for the abode of bliss. What a lonely endurance that will be with nothing to do but to jump up and yell, hallelujah! But the preacher landed fairly in the ranks of the liars for he misquoted and tortured the meaning of scripture to bear out his hellish creed."

Frank Collins writes from Ohio: "If ever our cause receives a new impetus to advance on higher lines, it will be given through the home circles. I am glad you advocate the home circle in your paper, for it is the only salvation for us, as fraud and deception is on the increase. I have a very extensive correspondence, and it is growing more and more every week; but I tell all my correspondents that if they are not now subscribers to The Progressive Thinker to subscribe at once. No good thinking, working Spiritualist will try to do without a live Spiritualist paper."

B. A. Hall writes: "I kindly ask permission to announce through your paper, the account of the very pleasant and refreshing spiritual lectures we are having from the very able guides of Mrs. L. J. Jaquet every Sunday, held in Van Buren Opera House, corner California avenue and West Madison street. Sunday, June 5, we had a most glorious meeting, with the very finest descriptions of spirit loved ones from Mrs. Jaquet's little Indian guide, Sunbeam. Mrs. S. J. Cutter's guides also gave tests which were most pleasing and recognized. On last Sunday, June 12, we enjoyed again a most beautiful and well-mastered lecture from Mrs. Jaquet's guide. We had also a beautiful and finely executed inspirational poem by Mrs. I. A. Hall, at both meetings. After the evening lecture, Mrs Jaquet's little Indian girl gave some fine and most pleasing spirit descriptions, all being recognized. Mrs. Cutter also gave tests which were much appreciated by the audience. We most cordially invite all earnest and honest people, Spiritualists or non-Spiritualists, to visit our meetings and listen to the grand truths of the philosophy of Spiritualism from Mrs. Jaquet's guides, and judge for themselves whether they are capable of giving truth or not on the continuity of life."

George W. Crawford writes: "The cause of Spiritualism is advancing here in Larned, Kansas. The Harvey Brothers are here in their sixth week stay with us, and interest grows every day. One noticeable fact is that two-thirds of the attendance has been Methodists; even after the minister preached a sermon on the Woman of Endor, in which he styled her a witch. The Harveys are two honest young men and genuine mediums. Otis, the boy, can only hold one or two seances a week, but the manifestations are good, and the forms much brighter and plainer than in any other medium's seance I ever attended."

Wilkesbarre, Pa.—Dora Stanley, a gypsy girl, queen of a camp near here, was arrested on a charge of witchcraft. John Karaska, who made the charge, says that his father, who was supposed to be wealthy, died a year ago, and his heirs could find none of his wealth. A few weeks ago he went to the gypsy queen and for $5 she went into a trance and revealed to him that the money was hidden under a tree two miles from the house. For six days Karaska and his friends tore up the earth about the tree, but found no money. Disgusted, he had the gypsy queen arrested.

St. Louis, Mo.—An attempt to dynamite the church of St. Anthony, an institution maintained by Franciscan monks in South St. Louis, was frustrated because a candle, twice lighted, was mysteriously extinguished. It was the weekly day of special services in honor of St. Anthony, and the church was comfortably filled with worshipers. The lay brother had lighted all the candles on the altar but one. This one refused to be lighted from the taper carried in the brother's hands. The lay brother lifted the candle from the socket, lighted it and replaced it. Immediately it was extinguished. A second attempt had a similar result. Somewhat exasperated the lay brother removed both candle and holder. Then he discovered, behind the altar, a fuse which led to the candle from beneath the altar. Under the altar was found a quantity of dynamite sufficient to have caused the destruction of the church and the death of most of the congregation. The fuse was so arranged as to be ignited after the candle to which it was attached should have burned several minutes.—Kansas City (Mo.) Times.

E. J. Schellhous writes: "The above, published in the Kansas City Times of June 14, is worthy of consideration and of much interest to Spiritualists. There are undoubtedly many lives preserved by guardian spirits whose cause is never dreamed of; or is ascribed to special Providence. We should be ever mindful of the fact that we are under the watchful care of guardian spirits; and our recognition of them should inspire in us a sense of gratitude. The enclosed is evidently a remarkable instance of this guardianship."

Mr. Sherk, secretary, writes; "Attendants at the Church of Spirit Communion, 4308 Cottage Grove avenue, had the pleasure of listening to an address by G. H. Brooks, both afternoon and evening. Mr. Brooks also gave good psychometric readings. Other demonstrations were given by Mrs. Shoemaker, a North Side medium, and by our president, Mr. Coates. Unusually fine music was furnished by Mr. and Mrs. Seeley, also by Mrs. Newton. These singers render us an incalculable service and we hope they may be with us often. The wedding service in the afternoon (reported elsewhere) passed off very auspiciously. No more afternoon meetings will be held during the summer months, but the evening meetings will be held as usual. Next Sunday evening the address will be given by T. W. Sherk. Subject, 'The Need of Spirit Guides.' Excellent music will be furnished by capable professionals."

Mrs. H. Ericson writes: "I had the pleasure of attending a Spiritualistic meeting held in Mrs. DeLong's parlors at 962 Milwaukee avenue, Friday evening, June 17. There were about 75 persons in attendance. Mrs. DeLong, the pastor, spoke on Death. Each individual in attendance received a test and spirit message. She was assisted by her brother, Prof. R. S. Ray, of 207 Lincoln avenue, the well-known medium. Both he and Mrs. DeLong are doing much toward advancing the philosophy of Spiritualism. Mrs. DeLong holds meetings every Friday in her parlors."

Mrs. Nellie F. Noyes will lecture next Sunday for the Occult Society at 319 East 55th street. She will give horoscopic messages, and should attract a large audience.

Spiritualists of Northern Illinois and Southern Wisconsin will hold a Grove meeting at Harlem Park, two miles north of Rockford, Ill., on June 24, 25 and 26. Some of the most prominent exponents of the philosophy and phenomena of Spiritualism will be present at this gathering. Moses Hull of the Morris Pratt Institute at Whitewater, Wis., who is the greatest debater on Biblical Spiritualism in the land, will be present; Dr. Geo. B. Warne, president of the Ill S. S. A.; Clara L. Stewart of the Morris Pratt Institute; Will J. Erwood, president of the Wis. S. S. A.; Laura G. Fixen, vice-president of the Ill. S. S. A.; Madam Brunswick of Dixon, Ill., and Georgia Gladys Cooley of Denver, one of the greatest platform mediums in the country will be present for three days, and a number of other good test mediums. Interesting meetings will be held morning, afternoon and evening of each day. The best of music both vocal and instrumental, will be furnished by students of the Morris Pratt Institute of Whitewater, Wis. A small admission will be charged at the auditorium gate to defray expenses. Light refreshments can be had on the grounds. The best of car service from the city to the park. All are cordially invited. Madam Curtis of Rockford, and Mrs. Delia West, of Elgin, formerly of Rockford, and home talent, will assist in carrying out the program. Mrs. Ella J. Bloom, secretary of the I. S. S. A., will preside at all meetings during the camp.

Ada Rainy of Streator, Ill., sends us a large club of subscribers. Thanks, lady.

Dr. J. W. Cowan, a prominent Spiritualist of San Francisco, Cal., writes, expressing, like thousands of others, his high appreciation of The Progressive Thinker: "I could not get along without your grand paper. I have taken it for years. I would rather live on one meal a day than be without it."

Mrs. Clara Wagner writes from Defiance, Ohio: "The First Spiritualist Society of Defiance is doing as well as we could expect. We are planting in new soil. We have lecturing and tests on Sunday evening, and a lyceum in the morning. We try to give old and young a chance. If any of our neighboring towns wish my assistance to help them, I will gladly do so."

Parkland Heights Spiritualists Home and Camp-meeting Association will open its camp in the beautiful grove near Pioneer Cottage, on the first Sunday in July, by holding services both morning and afternoon. These meetings will be continued until the first of September. Mr. and Mrs. Geo. W. Kates have accepted an invitation to be with us on the opening day. They are too well known as earnest, true workers in the cause of Spiritualism to need any further endorsement to insure them a most hearty welcome to our grounds. Other good speakers will be present, and we hope to make the day an interesting and instructive one to all who attend. There is a large hotel on the grounds beside several private homes, where guests may be accommodated. Parkland is on the New York branch of the Philadelphia and Reading Railroad, with several trains stopping daily. For further information address Elizabeth M. Fish, secretary, Floral Heights, Parkland, Eden P. O. Pa.

When writing for this paper use a pen or typewriter.

We go to press early Monday morning, hence communications intended for that current issue should reach this office not later than the previous Saturday morning. Bear this in mind.

Take due notice that items for this page in order to insure insertion must contain the full name and address of the writer. Otherwise they may be cast into the waste basket.

ATTENTION LYCEUMS.—During June, July and August the Progressive Lyceum will be sent to Lyceums for one cent per copy. This will enable you to increase your subscription one-half its present number, with no extra expense. Address J. W. Ring, care of the Spiritualist Temple, Galveston, Texas.

ALWAYS GIVE YOUR FULL NAME AND ADDRESS WHEN SENDING NOTICES AND COMMUNICATIONS FOR PUBLICATION, OTHERWISE THEY WILL FIND THEIR WAY TO THE WASTE BASKET.

Montana News.

Just a few lines to let you and the people through your valued paper know a little of what is going on in this far western state, Montana. I am glad to tell you we held our state convention at Butte, Mont., June 3 and 4. We had a very harmonious and successful meeting, and elected the following officers: Mrs. Lillian McCormick of Billings, president; Mrs. M. P. Hicks, Anaconda, vice-president; Mrs. Selbrede, Billings, secretary; Mrs. M. A. Logue, Butte, treasurer; Trustees: Mr. St. John Billings; Mrs. Scott, Mrs. Maude Holmes, Butte; Mr. A. Laurens, Livingston, and Mr. Mettler, Great Falls.

We had with us on that occasion Mrs. Eva McCoy of Marshalltown, Iowa, as speaker and test medium. Her work needs no comment from me, as all who have ever heard her—and they are many—agree that she is one of our tried and true mediums on the public platform to-day. She journeyed to this far western country at our earnest solicitation. Myself and husband, W. J. Hicks, being well acquainted with her in the East, knew we could recommend her to the people of the west as a true medium, and all were delighted with her and her work.

On her way west she visited Billings, Mont., and made many friends and they are looking forward to her return in about two weeks. She also visited Livingston, and returns there also. Then on to Butte for the convention. She is now visiting at Anaconda, holding meetings and parlor circles and creating a lively interest among the people in our great cause. Spiritualism was almost unknown out here when we arrived about a year ago, but we have been able to stir up a great deal of interest in Spiritualism since our state association was started about a year ago by George W. Kates and wife. We have now good live societies in Billings, Livingston, Butte and Anaconda, and hope to have more in a short time.

Those desiring the services of Mrs. McCoy enroute East can address her in care of Mrs. F. D. McCormick, Cottage Hotel, Billings, Mont., as she is engaged there from the 5th to the 10th of July. MRS. M. P. HICKS.

Anaconda, Mont.

BOOKS FOR ALL SPIRITUALISTS TO PERUSE.

Encyclopedia of Biblical Spiritualism, or a concordance of the principal passages of the Old and New Testament Scriptures which prove or imply Spiritualism. By Moses Hull. Price $1.

Esoteric Lessons. A valuable book by Sarah Stanley Grimke, Ph. B. Cloth cover. Price, $1.50.

Every Living Creature, or a heart-training through the animal world. By Ralph Waldo Trine. Cloth. Price, 35 cents.

Evolution of the Devil. The most learned, accurate, scientific and philosophical analysis of His Satanic Majesty ever published. By Henry Frank, the independent preacher of New York City. Price 25 cents.

Father Tom and the Pope and the History of the Pope's Mule. Price, paper, 25 cents; cloth 50 cents.

Fifty Years in the Church of Rome. A book that has done more to enlighten the world of Catholicism than any other two published. By Rev. Chas. Chiniquy, ex-priest. Price $2.25.

Force and Matter, or the Natural Order of the Universe, with a System of Morality Based Thereon. A very popular scientific exposition. By Prof. Ludwig Buchner, M. D. Price, cloth, $1.

From Dreamland Sent. A book of poems. Verses of life to come. By Lilian Whiting. Price, $1.

From India to the Planet Mars. By Th. Flournoy. Price $1.50.

From Soul to Soul. This beautiful book of beautiful poems is all that the title indicates—profound, sublime and tunefully poetic and restful in its variation. By Emma Rood Tuttle. Price, cloth, $1.

Gospel of Buddha. According to old records. A translation from Japanese, made under the auspices of the Rev. Shaku Soyen, delegate to the Parliament of Religions. By Dr. Paul Carus. Price, $1.

Gospel of Nature. A book filled from beginning to end with spiritual truth of the most sublime and soul-stirring character. In touch with all life. By M. L. Sherman and Wm. F. Lyon. Price, $1.

Great Roman Anaconda, or Thirty-seven and a half years in the Church of Rome. A 32-page pamphlet. By Prof. George P. Rudolph, Ph. D. Price, 15 cents.

Harmonics of Evolution. A valuable work by Florence Huntley. Cloth. Price, $2.

Healing, Causes and Effects. Fifteen chapters on how to heal by unseen forces. By Dr. W. P. Phelon. Price, 50 cents.

Health and Power. A handbook of cure and human upbuilding by aid of new, refined and powerful methods of nature. By E. D. Babbitt, M. D. Cloth cover. Price, 35 cents.

Helen Harlow's Vow, or Self-Justice. It shows the falsities rampant in society in matters of moral and social import, and the wrongs that flow therefrom. By Lois Waisbrooker. Price $1.

Heliocentric Astrology and Solar Mentality, with illustrations and ephemeris. By Verno Vedra. Cloth. Price, $1.50.

Heresy, or Led to the Light. By the well known writer, Hudson Tuttle. Paper cover only. Price 30 cents.

History of Atharael. Life in the Stone Age. The history of Atharael, chief priest of Al Aryans. Written through U. G. Figley. It is very interesting. Price 30 cents.

History of the Christian Religion to the Year 200. By Chas B. Waite, A. M. Cloth bound. Price $2.25.

History of the Inquisition. Just the book for those seeking information concerning that most damnable institution known in history—the Roman Catholic Inquisition. By Cyrus Mason, M. D. Price 25 cents.

Human Culture and Cure. Part First. Philosophy of Cure, Including Methods and Instruments. By E. D. Babbitt, M. D. Price, 75 cts. **Part Second,** Marriage, Sexual Development and Social Upbuilding. Price, 75 cents. **Parts Third and Fourth,** in one volume, Part Third being devoted to Mental and Psychological Forces, and Part Fourth to the Nervous System and Insanity. Price $1. **Part Fifth,** The Bodily Organs, Their Diseases and the Great Natural Methods for Their Cure. Price, $1.

Hypnotism. By Albert Moll. Price $1.50.

Hypnotism. By L. W. DeLaurence. Price, paper, 50 cents; cloth, $1.

Hypnotism and Suggestion. By C. Lloyd Tuckey. Price, $3.

Hypnotism. An Experimental Study. By Dr. R. von Krafft-Ebing. Price, $1.25.

Hypnotism in Mental and Moral Culture. By John D. Quackenbos. Price $1.25.

Hypnotism, Its History and Present Development. By Fredrik Bjornstrom, M. D. Price 75 cents.

Immortality, or Future Homes and Dwelling Places. By Dr. J. M. Peebles. Price, cloth, $1, postage, 15 cts.; paper, 50 cents, postage, 10c.

Inner Life Mysteries Explained. The present age and inner life, ancient and modern. By Andrew Jackson Davis. Price $1; postage, 10c.

Influence of the Zodiac Upon Human Life. This book states the simple principles of the Zodiac in simple terms, and in a manner highly interesting and instructive. By Eleanor Kirk. Price, cloth $1.

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Jim. A story for young people, teaching spirit guidance. By Carrie E. S. Twing. Price $1.

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(Continued next week.)

QUESTIONS AND ANSWERS.

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

NOTE—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give what ever information I am able, the ordinary courtesy of correspondents is expected. HUDSON TUTTLE.

J. Freeman: Q. Is there in existence to-day or has there ever been a race or tribe of human beings approaching the monkeys in having "caudal appendages"?

A. There is no more truth in the stories of ape-men, which have been set afloat, than in the fairy tales of folk-lore.

The finding of such a race would not be confirmatory of evolution, but rather opposed to that theory. The highest of the quadrumana (orangs, baboons, apes) are entirely tailless, showing the loss by atrophy of this appendage, even before the quadrumana had advanced even to the borders of the human realm.

The Negrillos of the Philippines, and the dwarf races of central Africa, are among the lowest races of mankind, yet they show no approach to the animal in this direction. The tailed monkeys are the lowest members of the quadrumana. There are all the higher members of the latter between these monkeys and man, and hence, such a race of men as the question implies, would not be a "connecting link" but a reversion.

W. L. Bellingham: Q. What is the difference between magnetism and electricity?

A. Magnetism includes all the phenomena of attraction. It is the property which causes the magnet to attract iron, or the field of the electric coil to do the same. Its cause has been supposed to be the circulation of electric currents but this is entirely theoretical.

In a wider sense the attraction of gravitation the pull all matter gives to all other matter in the universe is called magnetism. Iron is perhaps the only element which manifests magnetism. Other substances have faintly indicated this property but it is questionable whether the presence of an undetected portion of iron may not be responsible.

Electricity, either in the dynamic or static form, is as different from magnetism as it is from light or heat. It is, however, by means of the magnet that the strongest and most continuous currents are produced.

H. McA.: Q. I have recently developed as an automatic writer, and many strange experiences have come to me. I am, or feel that I am appealed to by spirits for assistance, and again I receive communications which may be telepathy, for they are not independent voices but as thoughts projected into my mind. How and what am I to understand?

A. It has been well-known to those who have studied the manifestations, that spirits often come to mediums and circles for assistance, and when met with helpful kindness received great benefit. Mr. McA. should congratulate himself that he is not misled by the "voice" into believing it to be a real voice. Thoughts are as he says, "projected," and come into his mind. He perceives the difference between them and when spoken. Many do not. The thoughts come with such vividness the mind by habit gives them objective source and deludes itself with the belief that it hears the sounds. Our correspondent does not need further advice. His "plain duty" is before him.

Horace E. Pitkin: Q. What is the cause of spotted fever, and cure?

A. Spotted fever, known by many names, as black fever, black death, purple fever, is now designated cerebro-spinal meningitis. It is among the most fatal diseases, and the physician called to its treatment well knows that he is helpless, and that every method of medical treatment that has been recommended has not lessened the percentage of deaths. The eminent authority, Dr. Stille, well observes: "The first symptoms of the disease are the first phenomena of death." In some of the weekly health reports of New York City the number of deaths are equal to the number of cases. The average of death is given at from 30 to 75 per cent, with the inclination to the higher number, and some physicians place the loss at even a greater ratio. It prevailed in this country from 1807 to 1816, and then disappeared and for a quarter of a century there was exemption. It then appeared and has since prevailed in different sections of the country, as an epidemic, isolated or sporadic cases being rare. It presents a great diversity of symptoms, and it may be preluded by general prostration lasting days or come suddenly in the midst of apparent health. It may continue for weeks, or destroy life in a few hours. It strikes at the very seat of life in the spinal cord and basilar brain, and the result is proportioned to the rapidity of the advancement of the lesion in nerve tissue. Of course, as an effect, all peripheral nerves with the organs they supply, are affected.

Of the many causes assigned, all fail to meet the facts. Food cleanliness, water, do not seem to have influence in inviting attack nor social condition, for the child of affluence is no more exempt than the street vagabond. It is contagious, though it does not appear to be directly from the diseased person. It is in the air, and taken in by the breath.

There is no doubt about its being caused by a special germ, a bacillus, belonging to the genus of the fever germs.

It must find in the system of these attacked a soil prepared for its growth. If this were not so, then when the air became filled with germs, and of necessity every one breathed them with the air, all would suffer from the disease. On the contrary the number affected, to those who are not, is not large. The same is true of all contagious or epidemic diseases.

There is always a portion of the people who resist the disease. Even in the most virulent small-pox, yellow fever, or cholera, some escape. They are immune and it may be inferred that such immunity may be had by all were the conditions and causes of such immunity understood. It is supposed that this resistance resides in the white corpuscles of the blood. These corpuscles resemble the amoeboid bacteria, in their multiplication and activity in the blood. One of their functions is to seize and absorb any and every germ that may be taken into the blood through the food, drink or air. They are constantly doing this work, for millions of various forms are being hourly taken into the body. When vigorous, all goes well. The victory is with them, and they grow strong in the incessant contest. But if by any means they became weakened, if their multiplication is disturbed so that the blood contains less numbers, then the invading host may gain mastery. There are degrees of resistance and when the air or food becomes swarming with germs they may become victorious by their overwhelming numbers.

As for remedies, all the methods of treatment which have been tested have been failures, and the death rate has not been materially affected.

Strictly sanitary conditions; pure air, pure water and sustaining food taken often, sponge baths to keep down the temperature, compresses, in short, hygienic nursing, is all that can be done, while the result is waited for.

Reader: Q. Is the story of Rip Van Winkle original with Washington Irving?

A. On the contrary it is a folk-lore tale which in various forms has been told by almost every race of people since the Aryans appear on the horizon of history or of myth. Some writers claim that the story was brought to Holland by the Dutch from Japan, by merchant traders, and thence to New Amsterdam (New York) where Irving heard it from the people. They would have the jolly Dutchman a transformed "Lu-wen," the Japanese sleeper, without taking the trouble to find out whether both were or were not, transformations of older tales.

One need not go to Japan or China for the source of the story, for German lore has many a tale of the "sleeping prince," who lies under a spell of some sorcerer, until by some happy event he is awakened. There is a story of the "Sleeping Beauty," and of the "Seven Sleepers." Irving gave the time-old folk-lore story a new name and local coloring.

FIGHT FOR UNIFORM TAXATION.

American Secular Union and Others Have Done a Grand Work.

To the Editor:—The contest for equal or uniform taxation which has been going on in different parts of the country has been carried on vigorously in this city. A strong effort has been made to have the church property taxed, which has heretofore been illegally exempted.

Some two years ago the movement was started by the American Secular Union calling public meetings in various parts of the city. At these gatherings we were met by representatives of the various Turner societies and afterward by representatives of labor unions. The Bohemian society entitled "Bohemian Guard of Freethinkers" also took a part in the movement.

These meetings having attracted a good deal of attention, and some of the arguments having been made public, the result was that a large amount of property which has been previously exempted was added to the assessment roll last year.

Encouraged by this success, this year, bolder measures were adopted. Mr. E. C. Reichwald acting for the United Societies, filed a petition for mandamus, to compel the assessors to place upon the rolls property which had been illegally omitted. This proceeding was commenced about six months ago. The attorney for the board of assessors filed a demurrer to the petition. The societies appointed a committee to take the matter in hand, and furnished them liberally with money to carry on the campaign. After the usual court delays, the demurrer was called up by the committee's Attorney. The attorney for the board now solicited an interview, and admitting that the demurrer had been filed for delay, he stated that the board was willing to place upon the rolls all the property which the committee would designate; leaving it to the property owners to contest their right to make the assessments.

Thus the matter now stands. In about three weeks the committee will make a report to the board of assessors and will furnish them with a list of additional property to be assessed.

This, of course, is a complete victory for the friends of equal rights and equal taxation, so far as the action of the assessors can decide the question. The credit is due to the Freethinkers, the Turner societies, and the labor organizations of this city. The Bohemian Guard of Freethinkers has been specially active, and liberal in the contribution of funds. C. B. WAITE.

"Death, Its Meaning and Results." By J. K. Wilson, of the Pennsylvania Bar. An absorbingly interesting volume, of decided value. A narrative of wonderful psychic events in the author's experience. Cloth, 560 pages, illustrated, $1.25.

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"How Shall I Become a Medium," Fully Answered

In Mediumship and Its Laws, Its Conditions and Cultivation," by Hudson Tuttle. Price 35 cents. Send to Mr. Tuttle, Berlin Heights, O.

MISSIONARIES' WORK.

Report of Mr. and Mrs. E. W. Sprague.

When May first arrived we were serving the society at Dana, Ill. This society we organized last September. It started with fifty-eight members and has been doing good work ever since. There is much interest manifested in our cause in Dana. Our meetings were well attended. On Sunday, May 1, we held a seance in the Spiritualists hall, sixty-nine persons being present. The tests and messages were numerous and of a class that could not possibly be gathered from "blue books" or books of any other color.

Mrs. Sprague has developed a new phase of mediumship within the last two years. She invites any one in the audience to speak the name of some person living in earth life when she gives a character delineation, physical diagnosis, describes mental peculiarities, incidents and accidents in the past life of the one named. She frequently comes in rapport with their spirit friends, receiving, and giving messages from them. Through the giving of the name she does what both of us, and many other mediums do, in reading from hand-writing, photographs, etc.

At Dana we both gave readings from hand-writings and photographs, and Mrs. Sprague read from names given by members of the audience; besides this, clairvoyant descriptions, spirit messages, and tests in abundance were given. Two hours and more were devoted to the spirit friends, and so far as we know, all present were entirely satisfied with the seance, many of whom heartily thanked the missionaries and expressed their pleasure at being able to be present.

We visited DeKalb, Ill., where we held three meetings and one seance. This place needs missionary work very much. There was once a flourishing society in DeKalb, but some of its members died, others moved away, and through adverse conditions it became weak. A few good Spiritualists still hold the charter, and they engage a speaker occasionally.

Several developing circles are being held and occasionally a medium visits the town.

At one time there was a good prospect of a Spiritualist church being built in DeKalb, but for some reason it was not done. The old enthusiasm may yet be revived, we believe, and a church may be built, if the state association can do some thorough missionary work in this town; for there are those who are able and would be willing to do much for such an enterprise if proper encouragement was given. It would require such evidence as would insure its being used permanently, that's all.

We next visited Rockford, Ill., and served the society that we organized in that city one year ago. We held two meetings in their spacious hall, taking part in the first anniversary services of this society. The platform was beautifully decorated with potted plants and a profusion of flowers, special music was furnished for the occasion. In fact everything was lovely excepting the weather. It rained all day and was a bad Sunday, which caused our audience to be lacking in numbers in the afternoon, but in the evening the large hall was well filled. We felt we ought to be willing to put up with one bad Sunday in Rockford since the Rockford people had been pestered with a bad Sunday ("Billy" Sunday, the howling evangelist), every day for about three weeks. This bad "Billy" Sunday had devoted one of his tirades called by him a sermon, to berating and abusing Spiritualists and misrepresenting Spiritualism. Very likely the Spiritualists would have felt slighted if this "Sunday" man had not noticed them, for, we were told that every class of people, nearly, including those of his own church came in for a share of his "bar-room" slang and abuse.

At our afternoon meeting the right hand of fellowship was publicly extended to a class of new members of the society.

The closing exercises of the evening consisted in the christening or the naming of the baby boy of Rev. I. S. Getchell and wife. Mr. Getchell is the very efficient and honored president of the Rockford society, and Mrs. Getchell is one of our best new mediums, both for platform messages and private readings.

The christening service was beautiful as it was unique, every detail having been planned and arranged by Mrs. Getchell. One feature of the services I will mention: Just as the name of the child was spoken, two little boys and two little girls dressed in white, completely showered the little one with rose petals as it sat smiling in its mother's arms.

The Rockford society is now one year old. It has done more to advance the cause of Spiritualism in Rockford than has been done in the last ten years before it was organized. The report of the work of the year was read at these meetings and shows that the society has held regular meetings throughout the year, collected and paid out nearly six hundred dollars, employed the best talent obtainable, has a Ladies' Auxiliary that look after the sick and needy, as well as to look after the social entertainment of the members and others and to help to raise funds to carry on the work. The society and the Ladies' Auxiliary have done all this and both have a snug little sum in their treasury to begin the new year with. What society can make a better showing for the past year's work in Illinois? We are proud of this society, and would say to other towns and cities "go and do likewise."

No public work of any importance had been done in Rockford for many years until we organized this society one year ago. Who can say missionary work does not pay? One thing more, there is another chartered society in Rockford that is the outgrowth of the one mentioned above, so the Illinois State Spiritualists Association has two societies in Rockford.

We next visited Lafayette, Ind., and held our services in the Universalist church which is occupied and controlled by the Spiritualist society that we organied in Lafayette last January. We found this society doing good work. This is the first society ever organized in Lafayette and from present appearances it will be the only one needed for some years to come as it fills all requirements at the present time. The services at Lafayette were well attended. A few new members were added to the society.

While at Lafayette we were called to Colburn, a near-by town to perform a marriage ceremony. Mrs. Sprague took charge of the services at the church in our absence. A report of this wedding, I believe, has been published in the Spiritualist papers. We closed our work at Lafayette by holding a very successful seance in the church.

Our next place of labor was at Peru, Ind., where we held three meetings. Mr. E. A. Schram, the president of the Indiana State Spiritualists Association, is also the president of the local society at Peru. A report of these meetings including the christening of a child has already been mentioned in a former issue of your good paper.

The society at Peru has full control of its hall, holding meetings whenever it pleases, it has a live president backed by a few good and true Spiritualists and the people of the town are getting the benefit of its good work. The hall was filled at our last service.

We visited Rochester, Ind., having been called there to reply to the Rev. Mr. Switzer, a Methodist minister who had maliciously attacked Spiritualism and Spiritualists.

We will not give details as this report is quite long. Through the reply of Mrs. Margaret Miller, published in the Rochester Republican, and our answer from the Spiritualist rostrum at Rochester, the Rev. Mr. Switzer has, no doubt learned a lesson that will not soon be forgotten. It is not probable that he will again rush forward at the first opportunity with his foul slanders, malicious misrepresentations, and wholesale condemnation of the great movement of Modern Spiritualism.

We held one meeting at Plymouth, Ind. The little band of workers there are full of enthusiasm and they make the very best conditions for Spiritualist meetings. The hall was well filled, every chair being taken, and a number of people remained standing throughout the entire service. The meeting was a grand success.

No public lecture on the subject of Spiritualism had ever been given in Plymouth until we went there. Since that time many people have heard the glad message of Spiritualism, and not a few of them for the first time.

On our way home, we stopped at Alliance, Ohio, and held three meetings in their lovely church. This society has been doing good and continuous work ever since we first went there five years ago last fall. During the few months that we served this society at that time, we added fifty-three new members, and though it had held only an occasional meeting for years before, it has been enabled to hold regular services during the lecture season ever since.

At every place we visited, where we had previously worked, we found encouragement, for the societies were doing well, and we could see the benefits of our labors.

There is no work so important as the missionary work, and we hope that every state association will organize systematically in order to keep missionaries constantly in the field. In this way societies may be assisted, encouraged, and made strong.

Spiritualists, you have nothing to fear. Our cause is safe in the hands of our organization, and is making such progress that it has already become the most popular religion of the day.

At some future time, near or far, the teachings of Spiritualism will be applied and lived, when the wrongs will be righted and justice will be done.

If every Spiritualist would join a society and do a little toward making the movement a success, Spiritualism would soon accomplish many of the objects for which it came.

E. W. SPRAGUE AND WIFE,
N. S. A. Missionaries.

The Recording Angel's Tear.

The man's face was neither heated nor angry. He had a cold, scrutinizing eyes and a straight, hard mouth. There was a line showing irritation between his eyebrows.

"I had rather hear no more," he said, quietly, as the girl paused for a moment. "The past is done with. It was not so pleasant that I should wish to hear it recalled. May we consider this interview at an end?" His hand went towards the bell. The girl was baffled, but she made one last effort. She had pleaded with tear-dimmed eyes and she trembled in every limb.

"Oh, can nothing move you?" she cried tremulously. "She was such a child when she married you, and you were always so cold. She couldn't live without love, and so she fell, but she always loved you. She has repented for years. She is dying, and night and day she moans for you, to see you and ask your forgiveness. Oh, if you ever cared for her, or you have not a heart of stone, send some message if you will not see her. She is dying."

The man turned on her sharply. "Dying is she, and you want a message? Tell your sister," he said slowly, "that I would to God she had died before I saw her, before she was able to ruin my home and drag my name in the dirt. Damn her!" he said with sudden violence, "let her die!"

* * * * * *

Outside, the night stillness was broken by the hoarse, jarring shriek of the flying-foxes, the snapping of twigs and tearing of leaves as they threw themselves among the branches of the fig-trees, and the gurgle—like dropping water—of innumerable frogs. Inside there was a buzz of mosquitoes and the rattling, labored breath of a dying woman. Her body was already dead; only the head turned restlessly from side to side and the eyes in their agony told of the mind that would not die. The question in those eyes, as the door creaked and opened, was so imperative that the incomer could not choose but answer. Her hesitation ceased as she saw the restless longing.

"He was away from home," she said, trying to put truth into her voice. She drew aside the mosquito-net and fanned the hot, clammy face; but the question still remained in the dying eyes. "Yes, dear," she went on soothingly, "I wrote as you asked me to. He will get the letter to-morrow and then he will come." But her heart said, "Before then, please God, she will be dead."

The eyes closed, and the breath came pantingly through the discolored lips. The hands, lying powerless on the sheet, were blue and swollen. The hours passed wearily by. The doctor came in silently, saw the mark of Death's finger touch, and left her undisturbed. The flying foxes were silent at last. A large moth flew in and flapped its wings along the painted ceiling, and at last the eyes opened.

"Is he coming? I can't wait. Won't he come?" The girl bent over her.

"He is coming," she said in an agony of sympathy, "He will soon be here."

"Will he—ever—forgive?"

"Yes, that was his message; he forgives and loves you still."

"Loves?"

"Yes, he has always loved you."

The end was very near, and the eyes were glazing over. The watcher braced herself for the last lie. Very tenderly she raised the helpless figure.

"He is coming, dear," she whispered; "he is coming—I can hear his step upon the stair," and there was a smile of great joy on the dead face as she gently lowered it on the pillow.

J. W. DINSDALE, M. D.
Prescott, A. T.

"Child Culture, According to the Laws of Physiological Psychology and Mental Suggestion." By Newton N. Riddell. "A most excellent work for all who have the care or training of children. Price 65 cents.

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A PECULIAR DOCTRINE.

Bringing Disgrace on the Spiritualists of Kansas.

"We hold that even liberty to do wrong is a personal right that ought to be deemed inviolate."—Resolutions of the Kansas State Spiritualists Association.

Can it be possible in this the twentieth century, that such a thought as the above could even enter the mind of any civilized, intelligent individual, much less find expression among a series of resolutions offered for acceptance to any American organization? I am amazed, shocked, astonished at the character of such an idea and the boldness with which it is introduced. I can now understand how it was possible for the "free love" idea to become regarded as one of the tenets of Spiritualism, to its almost utter disgrace and ruin. It was suggested by one claiming to be a Spiritualist, but who was entirely ignorant of the nature of true Spiritualism, or was acting in the employ of its enemies, bent on crushing it out of existence. Are there any such agents in the Kansas State Spiritualists Association?

"Liberty to do wrong, a personal right?" I deny it! Most emphatically do I deny it. No man has a personal right to do wrong. There is an unwritten law of conscience that prohibits any man from doing wrong. The word "liberty" has no such definition or meaning or intent in the interpretation of the law, or natural, ordinary, common horse sense. "Liberty to do wrong" was not thought of by the framers of the Constitution of the United States, or of the Declaration of Independence. Does the writer of that resolution contend for a moment that he is granted the liberty by the Almighty, by man, or by his own conscience (if he has any), to murder, to defile his neighbor's wife or daughter, to steal, to lie, to cheat, or do anything else that is wrong? A man has the "liberty" and "personal right" to thrust his hand into the fire and burn it to a crisp; to gouge out his eyes; to swallow prussic acid; to drink himself or shoot himself to death, but such is not the "liberty" contemplated by the letter or spirit of the term, and "personal right" has no such significance as here suggested.

No man has a "personal right" or the "liberty" to do himself or any other person any wrong. America is the land of freedom and liberty to do RIGHT, not WRONG, and what is right can readily be determined by an intelligent conscience. H. V. SWERINGEN.
Fort Wayne, Ind.

Edgewood Camp, Wash.

The State Spiritualist Association of Washington will open their camp-meeting at Edgewood camp, on July 31 and will continue three weeks ending on August 22 and 23, with their eighth annual convention. We expect a good time this year as we have the promise of help from all over the state from mediums and campers, and the outlook is fine for the largest and most successful camp ever held in the northwest.

To prove that the Spiritualists are in earnest and mean business, a call was made for a picnic and clearing bee on the 30th of May, and over 80 responded, brothers and sisters, and the result was a lot of work was accomplished, as our ten acres are thickly wooded and of course necessitates a lot of work in getting it in order for streets, etc., but in the near future we are in hopes of having as nice a camping place as there is in the United States.

A number of spaces have been allotted and permanent cottages will be erected; also a boat house and bath house, as we are located on the finest little lake in the country, called Surprise Lake, and it seems a surprise to many to see it located so nicely with the giant firs and cedars all around it, so it looks more like a dream than a reality. You must see it to appreciate it. And we are in hopes the curiosity of many will get the better of them and force them to come and investigate both the location and the Spiritualist philosophy, which they can surely do in August.

JULIAN W. SMITH,
Secretary.
1115 N. Fife street, Tacoma, Wash.

Chesterfield (Ind.) Camp News.

The outlook for a large attendance at Camp Chesterfield is very flattering, as there is a great demand for cottages.

There are now about twelve families on the camp grounds, and new arrivals daily.

Improvements on the camp are being pushed along. The association is building six cottages for rent. Several more are being built by members.

The president of the camp, Dr. G. N. Hilligoss, is much improved in health and expects to be with us for the board meeting, June 23.

Mr. Louis Vestal was called to Dayton, Ohio, last week on account of the serious illness of his wife.

W. T. Lynn and wife of Atlanta, Ga., are on the grounds. Mr. Lynn is superintending the building of an addition to his cottage on Broadway.

W. C. Jessup is expected home from St. Joseph, Mo., this week. Mr. Jessup has been having good success in Missouri and Kansas for the last half year.

Mrs. Hedrich, her daughter May and nephew, George Vonderheide, are on the grounds for a few weeks. They will return soon to Cincinnati, but will be with us during the entire camp.

The annual meeting of the state lyceum was held yesterday and decided to disband for the present and give their funds for the use of the camp lyceum. LYDIA A. JESSUP.

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SPIRITUALIST MEETINGS.

It is important when a meeting is suspended, that notice be given us, so that inquirers may not be mislead. We want new notices of all meetings being held here in public halls at the present time.

The Church of the Soul, Mrs. Cora L. V. Richmond, pastor, holds services every Sunday in Hall 309, Masonic Temple, at 11 a. m. Sunday-school at 10 a. m.

First German Spiritualist Society on the West Side. Meetings every Sunday at 3 p. m. in Garselman's Hall, corner Ashland avenue and W. 13th street.

The North Star Spiritual Union holds services at Perl's Hall, 1546 Milwaukee avenue, every Sunday at 7:30 p. m. Mrs. E. J. Hanson, pastor.

The Hyde Park Occult Society holds regular Sunday evening services, 7.45 o'clock, at 319 E. 55th street, between Kimbark and Monroe avenues. Jackson Park cars pass the door. The best talent available will be secured for all meetings. To spread the truth is the object of this society. Address all communications to Mrs. Isa A. Cross, corresponding secretary, 560 East 55th street. Entrance to hall, 319 E. 55th street.

The Light of the Truth Society meets each Sunday at the northwest corner of 47th street and Cottage Grove avenue. Conference at 3 p. m., and lecture and tests at 8 o'clock. Mrs. M. A. Burland, pastor.

The Progressive Society holds services every Sunday at 183 East North avenue, corner Burling, at 3 and 8 p. m. Good speakers, tests and messages at every session. Mrs. Hilbert, pastor.

The Englewood Spiritual Union holds meetings at Hopkins' Hall, 528 West Sixty-third street, every Sunday evening at 8 o'clock. Conference in the afternoon at 3. The Ladies' Auxiliary meets every Thursday afternoon at same number. Harry J. Moore, lecturer.

New Thought services conducted by Julia M. Learnered, at 7:30 o'clock every Sunday evening, at 720 West Madison street, third floor.

The German-English Society Bund der Wahrheit No. 18, holds services every Sunday evening at 7:30 in Brandt's Hall, 152 E. North avenue, between Halsted and Clybourn; and every Wednesday evening at 7:30 in Garfield Turner Hall, corner of Garfield and Larrabee streets. Emil T. Vaas, lecturer; Frank Joseph, medium.

The Church of the Psychic Forces holds services at Wilcox Hall, corner Champlain avenue and 43d street, every Sunday. Conference at 3 p. m. Lecture at 8 p. m. The hall number is 361-363 East 43d street. Conducted by Mrs. Isa Cleveland.

Church of the Spiritual Truth holds meetings every Sunday evening at 7:30 at 962 Milwaukee avenue, near North Paulina street. Mrs. J. DeLong, pastor.

Spiritual Church, Licht und Wahrheit, meeting every Sunday evening at 8 o'clock in Wicker Park Hall, 501 W. North avenue. Lecture and tests by Mrs. Th. Loll and Mrs. J. Villroak.

Church of the Spirit Communion, Kenwood Hall, 4308 Cottage Grove avenue. Conference and messages at 3 p. m.; lecture at 8 p. m. Messages by H. F. Coates and others. Good music.

The Spiritual Unity Society holds meetings every Sunday at 3 and 7:30 p. m. at 207 Lincoln avenue. Lecture and tests by Prof. R. S. Ray, pastor.

Central Spiritual Church will hold services every Wednesday afternoon and evening at Taskinge Hall, Thirty-first street and Archer avenue. Conducted by Mr. and Mrs. Howes.

The Universal Occult Society holds its meetings at No. 77 East Thirty-first street, Hall "C," every Sunday afternoon and evening, the Hon. Robert Gilray, pastor. The renowned medium, Charles J. Peterson, psychic. Conference at 3 p. m. Regular service at 8 p. m.

The Rising Sun Spiritual Mission holds its meetings every Sunday at 2:30 and 7:45. Sunday school at 1:30. Star Lodge Hall, 378 S. Western avenue. All welcome.

Spiritual Science Society meets every Sunday from 2 to 10 p. m., at Arlington Hall, N. W. corner of 31st street and Indiana avenue. Admission to afternoon meetings, free; evening service, 15 cents. Mrs. Dixon and her daughter, the child wonder, will always be in attendance. Others will assist. These meetings will be continued all summer. Dr. Beverly, president, No. 44 East 31st street.

Evangelical Spiritual meetings, Sundays, Van Buren Opera House, at 2:30 and 7:45 p. m. Mrs. L. J. Jaquet, inspirational speaker.

A Spiritualist Temple has been opened by Mrs. Schwann, at 523 Belmont avenue. Services held every Sunday and Thursday evening at 8 o'clock. Tests and music at every service.

Spiritual meetings are held at 326 Wells street by Dr. and Mrs. Carl A. Wickland; Sunday afternoons at 2:30 o'clock and Friday evenings at 8 o'clock. Residence, 616 Wells street.

The Universal Occult Society holds its meetings at 77 East Thirty-first street, Hall C. R. Gilray, pastor. During the months of June and July the meetings will be conducted by the renowned medium, Mrs. Georgia Gladys Cooley. Her old friends will have an opportunity of hearing her once more.

Church of the Spirit, Schiller Building, 109 East Randolph street, conducted by Prof. Wm. Fitch Ruffle. Services every Sunday at 11 a. m. Brief address, closing with readings for all. 3 p. m., brief address, followed by tests and mental telepathic demonstrations. Mrs. Marie Jacobsen will give demonstrations of psychic and scientific palmistry. Speakers and mediums invited. 8 p. m., address, followed by messages.

The Independent Spiritualists meet every Sunday, 8 p. m., St. George's Hall, 3337 State street. Mrs. W. Brockway with "proof positive tests" which dumfound the skeptic and set the serious to thinking.

United Spiritualist Research Meeting, Schott's Hall, Racine and Belmont avenue, every Sunday at 2:30 p. m. P. M. Esser, lecturer, and other mediums

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An Appeal for the Truth.

MEDIUMS' PARAPHERNALIA.

Crowns, Belts, Hands, Heads, Veils and Full-size Figures, all illuminated with the new Radium light. Will appear, gradually float about room and disappear. All work confidential.

The above is the card of a business man in Chicago, engaged in selling paraphernalia to tricksters, whereby they are enabled to deceive the gullible public, and produce "phenomena" excelling that of honest mediums. It adds impressiveness to Prof. Lockwood's article. The name and number of the card are omitted.

To the Editor:—I wish to commend the vigorous assault you are making in The Progressive Thinker, upon the deception that is so largely practiced by those claiming mediumship, and to be working in the interests of the spiritual philosophy. The situation to-day is truly one of peculiar character, aptly illustrated by the parable in the New Testament of the "wheat and the tares." Truly, the two phases of the representation of Spiritualism—the true and the false—have grown up together, and "the tares" could not be pulled without in a measure disturbing "the wheat" of truth, until now it seems that the sickle of popular approval, will separate the tares from the wheat.

There is a vast difference between the psychic impressions noted in mental and intuitive mediumship, and the commercial tests, so common with a large element now seeking the spiritual rostrum, and who by their acts lead one to think that they regard perjury and duplicity as personal virtues.

There is a vast difference between a knowledge of the psychic co-relations of invisible elements, by which nature materializes all of her visible forms, and by which principle a spiritual form may be evolved, and the **rubber faces, gauze dresses and laces made of such thin and airy material, that several faces and costumes may be carried in the arm pit, or secreted in the folds of private garments, or in a fold of the hair.**

The crisis is, that the popular mind do not understand the psychic character of nature in the expression of her phenomena, mental or visible; they are awed by the mystery of an appearing that to them seems incomprehensible, but which is taken as the link that unites the realm beyond the grave, to the mortal plane. That the integrity of the spiritual philosophy can ever be established by these pernicious methods is a proposition that can only be answered in the negative. That it can ever gain that ascendency and approval in the mind of consistent thinkers that it merits as the philosophy of life here and hereafter, until the data of nature upon which it is based is more fully comprehended than it is now, is also a proposition that can only be answered NO. To hear any of these barnacles of mental perjury declare when they are caught, that, "they are regularly ordained ministers of Spiritualism," "regularly ordained and hold ordination papers from some state association," to see them open their seances with prayer, to hear them call for the audience to sing "Nearer, My God, to Thee," while they are preparing some transformation in the cabinet, ought to make every honest man blush for the duplicity and heartlessness of the procedure, and every honest Spiritualist hang his head in the degradation of shame that the most valuable and far-reaching truth the mortal has ever known, can be simulated by the trickery of necromancy, and received by a large class, as the pure coin of nature's evidence of the continuity of life, and the close relation the disembodied spirit holds to the mortal plane.

Some Christ is needed at this time to scourge the bucket-shop fortune-tellers, the sellers of charms and stocks, and the money-seekers from the temple, for in the hands of this constituency it is a den where thieves masquerade in the guise of spirit messengers, and impose upon honest investigators, and arouse in their minds a sense of disgust for the very name of Spiritualism. Spiritualism offers to the world the greatest truth known in the history of human progress, and its greatness inheres in the fact that all of its data, including its phenomena, and its divine principles of natural philosophy, have their bases in the psychic character of nature itself, which can be fully demonstrated. That these proofs can be simulated by the fakir in his tricks of materializing, slate-writing and occult photography, is the idle fancy of those whose covenant with mystery, precludes common sense.

I am led to make these remarks by the reception of the enclosed exposure of the Howlands in Philadelphia recently. Decent people will not be in haste to unite with a movement that **ordains under its banner tricksters to masquerade as its light bearers.** It is time to think and act. W. M. LOCKWOOD.

The Origin of the Sabbath and of Sunday.

The letter in the New York Sun, signed "D. D. LL.D.," in a controversy as to Sunday, shows that even educated men will insist on the perversion of truth. After quoting various authorities, he says: "Thus all along through history this day was regarded, as Father Tiernan remarks, as a day of religious observance and not as a day of rest and recreation."

If he means the history of the church, he is right—possibly. But "the Sabbath" originally was not a church decree, nor was it inaugurated in the handing down of "tablets of stone on Mount Sinai."

Originally it was a decree of King Naram-Sim, son of the great Sargon I. of the Accadian-Assyrian-Babylonish line, 2,800 years (or thereabouts) B. C., 1,500 years before Moses and 2,500 years before Ezra and his collaborating scribes wrote the Law after the Restoration.

This law, ordinance, Assyrian or Accadian brick or tablet is now, I believe, in the British Museum. It gives the year of the reign of Naram-Sim. It gives the date of month and the name of the Magistrate. It recites in effect that "The king, seeing that his subjects were overworked, ordained there should be five days of rest in each month and that they should be called 'Sabutu,' which means a day of rest, and specified two of them, the 19th and 21st of the month (the others I have forgotten).

The Jews stole it, thinking when Babylon was utterly destroyed there was no record of the theft. Nor would there have been any but for the foresight of Assur-bani-pal, who commanded, in 732 B. C., the scribes and teachers and priests "to make copies of all the laws, history and learning of their forefathers and country, that they might be handed down to posterity."

He then had them arranged on the floor of the library and sealed them over carefully with bitumen. To him are we indebted for much of Babylonish history, customs, manners, etc.

The Christians stole it from the Jews and adapted it to suit themselves. Such is the history of the Sabbath-Sabutu-Sunday. GEORGE T. ADKINS.

Baltimore, Md.

THE TARES AND THE WHEAT.

As might be expected, a few of the readers of The Progressive Thinker cannot see the use or good of discussion of the fraud business in the matter of Blue Book tests, trick materializations, etc.

An instance of this view is exemplified in the following missive from an old Spiritualist:

To the Editor:—I noticed in your paper of May 21, that probably legal action would be taken by the Spiritualists of Danville, Ill., to prevent pretended spiritual mediums from practicing their calling in that city. This course of action seems to me to be in conflict with the accepted axiom, that "Truth left free, has nothing to fear in the combat with error." Jesus said, "Let the tares and the wheat grow together to the end, lest in pulling up the tares you pull up the wheat also." I have been forty years a Spiritualist; the frauds have been with us from the beginning, but Truth has been on guard, and I note its growth in spite of falsehood, fraud and lies. Let the frauds alone, give them a free hand. They will only brighten the garments of Truth.

Danville, Ill. DANIEL REED.

If Jesus said the words attributed to him, which is doubtful, we may be allowed to doubt the wisdom of his advice in the matter. We do not see any thorough-going practical farmer following this advice, and giving the chess, cockle, thistles, etc., an equal chance to grow and mingle their crop of injurious and poisonous seeds on equal terms of culture with the wheat. The writer of this has put in many a useful day's work with the hoe in hand eradicating the tares from the midst of the growing wheat in the field. No wise farmer will, by leaving the tares to grow unchecked, practically give them the same culture as he gives his grain.

The let alone policy would leave the Canada thistles to grow and multiply unchecked, without limit, till not only the fence corners and roadsides were infested but the whole farming country, hill and dale, upland and meadow, were overspread. If the wind-blown seeds alight and germinate in the garden and dooryard, among the useful vegetables and flowers, let them alone, give them a free hand. Their bloom and foliage may even outshine the roses, asters, hydrangias and geraniums.

To be consistent the same let-alone policy should be carried into all the affairs of society. The thieves, the embezzlers, the swindlers, the burglars, etc., should not be molested or hindered in their operations. The counterfeiter should be allowed to ply his business unhampered by legal prosecution and imprisonment.

Let the counterfeiters alone, "give them a free hand." They will only cause the genuine coin to shine the brighter.

Such is the logic of this modern Daniel.

The genuine golden coin, "left free, has nothing to fear," from the circulation of the counterfeit. Nevertheless, we suspect that our Daniel himself, if he were to have a base "eagle" passed on him, would demur to such a transaction.

And genuine spirit manifestations—are they not of greater value than gold?

Yes, Spiritualism has grown and will continue to grow, "in spite of falsehood, fraud and lies."

But how much more it might have grown, and how much higher its status in the world, if its shining raiment had never been besmirched by the frauds committed in its name by fake mediums, who have been encouraged in their nefarious work by a class of Spiritualists that stands ready to shield and protect them by the policy of "let-them-alone"—"give them a free hand."

It is a mere quibble to assert, as some do, that Miss Harlow and others who denounce blue book tests, "attack the phenomena of Spiritualism." If stock tests are phenomena of Spiritualism, then woe be to Spiritualism, for it is all fraud and deception, wholly without basis of truth, and unworthy of the notice of people in whom dwells a sense of honor and honesty. When mediums make such quibbling assertions they thereby bring a cloud upon their own claims of mediumship. JAS. C. UNDERHILL.

Hammond, Ind.

THAT "BLUE BOOK."

Nine Hundred and Ninety-nine Bogus Tests.

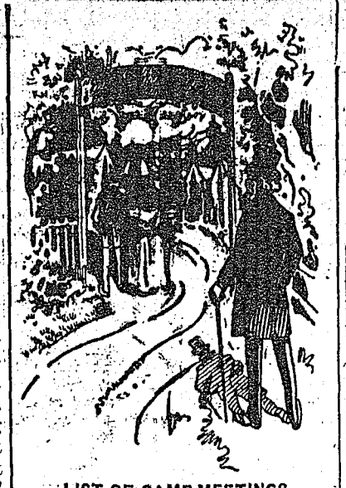
Whether or not the so-called Blue Book is or ever has been in existence, the number of intelligent Spiritualists who have been actually deceived by it is comparatively few in my opinion. I do not believe that Bro. H. D. Barrett was the "easy-mark" for fraudulent mediums, they represented him to be. If I am justified in judging the unwritten and unexpressed experiences of thousands of Spiritualists by my own, in what are known as "tests," platform or otherwise, their intrinsic value centers only in their original reception, when new, fresh and unexpected, under conditions in which the theory of fraud cannot possibly be entertained.

The same test may be given a hundred times by as many different mediums, in as many different places, and each time be genuinely given; this is possible, just barely possible; but after its first or original giving, its stock value declines very rapidly in the mind of the recipient, by reason of the facility with which it can be communicated and "watered." It is somewhat difficult for the recipient to invariably tell positively, when this is done, although he may feel very confident that he has been thus imposed upon, and he wisely concludes to govern himself by that magnanimous principle of law which teaches that it is better to allow ninety-nine guilty ones escape, than to accuse and convict a single innocent person. When mediums learn that to a wide-awake, intelligent Spiritualist or skeptical investigator, a "test," however remarkable, satisfactory and unquestionable it may be at its first giving, will bear but very few if any repetitions, they will not be so ready to repeat it on every occasion that offers.

So far as I am personally concerned, I am willing, if it should be necessary, to have nine thousand, nine hundred and ninety-nine bogus tests imposed upon me, and be included among Mr. W. F. Jamieson's "Weak Witnesses," if the ten thousandth test should prove true and genuine, and evidence or evince the fact of a future existence. Yes, I believe I could consent to be fraudulently imposed upon an even one hundred thousand times, if, by so doing, I could, by a single, solitary test, establish to my satisfaction, the fact of a future life, and the possibility of communion with the so-called dead. That fact, however, is established in my own mind by many proofs.

H. V. SWERINGEN.

All beings have their laws; the Deity has his laws, the material world has its laws, superior intelligences have their laws, and man his laws.—Montesquieu.



LIST OF CAMP-MEETINGS.

Send In Your Dates and Names of Secretary at Once.

Interest in the various Spiritualist camp-meetings has commenced, and secretaries of the same should report at once to this office, so that proper corrections as to dates, etc., can be made.

Mt. Pleasant Park, Clinton, Iowa.

The camp session of the M. V. S. A., Mt. Pleasant Park, Clinton, Iowa, will open July 31 and close Aug. 28. For programmes address Mollie B. Anderson, secretary, Clarksville, Mo.

Maple Dell Park, Ohio.

The American Spiritual, Religious and Science Union will hold a camp session at Maple Dell, commencing July 24 and closing Sept. 1. F. H. Sherwood, secretary, Mantua, Ohio. The grounds will be open for family reunions, Sunday-school picnics, and Sunday meetings, etc., from June 1 to Sept. 15.

Lily Dale Camp, N. Y.

This favorite place of resort opens July 15 and closes September 14. For full programmes address the president, Mrs. Abby L. Pettengill, Lily Dale, N. Y.

Lake Sunapee Camp, N. H.

Lake Sunapee Spiritualist camp-meeting commences July 31 and closes August 28—four weeks and five Sundays, at Blodgett's Landing, N. H. For programmes address Lorenzo Worthen, secretary, Hillsboro Bridge, N. H., until July 25; after then at Blodgett's Landing, N. H.

Chesterfield, Ind.

Chesterfield (Ind.) camp-meeting opens July 14 and closes August 28. For programs and other information address Lydia Jessup, secretary, Chesterfield, Ind.

Unity Camp-Meeting.

The Lynn Spiritualists Association will hold meetings every Sunday at Unity Camp, Saugus Center, Mass., commencing June 5 and ending Sept. 25. For full particulars address Mrs. A. A. Averill, 142 Smith street, Lynn, Mass.

Freeville, N. Y.

The dates for the Central New York Spiritual Association Camp-meeting, at Freeville, N. Y., are from July 23 to Aug. 22, four weeks and five Sundays. Owing to the protracted and severe illness of our secretary, Miss Victoria C. Moore, I am acting secretary, to whom all letters pertaining to the camp should be addressed. W. W. Kelsey, President, Cortland, N. Y.

Lake Brady, Ohio.

The Lake Brady Spiritualist Camp-meeting opens July 3 and closes Sept. 4. For full programme address A. G. Keck, Akron, Ohio.

Delphos Camp, Kans.

This camp-meeting will begin August 5, closing August 22. Address all communications to I. N. Richardson, secretary, Delphos, Kans.

Grand Ledge, Mich.

The Grand Ledge (Mich.) camp opens July 31 and closes August 28. For full programme address J. W. Ewing, Grand Ledge, Mich.

Island Lake, Mich.

The Island Lake Camp, at Island Lake, Mich., 42 miles from Detroit, on the Flint and Pere Marquette railroad, commences July 10 and extends through the month of August. For full programmes address H. R. LaGrange, secretary, 84 East Montcalm street, Detroit, Mich.

Onset Camp.

Commences July 24 and ends August 28. For full programme and particulars address the secretary of the camp, Onset, Mass.

Franklin, Neb.

This camp commences July 29 and closes August 15. For full partticulars address D. L. Haines, secretary, Franklin, Neb.

New Era, Oregon.

The First Spiritual Religious Association of Clackamas county, Oregon, will open their camp-meeting at New Era, Oregon, July 2, and close July 26, including four Sundays. Camp about 18 miles south of Portland. For further information inquire of George Lazelle, Oregon City, Oregon, secretary; J. H. Lucas, of Portland, president.

Forest Home, Mich.

This camp-meeting, located at Snowflake, Antrim county, Mich., will open July 30, and continue till Aug. 22. For full programs address Mrs. Ruth Eastman, Secretary, Box 69, Mancelona, Mich.

Waterloo Camp, Iowa.

The Central Iowa Spiritualist Association will hold its camp at Waterloo, Iowa, from August 21 to September 11, including four Sundays. For particulars address J. F. Andrew, 205 E. Linn street, Marshalltown, Iowa.

Wonewoc, Wis.

The camp-meeting of the Western Wisconsin Camp Association will open Aug. 4, 1904, and will close Aug. 22. For full particulars write Miss Gertrude Spooner, secretary, Wonewoc, Wis.

Ottawa, Kans.

The seventh annual encampment of the Ottawa Spiritualist Association will be held at Forest Park, Kansas, Aug 20 to August 30. Send for programme. Address H. W. Henderson, president, Lawrence, Kansas, or Jacob Hey, Secretary, Carbondale, Kans.

Vicksburg Camp, Mich.

The dates for Vicksburg camp-meeting are July 31 to August 22. For full particulars, address J. Fraser, manager, Vicksburg, Mich.

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Lake Pleasant Camp, Mass.

This excellent camp opens July 31, and continues for 30 consecutive days. For full programmes address Albert P. Blinn, 61 Dartmouth street, Boston, Mass.

Harmony Grove, Cal.

The Harmony Grove Spiritualist Camp-meeting of Escondido, Cal., commences July 17 and closes July 31. For full particulars address T. J. McFeron, secretary, San Diego, Cal.

Winfield Camp, Kansas.

Opens July 16 and closes July 26. For full particulars address Mrs. Maud K. Gates, 133 South Manning street, Winfield, Kansas.

Southern Cassadaga Camp.

The Southern Cassadaga camp at Lake Helen, Florida, will open the first Sunday in February and close the 26th of March. For information regarding rooms in Apartment House or in cottages, also for programmes, write to Mrs. J. D. Palmer, corresponding secretary, Willoughby, Ohio.

Haslett Park, Mich.

This old and popular camp opens July 30 and closes Aug. 28. For full programs address J. D. Richmond, secretary, St. Johns, Mich.

Edgewood Camp, Wash.

Edgewood camp, Washington, opens July 31, and will continue three weeks, ending August 22 and 23 with their eighth annual convention. For full particulars address Julian W. Smith, 1115 North Fife street, Tacoma, Wash.

Ashley, Ohio, Camp.

The Spiritualist camp-meeting at Ashley, Ohio will open August 7 and close August 28. For full particulars address W. F. Randolph, secretary, Ashley, Ohio.

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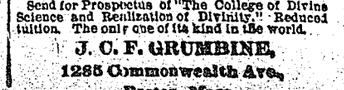
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VOL. 30 CHICAGO, ILL., JULY 2, 1904. NO. 762

What Does Spiritualism Mean? Who Are These Spiritualists?

What Is Spiritualism Doing for Humanity? What More Can It Do than Push Forward the Truth of Immortality?

These Are Some of the Questions that Are Discussed from Week to Week in This Paper. Are You at all Interested in Them? If Not, Why Not?

The Phenomena are all right, but the soul of man hungers for more light, seeks the Philosophy of the Phenomena, reads the truth from the occult side. These broad fields are searched by our scientific corps of writers every week, and if you wish to keep pace with the most advanced thought, you must read and study.

Life Here and Hereafter.

"We Should Not Complain about the Lack of Harmony in the Teachings of Spirits, When We Differ Among Ourselves About Matters of Equal Importance and Equal Simplicity."

It has been said that death is only change; but in many instances we are compelled to acknowledge that the change, if there is any change whatever, is very slight indeed. The individual is transported to the other side of life with the same desires, the same ambitions, the same intelligence, and the same biased opinions that he possessed while a resident of earth. He is changed in no essential particulars. True, he has more favorable conditions, greater opportunities for moral, mental and spiritual development, but he is entirely dependent upon his own efforts for any progress in this direction. If he sees fit to take advantage of his opportunities, his progress and unfoldment should be very rapid indeed; but because he has these advantages does not justify the claim that he will derive any immediate benefits therefrom.

Many people still upon this mundane plane of life have surroundings such as would enable them to attain to great heights of wisdom and spirituality if they so desired; but in the vast majority of instances they lack the ambition and interest necessary to advancement, and consequently they prefer to remain in a state of mental inactivity. They do not desire knowledge while incarnate, and there is no probability that they will desire it immediately after transition. This class, however, nearly always has strong opinions on any subject, and generally the less knowledge they have on any given subject, the more tenaciously will they cling to their preconceived opinions concerning it.

But sooner or later they pass to the other side of life, practically unchanged. Spirits can be prejudiced against the truth as well as mortals. A spirit who, while on earth, was prejudiced in favor of any given doctrine, would continue to note facts in favor of his theory and dismiss from mind those that contradicted it. Such spirits communicate with earth. They may be perfectly honest, but they are misinformed, and have erroneous opinions which they proclaim as absolute facts. Thus if a person dies a believer in reincarnation, he will still exist as a reincarnationist for a longer or shorter period of time, according to his stubbornness, before he reaches a point where he can see the error of his ways (Probably it is needless to say that reincarnationists will make this apply to the other side as well.)

Another factor to be taken into consideration is the influence of the medium in changing the meaning intended by the spirit, and unconsciously infusing his or her influence into the communication. It has been truly stated that as water assumes the shape of the vessel in which it is placed, so does a spirit communication assume, to a certain extent, the nature and individuality of the medium through whom it is given, and this is especially true when the controlling spirit desires to communicate an idea in direct opposition to one held by the medium as an individual. As a consequence a spirit may find that in communicating his ideas through the brain of a mortal, his meaning is partially or entirely destroyed; the thoughts he desires to impress may be so changed that they seem to imply a meaning contrary to what he intended, and yet the medium be perfectly honest and conscientious.

This would naturally lead a spirit to find a medium who is favorable to the ideas he wishes to express, and consequently we are brought face to face with the fact that a medium holding tenaciously to any opinion would attract spirits holding like views. Thus a medium who denies that animals have a spirit existence would attract spirits who, perhaps, without investigation, would confirm the medium's views. This rule, however, is not invariable, for it is often the case that where the medium is not too positive in maintaining his opinions, a spirit with contrary views may find an opportunity to express them. It has been said, though, that the exception only proves the rule, which it certainly does in this instance. In this connection another cause for the lack of agreement among spirits in regard to essential doctrines may be worthy of attention, namely the work of mischievous, evil-disposed, or obsessing influences. With an apology to my friends who believe in reincarnation, I desire to introduce a little evidence on this point by A. J. Davis. He states in "The Diakka and Their Earthly Victims," page 78:

"Probably, in the entire range of modern spiritual speculations, no more philosophically romantic farce than the sweet boon of being 'reincarnated' was ever played upon human imagination by the sportive Diakka (mischievous and undeveloped spirits). They puzzle spiritual philosophers by a mixture of alarming doubts about immortality. The endless progress of the soul (say they) will end in an abyss of conglomerated annihilation. They want you returned a few times to round you up, full-orbed, in the niches of personal experience, in every possible phase of being. You say, 'yes.' Diakka immediately give you oracular teachings in rhyme and prose. So they amuse themselves, and your seriousness in their sophistries greatly enhances their mirth."

Personally, I am inclined to think that Mr. Davis has placed too much stress on the work of evil-disposed and undeveloped spirits. I believe that there are other causes that exert a greater influence—the influence of the medium, as stated before; intelligent and well-informed persons on earth often disagree about very simple matters, and would continue to do so as spirits, and lastly there is another cause that I have not yet mentioned, but which should be considered, namely, the influence of mortals on the medium.

Spirits control by impressing their thoughts upon the sensitive brain of the medium. And being sensitive to the thoughts of spirits, the medium would necessarily be susceptible to the thoughts of mortals also. Thus when the influence of the circle conflicts with that of the spirit, results are often unsatisfactory if not an utter failure. If the will of the spirit is the stronger the communication will then partake mostly of the spirit; but if, on the other hand, the influence of the circle is positive and determined, it may exert a greater influence on the medium than is possible for the spirit, and consequently we find that instead of a spirit message, the desire of the circle is reflected back again; the question on the minds of those composing the circle is answered just as they desire that it should be answered. We should not forget that man is a spirit while embodied as well as after death, and is also possessed of the same powers and attributes before death as afterward.

Taking all of the above causes into consideration we are furnished with a logical and satisfactory explanation of the many inconsistencies to be found in the teachings of spirits. Take for instance the prevalence of the reincarnation theory in France. The teachings of Allan Kardec have caused the French Spiritualists to be somewhat partial toward reincarnation, with the necessary result that they have attracted spirits who believe likewise, while a spirit holding opposite views would find it very difficult to express his opinions in a cogent manner through a medium holding strongly to this theory. When it is remembered that reincarnation is accepted by more than half the people in the world, it is to be expected that they will occasionally return and teach this doctrine when they know absolutely no more about it than before transition. As long as we send people into the great beyond who believe assumptions unsupported by data or reliable evidence, we must expect that they will return as spirits and give us unsatisfactory and erroneous teachings. Therefore there will continue to be honest differences of opinion on the spirit side of life as long as such is the case on earth.

But because this is a fact is no reason why we should condemn or question the value of all spirit communications. Because mortals differ in politics, in religion, and hold different views on every subject where there is a chance for difference of opinion, we do not affirm that life is a failure. Out of our material differences ultimate harmony will result; and likewise the differences now manifested in the teachings of spirits will result in the elimination of error and the establishment of truth. In the meantime we are taught to use our own powers of observation, and reason upon these matters, which is precisely what we need for the further development of our intellectual faculties.

Taking into consideration the manifold difficulties in the way of arriving at a definite system of philosophy and there remains no reason for complaint at the progress already attained; and, as the laws of communication are better understood this progress will become even more rapid than in the past. We should not complain about this lack of harmony in the teachings of spirits, when we differ among ourselves about matters of equal importance and equal simplicity. And by pursuing our investigations with unbiased minds, and providing proper conditions for spirits to express their opinions in a more perfect manner, we can do much toward solving many of these perplexing problems.

GEORGE B. FERRIS.

Grand Rapids, Mich.

DISEASE AND REMEDIES.

Pertinent to Existing Conditions in Spiritualism.

It was gratifying to me to read the article in a late Progressive Thinker from the pen of my old friend, M. F. Hammond, of Galien, Mich. I had lost track of his whereabouts since he left South Haven, Mich, some years ago. I think it was through my efforts that he officiated as chairman of Devil's Lake camp-meeting, some few years ago, with marked ability, and giving satisfactory results to the multitudes in attendance.

But, Brother Hammond, I wish to propound a question to you and to all others who have been cognizant of the Blue Book, why did you not proclaim such facts to your auditors, and give us a chance at least to flee from the wrath to come. Brother Hammond informs us that there is scarcely a public speaker to-day upon the rostrum that does not know of the Bue Book. Thank you for so much information. Brother Hammond quotes an old axiom, "In union there is strength," and then gives a formula for a remedy to entirely obliterate all fake mediumship.

Brother Hammond's remedy is for all honest mediums to register their names and then let every association petition the legislature to prohibit the practice of mediumship unless being in possession of such registration papers. But the casual reader of The Progressive Thinker is confronted with so many free prescriptions or remedies to eradicate deception that it is difficult to decide with unerring certainty which one will do the business. Some have proposed that a qualified committee be selected, to examine all mediums, and if found qualified they could get a permit to go before the people as mediums. Now on this committee rests as grave responsibility as it did in the days of Salem witchcraft, as well as in the case of Joan of Arc.

Now for the sake of harmony, and a reconciliation, we adopt the the remedies as set forth and the prescriptions filled out by a qualified committee, and Eureka! it is complete. But to-day forces and agitations are unfolding a larger faith and higher aspirations. The discussion of one view of a question only resolves its relations to others which lie just beyond in the realm of investigation.

Infinitude of space—the circumference everywhere, and the center nowhere! In the heart of man there is a constant yearning, but resting never when a point is gained. When we attempt to harmonize the world by securing an agreement in the realm of opinion, we shall all fall in one ditch.

I am of the opinion with many others, that this agitation of late about frauds, is like any other pent-up force in nature, as necessary to fortify and give Spiritualism strength, as the counter currents of wind are necessary to fortify and aid the mightly oak of the forest to obtain a stronger hold upon life.

In conclusion I wish to refer to the conciliatory article by Mary Webb-Baker. I hope all may read it. I am not apologizing for anything false in mediumship.

Farming has been my occupation, and there never ripened a field of wheat or other grain without some smut or poor kernels, and the principle holds good with our domestic animals. Go into the forest, and we see a majestic pine or oak tree. Standing by its side is a dwarf, with seeming equal opportunities of soil, watered by the same dews and rains, and warmth of sun, and swayed by the same breeze; and why the difference?

LEVI WOOD.

Kalamazoo, Mich.

It is the excess and not the nature of our passions which is perishable.—Bulwer.

He surely is in want of another's patience who has none of his own.—Lavater.

Nature, through all her works, in great degree, borrows a blessing from variety.—Churchill.

SEEN AND HEARD.

Brief Notes on Topics of Interest, by Hudson Tuttle.

Rev. Chesboro in a lecture before the First Spiritual Mission of Los Angeles, made some excellent points.

"Advocates of the old theology, which was good in its time, make the distinction of natural and supernatural; they are, therefore, forced to the conclusion, which they are compelled to teach, that the natural or seen things are produced by the supernatural or unseen, which in my youth I was told was done by miracles in a very unnatural way. This could not possibly be. While it is true that the unseen things have been unfolded into external manifestation from the great deep silence of the unseen, yet it is not true that the supernatural ever produced the natural, because the supreme principle in the science of being teaches the irrefutable fact that nothing—no thing—can produce something wholly unlike itself. If there were a supernatural it would be wholly unlike the natural, and it could produce only its kind. Therefore the unseen source of all manifested existence must be just as much a part of nature as the seen things it has produced.

"Hence the element of power by which a person is brought en rapport with the unseen world as a medium between that world and this on the plane of physical consciousness is just as natural as it is for a kitten to open its eyes after it is nine days old. The only difference is that the kitten lives in perfect accord with natural requirements, while humanity does not."

But Rev. Chesboro does not believe in the manifestations known as "materializations," and holds that the only method of holding communion with the spirit world is through and by the development of the spirit power, the sensitiveness which every human being in some degree possesses, which may be cultivated to a full realization of this communion.

The clergy of nearly all the evangelical churches, if not all, are uniting in a crusade against the iniquity of divorce, and pledge themselves until the most restrictive laws are forced through the state and national legislatures, not to perform the marriage ceremony for those who are divorced for causes not recognized by the churches! The state has assigned several causes which in the wisdom of law-makers and mankind are considered amply sufficient causes for divorce. The church has only one, and that one was assigned when the wife was owned as a slave by the husband, and the offense was a crime punishable with death.

It does place the ministers in a delicate position, after they marry a couple and pronounce them by the grace of God one until death do them part, to have them furnish an object lesson showing the falsity and absurdity of their claim. Hence they are forcing the issue on the state and clamoring for laws that will make divorce impossible for any cause not recognized by the church.

No one having the best interests of the individual, or society at heart will oppose or in any way weaken the institution of marriage. The union of man and woman in the relation of husband and wife, with all that union implies, is, if there be anything holy and sacred, the most holy and sacred, and such are the duties and obligations assumed, that this relation should not be lightly held or broken. But in this imperfect life, mistakes are made, affection is met by brutal lust; the gentleness of love by arrogance, misunderstanding and hate, and married life which should found a home as an ideal Eden, becomes the reverse.

If there is dereliction of "marital duties," "you can have a divorce," says the clergy, "and we'll marry you again," but if the husband becomes a beastly drunkard, a foul and debased creature, coming home to whip and drive his wife like a slave from the house, and year in and year out give her nothing but coarsest insolence, she must bear it, because a clergyman in the name of God has riveted the chains binding her to the beast!

When they declare in convention that they will not perform the ceremony, after the state grants a license, what do they mean? They know if they do not, the state has provided officers for this function, and those who wish can marry legally. It means that they will not until the laws are changed, making them the only authority legally able to perform the ceremony! It means a most treasonable plot to unite the state with the church in a most vital function, making one of the most prominent events in the life of the citizens a religious instead of political act!

With the lobby the church maintain at Washington, which has been aptly called the "third house," whose manager boasts of holding both Senate and House of Representatives in his hand, the lovers of a free government of the people by the people cannot be too vigilant.

There is one thing about their contention that shows plainly what an impractical lot the hundred thousand "trained" preachers are. It is solemnly declared in convention, and published as a part of the program, to work openhanded, and in every insidious art, to have the general government enact a divorce law for the nation, and also to have the states have laws in common or alike. It is a dull laymen who could not tell these over-learned ministers that the general government has no right to enact divorce laws for the states. Such matters are left for each state to decide, and the constitution is so wisely framed that changes cannot be made to suit every passing whim or adjusted to the pleasure of cranks. There is no possibility of the states enacting common divorce laws. The wider freedom of the west holds less to tradition and superstition, than the east, and will never accept the domination of the church.

A "strenuous life" may be all right, but it may become too strenuous. A strenuous life that leads away from the spiritual; which places the achievements of the sleek, strong animal over the aspirations of the spirit, is better suited for savage than civilized man.

Parson Morris, of the Colored Baptist Church of Mount Horeb, became infatuated with this strenuosity. There was ill-feeling in his church, and he had every reason to think there would be a "rough house," at his Sunday appointment. He did not have faith in prayers, or in the inviolable sanctity which hedges in the pulpit. He slipped a Bible in one hip pocket and a revolver in the other. He drew the Bible first, and pounded it on the desk, for texts to hurl at his belligerent congregation. The texts hit the mark, and as a boy's well-directed stone, stirred up a hornet's nest. The colored brother had even a rougher house than he anticipated. Then his revolver came handy. He held those who clutched at him at bay until he could make a safe retreat. It was decidedly heroic, but he was haled into court and pleaded guilty. Well the bishops of the great Christian churches in many of the most decisive councils, furnished him "strenuous" examples. They met in holy conclave armed with swords and daggers, and when argument failed, the strong hand at the sword hilt decided what incomprehensible dogma should henceforth form a part of Christian doctrine. For "strenuous" Christianity, the early Christian fathers heavily discounted the moderns.

Is this the Microbe Age? From the exploiting of the pestiferous germs, one would so conclude. Medical theories held sacred are overturned; medical practice of a few years ago made obsolete, by the invasion of germs into everything. We have a "sterilize" craze, and are looking for deadly atomies in every corner of the house, in the air, water, food. We wonder how anybody lived to grow up when the existence of these swarming hosts of deadly enemies. Instead of showing how the health may be maintained at such a high standard as to insure immunity against all disease germs, there has been a flood of "sterilizing" agents and attempt to place every one in quarantine.

The following is not exactly poetry. It rhymes, and has sense, and shows the ridiculousness of a very serious matter as presented by the sensational newspapers:

He lived in daily dread of it,
Such awful things they said of it,
It filled him with despair.
All night he lay and dreamed of it;
So very much there seemed of it
It filled the very air.

It poisoned all the food he ate,
So in a fearful mood he ate;
To drink he was afraid.
A very frugal fare he took;
The very utmost care he took
The horror to evade.

No wonder that it frightened him,
For some one had enlightened him
With pictures on the screen.
It was a fearsome sight to see—
A creepy, grewsome fright to see—
That microbe was, I ween.

And so what with the dread of it
And what the doctors said of it,
He feared to draw his breath;
And, tired of sterilizing, it
Is really not surprising it
Quite made him welcome death.

HUDSON TUTTLE.

Our Angelic Teachers.

Written through the Mediumship of John J. Lucas, Belleville, Ill.

Oh, ye who say that God's good angels
Do walk no more in mortal guise,
Bearing to earth the glad evangels,
Whose notes first woke in paradise,

Ye've read of old the wondrous story
How on bright Bethlehem's starlit plains,
They sang of peace on earth and glory
To him whose love eternal reigns.

And when the mild and loving preacher
Wandered on Patmos' lonely shore,
There came to him angelic teachers
Of weird and strange prophetic lore.

Through the long line of by-gone ages
Angels have succored human needs,
And through open historic pages
Ye trace the records of their deeds.

Ye cannot see the open portals
Where angels throng the pearly gate,
Nor yet discern the bright immortals
Who daily round your pathway wait.

Ye deem that from the fields Elysian,
Their footsteps nevermore may stray,
Still angels cheer our human vision,
Though clad in robes of earthly clay.

For noble lives give certain presage
Of holy lineage and birth,
And all who bear God's blessed message
Are his true ministers to earth.

They who the cup of consolation,
To pallid lips do kindly press,
And by their gentle ministration,
The couch of pain and sickness bless,

And they who help an erring mortal,
In firmer paths to upward move,
Need not to cross the shining portal
Their mission worthily to prove.

For all who tread the path of duty,
And patient strive for others' good,
Record in lines of living beauty
Their claim divine to angelhood.

Sometimes will come within our dwelling,
These sacred visitants so fair,
Even though no prescient voice is telling
We're sheltering angels unaware.

For all too oft our eyes are holden,
And cannot pierce their dim disguise,
Till they have climbed the pathway golden
And passed the gates of Paradise.

And then our hearts with anguish broken,
Recall the buried past in vain,
The hasty word so careless spoken,
Would we could blot it out again.

'Twere better far for us to cherish
The earthly angels at our side,
Before their mortal forms shall perish
And they have crossed the swelling tide.

Though all unseen an angel tarries
With all who walk the broad green earth,
And every soul within it carries
The germ of an immortal birth,

Whose mystic cord is firmer linking
The human heart to the divine,
When all its earthly props are sinking
And all life's radiant stars decline.

And then the soul from out the sorrow,
And darkness of earth's stormy night,
Exultant hails the brighter morrow
That dawns upon its clearing sight.

Let Us Fill Our Highest Mission.

Let us be ourselves, and perfect as we know we ought to be;
Let us retrospect a moment for the wrong our neighbors see,
And before we censure others let us always look within,
For sometimes the fault is plainer 'neath our own obscuring skin.

Let us cast a little sunlight where there seems to hang a cloud;
Let us rather raise the living than to offer them a shroud;
Let us act like loving brothers and like angel sisters here
And thus fill the world with pleasure while we live within this sphere.

There are downcast hearts now breaking that to heaven make appeal;
There are those about us starving while we take our splendid meal;
There are mothers and their children who are needing clothes and bread;
Let us aid our fellows living and let Nature aid the dead.

We have need to be more earnest and uplifting with the sad;
We have need to be more thoughtful and forgiving of the bad,
For we know down deep within them, 'neath the shadow that is dark,
There exists the Great Eternal, Nature's bright evolving spark.

We have need to be more perfect, wiser; wear a beaming face;
We have need to be unfolding, and to help unfold the race.
There are diamonds bright and sparkling, far more precious than of earth,
For the loving and forgiving, in the higher spirit birth.

There is much in life to live for, much upon this earth to do;
Much to sow and much to harvest on our transmigration through.
Here to gain the earthly wisdom; here to hold, advance and grow,
Let us fill our highest mission on this earth before we go.

DR. T. WILKINS.

IN ABSENCE.

Watch her kindly, stars.
From the sweet protecting skies
Follow her with tender eyes,
Look so lovingly that she
Cannot choose but think of me.
Watch her kindly, stars!

Soothe her sweetly, night.
On her eyes, o'er wearied, press
The tired lids with light caress.
Let that shadowy hand of thine
Ever in her dreams seem mine.
Soothe her sweetly, night!

Wake her gently, morn.
Let the notes of early birds
Seem like love's melodious words.
Every pleasant sound, my dear,
When she stirs from sleep, should hear.
Wake her gently, morn

Kiss her softly, winds.
Softly that she may not miss
Any sweet, accustomed bliss.
On her lips, her eyes, her face,
Till I come to take your place,
Kiss and kiss her, winds!

—Phoebe Cary.

Mrs. N. S. Baade at Home.

We completed our spiritual work in New Orleans and returned home June 3, but ours was a sad home-coming, for we found upon arrival that the life angel had entered the home circle and and removed our loved daughter-in-law who had given birth to a son and then passed on to the higher life. The child is living and being tenderly cared for by its grandmother and aunts, who will look after its interests; while our only son, though sorrowing over the physical loss of his loved wife, is comforted with the knowledge of spirit communion. We conducted spiritual services at our parlors at 1 p. m. to a large audience, hundreds who could not gain admission remained outside.

At 2:30 another service was conducted at the Presbyterian church, by request of her parents, they being members of that organization, and as our son's wife was also a member of the same church, never having withdrawn, but during the last two years of her life had, through our guides, became convinced of the truth of spirit return and with that knowledge we hope it will be of benefit to her in spirit life, so that in time we shall receive messages from her. Two days after she passed over we received a telegram announcing the death of our brother, so that the life angel has visited us twice in one week; but while our hearts are sad and lonely, still we know our earthly loss is their spiritual gain, and we look forward to a reunion of souls in the sweet sometime. Upon such occasions as this is when the knowledge of spirit return and spirit communion comforts us, and we fully realize that every cloud has a silver lining. We shall continue in the spiritual vineyard, sowing the seeds of the higher Spiritualism broadcast, realizing there are many others who need the staff of truth to support them in time of trial, who as yet have not become convinced of the truths of Spiritualism and refuse to be comforted. Hoping the friends will send us their best thoughts at this particular time, I remain a Spiritualist yesterday, to-day and forever.

NELLIE S. BAADE.

411 Vermont Ave., Detroit, Mich.

People do not lack strength, they lack will.—Hugo.

Falsehood is susceptible of an infinity of combinations, but truth has only one mode of being.—Rosseau.

OHIO STATE ASSOCIATION.

Annual Report of the President, Mrs. Carrie Firth Curran, for the Fiscal Year Ending May 28, 1904.

To the Spiritualists of Ohio, Greeting:—Another year has passed; we are once more assembled in convention, to review the work of the past twelve months and to outline the labor of the year that is to come.

At the opening of this convention I congratulate you upon the outlook for our state association as well as upon the results of the year's work.

I congratulate you also upon the progress our cause has made during the year and the increase of interest that has been manifested through all parts of our state. The people are recognizing the value of the truths of Spiritualism as they never have before.

Missionary Work.

The past year has been one of active work on the part of the O. S. A. It has had three missionaries at work during the past year and other helpers. Never was there the demand for missionary work in our state that there is at the present time. I found at the beginning of the year it was very difficult to restore the confidence of our people in the state being able to assist the local societies. We have stimulated the old societies, re-instated the sleeping ones and organized new societies.

Our state has never been able to report as active work in Ohio as at the present time. I wrote to all societies where I could find a name and address; a number of letters were returned unclaimed. I have mailed "circular letters" to all societies, offering them assistance; some did not respond, others have, and to those that have co-operated with the state, we have formed a circuit and have been able to do active work at a very small expense, saving of railroad fare and other expenses.

Mrs. Anna E. Baird of Elyria, Ohio, and Mrs. Elizabeth Schauss of Toledo, Ohio, assisting in the work, they have rendered our state excellent service and endeavored to awaken an interest in organization.

Wherever they have labored no one can complain of their zeal or earnestness of spirit in the discharge of their duties. Their reports to be received later will give detailed accounts of the work, also the results thereof. We are also indebted to Mr. Martin of Elyria, Ohio, and Mr. Jenny of Oberlin, Ohio for their assistance in doing missionary work. Missionary work is always an important feature of the religion of Spiritualism. It can be made a tower of strength to the O. S. A., and to Spiritualism when it is properly undertaken.

The past year has shown in a small way what may be done; I am led to believe that we can accomplish more in the future.

In order to be effective, missionary work should be continuous, as has been shown by the missionary work during the past year, with all the opposition.

I have advocated the circuit system at our state convention, also at the National convention, and this year I have had an opportunity to try the system and find that it has proven a success. Our N. S. A. president, Harrison D. Barrett, has been in favor of the plan and urged that it might be put into practice.

I found some of our local societies discouraged. Their past experiences with missionaries and missionary work had taken all they could raise for traveling expenses and to pay the missionary, and the local society holding two or three meetings a year cannot expect to have the interest in our state and National; they are the ones that cannot see the benefit in organization. It is the steady, persistent work that tells in the end.

All missionaries should seek to fill the treasury of the local societies; they should not exhaust them, but they must if they only visit them once or twice a year.

I firmly believe in missionary work and recommend more of it for the coming year, wherever possible. I urge that it be carried on in co-operation with our National. And then upon the short circuit plan a worker can be engaged for a full year by the state and instructed to devote his time to the task of building up some six or more local societies within easy distance of one another. This can be done by frequent visits and by impressing their thought upon the people, thus leading them to be as liberal in their support of Spiritualism as they once were of the Christian church. By means of the circuit we have proven the expense of traveling has been greatly reduced, the matter of compensation has been small, but it will be adjusted in time.

Any missionary can make the work self-supporting in a short time and be able to aid the state and National. This plan will not drain the Association of its resources, for the O. S. A. would only be called upon to meet small deficits.

In place of the National expending the great amount it has each year in traveling expenses for missionary work, and sending two missionaries in a place, paying a salary of one hundred and twenty-five dollars per month and all expenses, I object to the system employed by our National, and being your delegate to the N. S. A. convention, and hearing the report given by one of the missionaries, stating that the N. S. A. had expended some eighty dollars in 1903 above expenses in Ohio, I asked of the National to assist the states and allow the state officers to appoint their missionaries, they understanding the needs of the state better than a stranger, who merely goes and holds a few meetings and travels to another state.

I believe it would be of less expense if the N. S. A. would appoint one missionary in each state, where it is organized, and co-operate with the state.

I appeal to the convention for action upon this matter and earnestly recommend the adoption of this method in the missionary work of the coming year. I also recommend that more missionaries rather than less, be put into the field. I also recommend that the convention provide a missionary fund that localities may be reached where there are no local societies in existence.

Usages.

At our last N. S. A. convention the report on usages was adopted. It was one of the most important issues of the convention. Its adoption has given Spiritualism a legal standing in every state and territory of the Union and has placed all Spiritualists who are members of organizations upon an equal footing with the followers of all other denominations. I most earnestly recommend this convention to the adoption of same.

Local Societies.

I am thoroughly convinced that the welfare of our cause depends on the local society. It is the duty of this convention to devise ways and means whereby more effective work for our cause as a whole may be done.

Very few of our societies have a surplus at the close of the year, and I ask you, as delegates, to consider how the membership of these local societies may be increased and their finances strengthened.

I sincerely believe that when the people see that the O. S. A. is not always speaking for money, they will voluntarily contribute enough to meet this expense.

One thing is certain, our local societies must be sustained or our movement must go down. Fellow-delegates, I ask your considerate action upon this matter on the part of all.

We are in hopes that the coming year there will be more lyceums organized. The missionaries have organized them, wherever there was an opportunity to do so. The past year Sandusky, Ohio, has organized a lyceum and great good has been accomplished through the leaders and scholars.

If Spiritualism is to prosper in the future Spiritualists of the present must interest themselves in their children, and give them a chance to know something of the principles of Spiritualism, instead of sending them to other churches to be taught that which embitters them against the parents' knowledge of the truths of Spiritualism. Great credit is due Mr. John W. Ring for his lyceum journal has been of great assistance in the lyceum.

Mediums' Home.

I would recommend that the O. S. A. assist the N. S. A. in establishing a pension fund. In my judgment it is a far better plan than a mediums' home. The N. S. A. has a number of retired speakers and mediums drawing twelve dollars per month at the present time. I urge this plan for your consideration. The pension system is the best method.

Conclusion.

I now return unto you the office which you entrusted to me one year ago. I hope my work in a small way has done some good. The outlook for our cause is promising. Success awaits it at every turn, providing the Spiritualists of our state will see the need of co-operation and make the state organization a power for good.

I bespeak for my successor in office the support you have given me. With good will toward all and malice toward none, I hope that the O. S. A. may continue to grow in spirit and in truth. Let us all work for the betterment of our cause. With this I close my annual report and bid you God speed.

Respectfully submitted,
CARRIE FIRTH CURRAN.

Report of Mass-meetings, March, 1904.

Thinking best to hold mass-meetings throughout Ohio, we engaged our National president, Mr. Harrison D. Barrett for the month of March, holding 23 meetings during the month. The first meeting was held at Sandusky, Ohio, March 6, the next meeting at Toledo, O., on March 13; from there we went to Elyria, Wellington, Lorain, South Lorain, Cleveland and Ashtabula, Ohio.

Mrs. Anna E. Baird, Elyria, Ohio, and Mrs. Elizabeth Schauss, Toledo, Ohio, rendered valuable assistance.

All meetings were well attended; while financially they were not a success, yet great good was done; it showed the people the state association was at work and certainly gave it a claim to their support; it was also educational in the highest degree, and I believe should be continued to that end.

I recommend that an appropriation be made from the general fund to form the nucleus of a missionary fund to be used during the coming year.

Respectfully submitted,
MRS. CARRIE FIRTH CURRAN.

The undersigned committee on usages recommend the adoption of the N. S. A. Ritual as a whole, which was adopted at its recent convention in Washington, but recommend the adoption of the following amendment to the same.

Amendment:

All mediums desiring to be enrolled as associate ministers of the religion of Spiritualism, shall submit to an examination at the hands of the officers of the state association, or committee appointed by the N. S. A.; this examination shall consist of strict yet reasonable tests of the character of the phenomena presented by them; upon the finding of these facts judgment shall be rendered accordingly.

ELIZABETH SCHAUSS.
THOMAS D. BELLIS.
W. V. NICUM.

The above amendment and the Ritual were unanimously adopted, and a copy of the same to be sent to Mrs. M. T. Longley, Secretary N. S. A., Washington, D. C.

Report of Missionary Anna E. Baird.

Columbus, Ohio, May 28, 1904.

To the Officers and Members of the O. S..—Since my appointment as missionary of the O. S. A. I have served the following societies: Cleveland, First Spiritual Church; Elyria, Progressive Spiritual Society; Wellington, Progressive Spiritual Society; Sandusky, Psychical Research Society; Ashtabula, Psychical Research Society.

Number of meetings held during October, 1903, 10; November, 1903, 12; December, 1903, 8; January, 1904, 11; February, 1904, 10; March, 1904, 25; in which month March I assisted our National and state presidents in holding mass-meetings. Number of meetings held during April, 1904, 7; May, 1904, 5. Total meetings during year, 88; conducted individually, 63; assisted at 25.

Respectfully submitted,
ANNA E. BAIRD,
Missionary.

Report of Missionary Elizabeth Schauss

Toledo, Ohio, May 26, 1904.

The missionary work of the O. S. A. was initiated Dec. 1, 1903, at which time I was appointed missionary for Ohio. I began work at Sandusky on Dec. 6, 1903, going thence to Elyria and Cleveland on the 13th and 20th respectively. From Jan. 1 to May 22 inclusive I delivered twenty-nine lectures in my official capacity as follows. At Sandusky seven; Cleveland ten, Elyria two, Wellington two, Ashtabula six, Toledo two, besides numerous parlor meetings at different points all of which were both instructive and enjoyable.

The first year of missionary work has in every way been most pleasant to me. The respectful and intense interest of the people in the message of freedom that Spiritualist ministers and missionaries bring is inspiring to say the least. the more I work the more I appreciate the value of true honest labor; the more I revere the sacred mission decreed to me by the spirit world. The waving folds of the banner of Spiritual Truth that for fifty six years has been floating o'er the hearts and souls of a people whose recognition of religion is to abide by the Golden Rule, is spreading itself o'er all the world to-day, and the world accepts its protection gladly.

Respectfully submitted,
ELIZABETH SCHAUSS,
Missionary O. S. A.

SPECIAL.

To the Officers and Members of the N. S. A.:

Knowing some of the needs of a more practical system in regard to ordination, christenings, marriages, missionary work, etc. I would suggest that each society be governed the same, so that there might be a universal system, no matter where we perchance to go, it would be the same; that the N. S. A. provide such by-laws; it would be much easier for the workers who are called upon to serve such societies.

We have scattered enough. Let us come together and work and know our work. Let us not be fearful that we might be like some other organization. It is not necessary to follow the creed of Methodism or Catholicism, but we might profit by their experience in doing business; they have rules and each one thinks it their duty to contribute and sustain the organization; they differ personally as to their God and how they are to be saved, but they do not argue their religion, but comply with the rules of the organization as far as progression is concerned and could do the same.

We might say that as long as they use "Roberts' Laws of Ruling" they would be imitating Methodism or Catholicism.

Now brothers and sisters, to me this is a serious question. Many have lost interest in the local Societies, state and also N. S. A., and are working with the Mental Scientists, and Theosophists; we are losing time and opportunities, fearing we may imitate some creed.

I would suggest that all applicants for ordination be laid on the table one year; that the applicants be obliged to be engaged in actual service for not less than one year, and their recommendations be from said societies, that they are of good moral character to be first considered.

Also I believe that there should be a system of missionary work. My experience has taught me that the local societies are not deriving the benefit they should. The missionary is only with them for one or two meetings and the railroad fare and other expenses, such as hall rent, music and entertainment, and allow the missionary to have door fee, what can we expect; but our local societies will say that they had a nice meeting but could not see the good they had derived from the missionary, until it is difficult for a local society to exist.

My plan would be to have the N. S. A. donate to each state society what the state has cost the N. S. A., and let each state furnish their missionary; the state knows the needs of their locals, and it saves in railroad fare enough to keep one missionary at large.

I think it is a mistake for two missionaries to travel together, for there might be four societies furnished, while there are but two.

Form a circuit, say for example, Cleveland, Sandusky, Toledo and Findlay, O., and let there be two missionaries, one giving the phenomena and the other the mental. One commence at Cleveland, the other at Findlay; that would, I believe, give better satisfaction to all concerned. Remain, yours in the cause,

MRS. CARRIE FIRTH CURRAN.
Toledo, Ohio.

Spiritualism Vs. Spiritism.

MR. MARSH STEPS TO THE FRONT AND BOLDLY ANNOUNCES HIS POSITION. HE IS EMINENTLY ICONOCLASTIC, THINKS ALONG LINES HE HAS CONSTRUCTED FOR HIMSELF, AND STANDS FORTH BOLDLY ON UNIVERSAL LAW—NATURISM—AND THERE ASSERTS HIMSELF IN LANGUAGE THAT CANNOT BE MISUNDERSTOOD. IN HIS OPINION THERE IS A TENDENCY IN OUR RANKS TO SECTARIANISM, AND HE DEPLORES THAT FACT, AND WISHES ITS STATUS COULD BE CHANGED IN THIS RESPECT. HE THINKS THAT THE GREATER SUCCESS OF OUR CAUSE DEMANDS THAT THERE SHOULD BE DEVELOPED A CLASS OF MEDIUMS WHO WILL SCORN TO MAKE MERCHANDISE OF THEIR GIFTS.

At the last monthly meeting of the Chicago Spiritualists' League, held at 615-617 N. Clark street, the writer was requested to deliver an address on the subject, "The Better Development of Mediumship," and twenty minutes only allowed for the delivery.

Now every intelligent person knows that a subject of such vast importance to the cause of Spiritualism, requires very careful consideration in laying the foundation upon which to build.

Therefore a good share of the allotted time was thus consumed, which it is needless to repeat here, as all who were present will remember it.

I first referred to a postulate made by one of our most prominent members at a South Side social a few weeks previous. On that occasion he stated: "A person can be a good Christian and a Spiritualist at the same time." Which I know and every honest Spiritualist knows is false, and I would have liked to have time to give my reasons for saying so, and also what bearing those reasons have upon the more perfect development of mediumship. But time was up.

Thus my reason for asking you, Mr. Editor, to favor me with the requisite space in your paper. Members were allowed three minutes to discuss the address, two of whom only will I refer to, then to my subject.

One declared most positively (the one who made the postulate above referred to) that all it required to become a good Spiritualist was, "To believe in the continuity of life, and intercommunion between the two states of consciousness."

The other one stated that he manages a developing circle on the South Side, and is very successful in turning out (?) mediums, and that his modus operandi is to demand of all guides "that they shall be believers in Jesus Christ as the Savior of mankind."

Now as to that postulate, or an assumption without proof, "that a person can be a Christian and a Spiritualist at the same time." We will first analyze a Christian: One who believes in Christ and all his reputed teachings, and in the Bible as the only inspired word of the only infallible being, individual, or God in the universe.

Mark you, now! Only believe! You are not required to know anything, but only believe that eternal life is "the gift of God through his son, Jesus Christ." You must repent and be baptized, and thou shalt be saved; believe not and be damned.

Spiritists can swallow that dose; but Spiritualists never! Christians must accept the miraculous conception of Jesus, and the doctrine of vicarious atonement, also the Trinity, God the father, God the son, and God the Holy Ghost—three in one and one in three.

Spiritists of course can believe all this, but Spiritualists never. All that a Spiritist is required to do is to simply "believe in the continuity of life and spirit return," so-called.

"Christianity an infidel system,"—if Noah Webster is to be taken as authority for definitions of English terms. The term infidel means only unfaithfulness. Now, then, if a person is unfaithful to his vow, pledges or obligations, then he is certainly an infidel. You see, then, that the term has no reference to unbelief in the Bible, the Christians' God or anything else.

Now to become a member of any of the Christian churches, a person pledges or obligates himself to believe in Jesus Christ as the Savior, and to follow his teaching in all things.

But they one and all admit that they do not follow his example in all things.

If he as a personality, ever existed, he certainly taught that his followers should love one another, be truthful, just and humane in all things; not to steal, lie, cheat or hoard up treasures here upon the earth where moth and rust doth corrupt, and many other things too numerous to mention here. Now Christians in general admit that they cannot do all these things under present social conditions; but we must not forget that Christians themselves have made the present social conditions just what they are by their infamous laws. They claim that this is a Christian country; if that is so, then the laws are Christian laws; present social conditions are just what they have made them.

So out of their own mouths we must condemn them. They have left a trail of blood behind them ever since they became powerful enough to do so, and why should they not? For the chief cornerstone of their whole system is a human sacrifice and shedding of blood, and it has been blood! blood!! blood!!! ever since, and they are still at it, and why not? They are naught but a great politico-social system, utterly devoid of all spirituality.

Now, as by their own admission they have violated every pledge and obligation, made to follow the example of their Lord and Master, they surely stand condemned as infidels; but they are good Spiritists, for do they not "believe in immortality and spirit return? Of course they say that the ones who return are evil spirits; the devil and his imps, if you please.

But every Spiritualist knows for a fact that life is eternal, and that the excarnate not only can, but do come back and communicate with us under proper conditions.

They know also that they are not indebted to anyone for life, for life is a natural principle, and therefore eternal. We are, therefore, now living the eternal life, and are not indebted to anyone in the universe for it, but is ours by right of inheritance. To me Spiritualism is infinitely more than to simply "believe in the continuity of life and spirit return."

It means Naturism, and comprehends the universe, including all of our social relations, conditions and environments, and the realization of this as a fact brings us into rapport with that supreme or superior force or intelligence that rules and governs the universe, and called God by the superficial students of nature. But those who dig deep into eternal truth, know that the almighty power everywhere manifest is simply the sum total of all the intelligence that exists in the universe, and yours, dear friends, and mine, is a part of it.

It is impossible to comprehend how a power or force can be capable of governing the universe or possessing the qualities of omnipotence, omniscience and omnipresence on any other hypothesis.

Because of the aping of the manners and customs of the Christian churches, adopting their formalities and religious ceremonials, in the ordaining of ministers, christening of children, etc., etc., the cause of Spiritualism has been disgraced, not only in the eyes of the world, but in those dwelling in the celestial spheres. Those who pose as Spiritualists and devote their time to trying to harmonize Spiritualism with the Bible, are doing the cause more harm than all other influences combined.

How does this affect mediumship?

A young medium made the statement at a social on the South Side a few weeks ago: "I always have been a Methodist and am one now." And here let me say that the proper place for all such is in the church, for all Spiritualists know that the Christian churches hate the very name of Spiritualism for the truth it contains and teaches, because it has positively demonstrated the truth of immortality, a thing they were never able to do.

But while they cannot destroy it or bring it into disrepute with all their forces combined here in the body, they carry their hatred with them into the unseen state of consciousness; also all of their bigotry and intolerance, their craftiness for worldly gain, fame and human glorification.

They dominate the greater portion of our mediums and many others here designated as Spiritists. Thus we know whence comes the conformity to church formalities and religious ceremonials in vogue in nearly, if not all of our public meetings, circles and socials.

Do you suppose for a moment that any intelligent denizen of the celestial spheres would ever seek such conditions to communicate with us? I dare to make the statement that at least seven out of every ten of the public mediums in the country are permanently obsessed, temporarily controlled, or to some extent influenced, by those who in earth life were members of some branch of the Christian church.

Now when they, as they often do, make our media appear ridiculous or disgraceful, either in public or private, they have done an injury to the cause, if not dealt it a death blow. If it goes on the way it is going now, inside of twenty-five years, our National and state associations will become as sectarian as any of the younger Christian churches. That you may have some idea of my reason for such a conclusion, I will give you one case out of many by quoting from the Journal of Sandusky, Ohio: "Harrison D. Barrett of Boston, now filling his eleventh term as president of the National Spiritualists Association of the United States and Canada, delivered his first lecture at the Spiritual Science Hall, Sandusky, Sunday afternoon and evening. Mr. Barrett says that the National Association is composed of 21 state association, the societies in the United States numbering about 300. The estimated membership of all the organizations in the United States and Canada is 250,000. Michigan has more legally organized societies than any other state. Ohio has only 25 societies. The association is now recognized as a religious body; it has a licensed ministry, and is building churches throughout the country. Over 110 structures are now owned, and 20 of these erected during the past five years. There are at present 325 ministers. There are about 10,000 mediums."

No one can fail to see—if they analyze the above carefully, that it is a sectarian body already with its licensed ministry and church edifices, and will soon be "a closed shop," and no unordained or unlicensed workers need apply.

It has turned out just as I predicted it would when I was written to from Washington, D. C., (I was then in Boston) concerning the advisability of holding a conference in this city with reference to the organization of a National Association. I then plainly stated my reasons for opposing its organization, to Mr. Barrett's agent. I then conferred with Mr. Luther Colby, the veteran editor of the Banner of Light, and he held the same opinion as myself.

Now, where all of the old guard, those who have outgrown all forms of belief, those who rather know one thing certain, having learned it by experience, than to believe a million and have a million doubts, as every belief on any subject implies a doubt; those who take the truths of nature for their Bible, their invocations, their benedictions, their Lord's prayer, and their doxologies; those who desire something more substantial than sentimental gush and glittering generalities to feed their spiritual natures; those who are ready to assist in organizing all those who love the truth better than earthly gain, fame or even bodily existence here; those who will pledge their best interests to the task of organizing every honest and fearless medium into a harmonious band, and then give them every aid possible in developing their best spiritual gifts—not by demanding that their guides shall be believers in a mythical Jesus, but encourage those who have acquired great knowledge or power through many experiences.

The greater success of our noble cause demands that there should be developed a class of mediums who will scorn to make merchandise of their spiritual gifts. At least one good thing has been accomplished by the organization of the Chicago Spiritualists' League. IT HAS PROVEN THAT THE SPIRITUALISTIC CHAIN HAS MANY WEAK LINKS IN IT, and as no chain is stronger than its weakest link, it is then important that the weak links should be repaired. Who will assist in this noble work? It must not be delayed.

P. C. MARSH.
Chicago, Ill.

IMMORTALITY OF ANIMALS

Animals Show Intelligence—Have They Souls?

In a very interesting article in La Revue Rose Ernesto Mancini, under the somewhat singluar title of "Animal Arithmetic," advances some novel ideas regarding the ability of animals to reckon time and to count accurately.

Most savages, he says, are unable to count beyond four, or to distinguish, except confusedly, any number of persons or objects beyond four. Many animals, on the other hand, especially those that work, can and do really exceed this number.

For example: In the coal mines of Halnaut each horse is required to make thirty trips as a day's work. Some work faster than others, and each one, without exception and entirely of his own accord, goes directly to the stable after completing the thirtieth trip.

In India the elephants that act as transports and carry very heavy loads obstinately refuse to work further when the signal indicating the cessation of the day's labor has sounded.

Montaigne relates that at Suse, a seaport of Tunis, the oxen attached to a pulley for drawing water used for irrigation and the like invariably ceased work after the hundredth bucket was drawn.

A certain Mr. Tiniotieff was the happy possessor of a dog that was able to calculate with precision. One day, having been fed a large platter of chicken bones, he found twenty-six left over when his appetite was satisfied. These he proceeded to bury carefully in different places, as all dogs do. The day following he dug up and ate twenty-five, went to sleep, suddenly woke up, apparently with something on his mind, hesitated a moment, dug up his twenty-sixth bone, ate it and went to sleep, this time soundly.

Birds count well. They usually know the number of eggs they are hatching. Here is something odd: A half-tamed nightingale was always given three beetles as a sort of dessert. If he received but two he waited impatiently for the third. If the three were given to him he ate them up and flew away without waiting for more.

Monkeys and magpies are, singularly enough, bad mathematicians. Neither can count beyond four, and the men who make it their business to catch them profit by this knowledge. Five or six men march openly toward the animal and then hide themselves. A short time after four men come out into the open and go away. The animals, believing all have gone, are readily caught by those who remain.

Some animals calculate time and distinguish the days of the week with marvelous accuracy. Mancini relates the case of a Protestant minister whose congregation was shocked by a big Newfoundland dog belonging to him that came to the church each Sunday at the usual hour of the ending of the service. If there was any delay he barked loudly, and as soon as he saw his master would gambol about, bark and play, and then accompany him home. To stop this the minister locked him in the house one Sunday, much to the dog's chagrin. The following Saturday the animal disappeared from home, spent the night outside and at the accustomed hour was at the church.

A similar instance is that a dog belonging to the translator of this article, was greatly terrified by firecrackers and fire works generally, and invariably ran and hid itself in the cellar the evening of July 3, each year, and could not be induced to come out until the morning of the 5th—New York Evening Mail.

Have They Souls?

I would not be a good Spiritualist did I not differ from other equally well posted Spiritualists, and I must assume the right to think and write strictly from my own point of view, and upon the matter of animals having souls the wisest in our ranks diverge.

I think, if intelligence has anything at all to do with spirit, or towards indicating the possession of spirit, or soul, the horse, the dog, the hog, the seal, or any animal capable of receiving instruction has the same right to such possession as man.

Why should man inherit or be any more entitled to immortality than anything else in the universe when the same law or creative principle lies back of each?

Why should man carry his individuality over into futurity and leave behind other individualities?

Degree of intelligence is only the indicator of the height of unfoldment of the power of thought, the power to reason, and weigh, and measure.

For some months past I have been housed with friend, Mr. and Mrs. Yenni, who have a water spaniel that can do almost everything but talk, and he seems to understand nearly all that is said to him, and no doubt if his feet were made like hands he might express himself on paper as well as a deaf and dumb person, and is there no chance in the future life of the spirit of the deaf mute? or the dog?

Because in man is expressed the highest earthly unfoldment, and in him is reposed the management of affairs of this little sphere; because his form is perpendicular, and he has knowledge, cunning, shrewdness, ingenuity, etc., in their higher forms, has he any greater claims to a monopoly on the immortality principle in nature?

What right have we to claim that anything that has life, growth and unfoldment is not as immortal as man?

Without flowers, and birds, and music spirit life would lack the ideal for me. Without her pet cat or her pet dog or parrot many a loving woman and man would turn back towards the earth for a heaven.

My soul of souls would be lonely in a heaven composed of human souls only; no green grass or fragrant flower, no little kittens, no pretty little warbling birds.

Are these but rudiments that aid in the lessons of a beautiful life, that melt away from our desires and aspirations, and give place to higher and loftier attractions as we pass on? Then as nothing is ever lost, and all that is, ever was, are not all things eternal and immortal?

The water spaniel previously referred to will get his master's slippers for him when asked to in plain words. He also seems to know when Sunday comes, and asks his master for extra favors upon that day. Mr. Yenni is a barber and is only at home Sunday afternoons, all other days being occupied in the shop. He will tell the dog, if he wants to go for a walk with him to "ring the bell," and he pulls a cord that is attached to a bell and then jumps up on his master in a playful manner, as if to express his delight at the prospect for a walk. There are many ways in which Rex expresses real understanding and forethought as to his own welfare. But these are sufficient to illustrate the point of discrimination made by some in their wisdom (?) upon the subject of futurity or continuity of animals.

It certainly stands to reason that the same grinding, evoluting principle in Nature has as much regard for the perpetuity of one production as for another and has no choice that will favor man more than other evolved beings, and each occupies its own particular sphere or station in the machinery of life.

If there is spirit as the great force in Nature all things are of the spirit and in proportion as they are unfolded into the positions of highest use and intelligence they are endowed with that spirit they are of, and if spirit is immortal their spirit must also be immortal according to the individuality.

It is a clumsy philosophy that presumes to discriminate on the grounds of higher unfoldment who or which shall be immortal.

DR. T. WILKINS.

THE HOUSE BY THE SIDE OF THE ROAD.

There are hermit souls that live withdrawn
In the place of their self-content;
There are souls, like stars, that dwell apart
In a fellowless firmament;
There are pioneer souls that blaze their paths
Where the highways never ran—
But let me live by the side of the road
And be a friend to man.

Let me live in a house by the side of the road,
Where the race of men go by—
The men who are good and the men who are bad,
As good and as bad as I.
I would not sit in the scorner's seat,
Or hurl the cynic's ban—
Let me live in a house by the side of the road
And be a friend to man.

I know there are brook-gladdened meadows ahead
And mountains of wearisome height;
That the road passes on through the long afternoon
And stretches away to the night,
But still I rejoice when the travelers rejoice
And weep with the strangers that moan,
Nor live in my house by the side of the road
Like a man twho dwells alone.

Let me live in my house by the side of the road
Where the race of men go by—
They are good, they are bad, they are weak, they are strong,
Wise, foolish—so am I.
Then why should I sit in the scorner's seat,
Or hurl the cynic's ban?
Let me live in my house by the side of the road
And be a friend to man.

—Sam Walter Foss.

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Psychic Light. Maud Lord-Drake's Book.

A Brief Review by George W. Lewis, A. M., San Francisco, Cal.

"Psychic Light," by Mrs. Maud Lord-Drake, the well-known medium, is a work of 600 pages, dealing in a masterly manner with many of the profoundest problems in psychic and scientific philosophy. It is handsomely bound, neatly printed and most ably edited. It is a work of most thrilling interest from preface to conclusion. It is as fascinating as the best written novel, even while it demonstrates the laws and phenomena of psychic philosophy with scientific precision. It is free from technicalities, and is attractive in every feature. It is intensely religious, hampered by no creed, restricted by no form of priestcraft, exemplifying the plenitude of eternal laws; and, at the same time, it is profoundly scientific.

The facts and phenomena manifested through her own mediumship, and therein recorded, are abundantly verified by witnesses still living in this country and in Europe, whose names and addresses are given. Few if any books have appeared so rich in psychic and Spiritualistic philosophy. On every page are found recorded facts and phenomena of the profoundest character, and the most absorbing interest. It is impossible to give a full review of the work within any reasonable limits of an ordinary newspaper article. It can not be expected, therefore, that in this article, I can do more than to consider one or two of the strange occurrences recorded in this wonderful and absorbing book.

The subject, "A Blasted Life," on page 407, presents some of the strangest and most marvelous facts of spirit power. Judge George W. Knox of Los Angeles, California, writes:

"I have known Mrs. Drake for 34 years, and can verify many of the instances in the book, especially, the chapter headed, "A Blasted Life." I know the circumstances related in this chapter to be true. At that time, Mrs. Drake was living on Park avenue, Chicago. Her control, Clarence, told me at that time that they, the guides, had the power to shield her, and punish any one to death, who would stand in their way, in their efforts to use her spirit power for the good of mankind; and they, likewise, had the power to reward and assist, in a material way, those who helped her in her mission.

Valleur Dupree, one of the principal characters, who figures in this chapter, both as mortal and spirit, was a man of Spanish descent, a resident of St. Louis, Missouri, and well known to many now living in St. Louis. He was tall, commanding, black-eyed, swarthy-faced, quick, bold, passionate and intellectual. He was a lawyer by profession, and possessed most of the traits of character, form, feature, physique and mental make up, that usually attract and charm the hearts of women. He became most devotedly in love with Mrs. Drake—then Miss Maud Barrock—and was subsequently engaged to her. He finally became involved in a quarrel, while in attendance at court in the northern part of the state, and was shot and killed.

Valleur Dupree, better known to the public as "Val," is, and for a long time has been, one of Mrs. Drake's most powerful controls.

After Dupree's death, Dr. S—— of St. Louis, a talented man, eminent in his profession and endowed with great wealth, but a non-believer in Spiritualism, became greatly attached to Miss Barrock. For obvious reasons the name of Dr. S—— is omitted in the book, and he is therein designated as Paul Bradt. He subsequently went to Europe, and on the 22nd day of December, 1879, he wrote from Paris to Dr. Benard, one of his most intimate friends, and enclosed in the letter a statement of most weird and marvelous import. This letter with the card on which Dupree had written his name, together with the statement was delivered to Mrs. Drake, and constitutes the foundation for this chapter. In this statement, he says:

"My life, up to the time of my arrival in St. Louis, in 1865, was uneventful. * * * The dreams of my ambition had become realized. I wanted for nothing, nor did I realize that my bachelorhood required the sympathy and love of woman to make my life more complete.

"It was in 1867, that I first met Maud Barrock, at the Art Gallery, in company with my old friend Levey. * * * While distant and reserved, she seemed to be a world of tenderness and love, and at times, all sunshine and life. The first look of those eyes so soul-speaking, has haunted me ever since. * * * Yes, I believe I loved her from the very first meeting, yet I did not tell her, unless maybe my furtive eyes, at times, spoke the words I suppressed until many months after our friendship commenced. I would have done so, * * * save for something on her part that appeared unconsciously to repel the disclosure of my love. * * * Every repeated attempt on my part to break past this barrier between us resulted in the same manner. * * * I, at last, insisted on knowing the reason. I did not ask her for her love. I told her that she must know that I loved her, and why was I not permitted to tell her of this, which to me was the richest possession of earth or heaven. * * * She paused a moment in deepest emotion, and then replied: 'Paul, do not blame me that I have tried to defer this moment, or to keep you from knowing what you now force me to disclose. A terrible power I cannot control seems to bear me onward to an end I cannot foresee. God and the angels know how precious love would be to me. But a dread, an awful fear for you, has made me try to postpone this avowal, and to avert it, even entirely, if possible.

"'Are my words mysterious to you, Paul? Then listen, and you shall fully understand. Before I ever met you, or heard of you, even, I had a lover, Valleur Dupree, whom I called Val. * * * I never really loved him, but, with my girlish fancies, proud of such a handsome lover, I imagined I did. We became engaged. He was imperious, jealous and dictatorial. I chafed under his unreasoning jealousy and dictation. * * * I told him our paths lay apart; that I could never be happy in a union with him. He became furiously angry, maddened at my decision. He then took a dreadful oath that no man living should ever hold me to his heart, or possess my love; that living or dead, he claimed me as his; neither the powers of heaven or hell should tear me away from him, and that should I ever bestow my love upon another, he would forever blast both him and me, even if he should arise from the grave to do it.

"'When, a few days after this, he was called to the northern part of the state on some professional business, he became entangled in a sudden quarrel, in the midst of which he was shot dead.'

"How I laughed at Maud's fears! I called them girlish fancies and nervous whims. I ridiculed the powers of the dead to interfere with, or control the destiny or happiness of the living. * * *

"Maud showed me, now, for the first time, a photograph of this passionate man, this unyielding lover. It was the picture of a man whose face I had occasionally seen on the streets of St. Louis. * * * I parted from Maud that evening with her benediction. Drove away from my mind all thoughts of Valleur Dupree. In this spirit, therefore, I left her and returned to my apartments. A little fire was smouldering in the grate, just sufficient to throw a pleasant glow and warmth about the room. * * * I wheeled my easy chair before the grate, and lit a cigar.

"How long I sat there, I cannot tell. When suddenly I felt a presence in the room. The door had not opened. It was self-locked, and no one but myself had the key. * * * I partly arose from my seat and turned around. The light was sufficient to easily distinguish every object in the room. In the centre, under the gas chandelier, stood a large marble top table, well littered with papers, ink, writing materials, etc., and upon the opposite side of this table, with one hand resting thereon stood a man wholly unknown to me. * * * I gazed at him in a half-dazed sort of a way. * * He said not a word, but lifting his hand from the table, he crossed both arms upon his breast, and took a few steps towards me, from the other side of the table, not, however, going around, but to my consternation advancing right through it, as if it had been invisible. When a few steps away he stopped, the light from the grate flared directly in his face—a swarthy complexion, dark and piercing eyes, with a light of lurid hate. What! Great God! It was the face of Maud's lover, Valleur Dupree. * * * Here, gazing into my eyes with fiendish hate, was a visitant from the spheres of the dead. * * *

"So, standing up again, erect and firm, I accosted the determined spirit in these words: 'Know you, Valleur Dupree, spirit of evil. I surmise what has brought you from your place in the world beyond; but let me tell you at once that your jealous hate and wicked persecution can never tear Maud away from my love. Were you in a mortal body, I would defy your hate to come between us and our happiness; but dead and belonging to the world of spirits, you have no part to further concern yourself with the affairs of mortals. Go back to the realms from which you came, and leave the world of flesh to its own pursuits.'

"With mocking laugh he replied: 'Fool, you are rushing against your fate, and to your own destruction. Maud is mine, by her own sacred pledge, from which I have never, and shall never release her. She belongs to me. In a mad passion she bade me leave her, arousing the ugly devil in my nature. I quit her sight to carry in my heart a burning hell. 'Twas in this mood, caused by her, that I met the untimely death that hurled my unbidden spirit into an unwelcome realm. * * * A power that you know not of, I possess—a power to control your destiny, a power to thwart your every plan and purpose, and to ruin or upbuild. I came not to ruin you, but to upbuild and save. You must relinquish Maud. You must abandon her. She is mine. I swore it in my body. I swear it again in the never-ending world of spirit. Bid her farewell forever. Swear this to me, and I will guide you into fortune and fame, beyond your wildest dreams. Laugh not at my promises, for by a law that feeble man knows not of, the unseen intelligences have it in their power to shape man's fortune, his fame and happiness according to their own superior wills.

"'Ask me not why this is so, but know that it is a great truth, and that I, Valleur Dupree, can make you or thwart and ruin you. Do you agree to my proposal, or will you rush headlong to your own destruction, and destroy her life as well?'

"'Valleur Dupree,' I said, 'I defy you and your infernal powers! Either in hell or on earth, I oppose my will, and my purpose to yours. And in this contest I invoke the aid of all that is true and good against you and all that is bad. Go hence to the world where you belong.'

"'Mistaken man!' he replied, 'Be it as you wish! Yet, ere I go, I will leave you a token of the offer I have made. In the light of to-morrow's sun, you may say that this is all a wild dream. But that you may remember the demand that I have made is a reality on which shall hinge your destiny, I leave you this tangible evidence of my wish and will.'

"Here he bent over the table. I saw him use no pen. He apparently picked up one of my blank cards, on which was my monogram, and then dropped it. It was the act of but a moment. Yet, when it fell from his hand I saw a written message with a signature. The falling card rattled upon the table as it fell, while the form of my visitant dissolved into air before my eyes. I reached for the card he had held, the ink was not yet dry. Upon it were the following words: 'Be it as you will. Remember. Valleur Dupree.'"

Following this remarkable occurrence Maud was taken suddenly and alarmingly ill. No medical treatment seemed to relieve her. Dr. S——, or as he is called Paul Bradt, became reckless in speculation. The bulk of his fortune began rapidly to disappear. All of his investments yielded him only a loss in return. His fortune vanished. He was soon reduced from affluence to penury. And swift upon the heels of this one species of ill luck succeeded another. Some four or five of his patients belonging to the best families in St. Louis died. He was unable to account for it. The usual remedies were applied but with no success. He was accused of murdering his patients. Indictment, prosecution and conviction followed. He was convicted of manslaughter and sentenced to fourteen years' imprisonment in the state penitentiary. He was subsequently pardoned through the efforts of some influential friends. But as he stepped from the prison, and walked upon the streets, he was pointed out as convicted felon. He was shunned by the rich and poor, by former friend and foe. He ran the downward road to drink and dissipation. All that remained to him was "A Blasted Life." He could stand it no longer, and resolved to take his own life. In his letter to his old friend, Dr. Benard, he said, "I had taken the few mementoes and letters received from Maud and placed them on a table before me. Inadvertently my eye rested on a card in the midst of these mementoes. It bore the inscription, 'Be it as you wish. Remember. Valleur Dupree.'"

* * * "He threatened to blast my life, my fortune, and to bring me to ruin. * * * Fool that I had been, that I have not seen your hand, Valleur, in all this work of destruction. Even now I was about to complete it by giving up my life. What terrible, what awful power is this that enables you to shape and to control our destiny? Do with me as you will. I am powerless against you. I have given up Maud. Is not your awful rage yet glutted? Take your hand off me, and I will go far away, where I shall never see her more. * * * I was startled to hear a voice make answer: 'You now know our controlling power. Yet, I would not take thy life. Keep it. You have now promised. You shall how know that our power to upbuild is equal to our power to blast and destroy.' I looked upward at the swarthy face of Valleur Dupree, but in a minute it had faded into a cloud of mist, which, in its turn, vanished and was gone. * * * I can not tell you how changed I was, when I arose from that table. The intended farewell letter to Maud announcing my proposed death was changed to announce my departure for Europe. I told her now of both interviews with Valleur Dupree, and sent her the card. I showed her that my downfall, my ruin, were the result of Valleur's work. I showed her, too, how idle it was to further contend against his will. I informed her of my final purpose to go away from her forever. I told her of my renewed ambition, how I hoped to regain my former good repute, and of my determination to seek a foreign land, for the renewal and upbuilding of my career."

He went to Europe—to France—where, in Paris, he soon arose in his profession. There, too, in brief, he gained honor, fame and wealth. He more than regained his former influence, honor, wealth and prestige.

These strange occurrences are recorded at length in the chapter of Psychic Light headed, "A Blasted Life," and are fully known to men and women still living in St. Louis, Mo., Los Angeles, Cal., and Paris, France. These facts present to every philosopher and Spiritualist, a problem of the deepest and most absorbing interest. Does the power claimed by Valleur exist in the hands of decarnate beings?

In the light of science and sound philosophy can decarnate beings wield such potent influence for weal or woe over the destinies of men on earth? Are these assertions of Valleur Dupree founded on facts, or can they be minimized or denied? It must be accepted as a fact, that the transition from this to the realm beyond, through the change called death, works no marvelous change in the mental, or spiritual characteristic of the departed. The departed picks up the trend of life there where it leaves off here. It carries into the world beyond its likes and dislikes, its passions and appetites, its revenge and its benedictions, from which it can alone escape by the process of growth and development.

It is not strange, then, that Valleur should have returned with such malignant hate and vengeance.

As to the power claimed by him over the destinies of men, it is but the enunciation of a principle entertained and believed by men in all ages, and among all nations in the world's history. It lies at the foundation of all mythology and all religion. It runs through the Illiad and Odyssey of Homer. It lies at the foundation of Greek mythology and Greek religion. It forms the central idea of the immortal tragedies of Aeschylus, Sophocles and Euripides. In recognition of this principle, Agamemnon, the leader of the Grecian hosts against unhappy Illium, sacrificed his daughter, Iphiginea, to appease the wrath of a goddess—a spirit, who, by adverse winds had detained the Argive fleet at Aulis. It was in recognition of this principle, that, when Orestes slew his mother, Clytaemnestra and her paramour, Aegisthus, for the murder of his father, Agamemnon, that the Erinnyes and the Eumenides, the avenging spirits who held the power of life and death, of prosperity and ruin over mortals drove him insane. The same principle underlies the Semetic and Christian mythology, the Hebrew and Christian religion. God, the Hebrew decarnate being, holding communication with the Israelites, said: "To me belongeth vengeance and recompense" (Deut. 32:35) In like manner God—Elohim, the decarnate spirit—struck Uzzah dead, because he touched the ark (II. Sam., 6:7).

The word Elohim is the plural of the Hebrew word Eloha, meaning the strong, the powerful, the mighty one. And the plural Elohim is translated God, gods, deities, angels, spirits.

For instance when Saul attended a seance at Endor at night, although some of the scientists to whom Dr. Funk of New York, submitted the incident concerning Dr. Beecher and the widow's mite seemed to disapprove of manifestations in the dark, the medium said: "I see Elohim—spirits—ascending out of the earth."—I. Sam. 28:12. Job, also, encountered the same power that was claimed by Valleur Dupree.

So, too, St. Paul in affirming that "vengeance and recompense" belonging to the decarnate God, said: "It is a fearful thing to fall into the hands of the living God."—Heb. 10:31.

Is entirely immaterial whether ancient mythology, the religions of the world, the writings of Homer, the Greek tragedies, the Hebrew Bible or the Christian New Testament be true or false as far as this question is concerned.

The fact remains, that in all ages, and among all peoples of the earth there has been and still is, a deep-seated conviction, a fundamental belief, that decarnate spirits have the power to control the destinies of man for good or evil. And this seems to be corroborated, not only in the life history of Dr. S——, but in the deeper facts of human life. In earth life, the fact exists, that many a man has risen to honor, power, fame and fortune through the influence of friends or fellow being. And it is equally true, that millions of our race have been driven to poverty, degradation and ruin with naught remaining, but a blasted life, through the baneful influence of man. And if we hold the power of influence over our fellow man, much more have decarnate beings power over us. But, whatever be the ultimate conclusion, or final deduction this chapter of "Psychic Light" brings us face to face with one of the profoundest problems in physical or psychic philosophy.

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CHICAGO, January 10, 1901.

TO WHOM PRESENTED:

This is to certify that my sister, Miss Louise Schoepf, of Highland Falls, New York, was injured three years ago by a blow on the back of the head, which caused her great pain and suffering and resulted in hemorrhages from the nose and mouth which baffled the skill of a number of the leading physicians, who failed to give her relief. Having heard of the healing power of J. W. McAllister, East 63rd Street, I consulted him and he gave her absent treatment which resulted in her hemorrhages ceasing at once. It has been about eight months since her last hemorrhage and from this remarkable cure I consider him a most able healer. Very respectfully,

J. B. SCHOEPF.

Subscribed and sworn to before me this 19th day of Jan., 1901. Witness my hand and seal.

(SEAL) PETER NILAND, Notary Public.

WOODLAND PARK, COL., May 8, 1890.

Your welcome letter received yesterday and was very glad indeed to see your hand writing once more. Well, Mary has seemed to be some better now for about ten weeks. That is, she has not suffered so much, but on Monday night following the Sunday evening when you say the faith doctor began to treat her she was so free from pain she did not have to take any morphine and slept well all night. Then it stormed, and she always feels worse when it storms. Then on Thursday she got up to dinner and did not go to bed again until eight o'clock that evening, and felt better than she had for months; could straighten up and her back did not hurt and was not in pain anywhere. Said she thought to herself that now she was going to get well. Then it stormed again and she had not felt as well until this a. m. She is up, sitting at the south window in the sun, yet she does not feel as well as she did last Thursday. Mary says she don't know of course what the man's belief is, but if he thinks he can cure her she will try hard to believe he can do it.

The above is an exact copy of a letter received from my sister regarding the other sister's illness. She had been given up by doctors who stated her case hopeless. She has since been treated by J. W. McAllister and when last heard from was as well as the average woman of her age, which is 56 years. J. F. BROWNING.

J. F. BROWNING, personally known to me, makes oath to the above statements as being true. Witness my hand and notary seal this 3d day of June, 1900. PETER NILAND,

(SEAL) Notary Public.

CHICAGO, ILL., June 21, 1900.

TO WHOM PRESENTED:

This is to certify that for four consecutive weeks prior to being treated by J. W. McAllister, of East 63rd Street, Chicago, Ill., I was unable to walk about for even a half hour at a time without great suffering from pain in my lower limbs and feet. I could not wear my shoes, having been more or less distressed from varicose veins on my lower limbs and feet, with discoloration of the surface. Great soreness and swelling for a period of eight years. No one who knows of my condition fails to express their surprise that I could walk at all. After many and continuous efforts to obtain relief, I am most happy to testify that after four weeks' treatment, mostly absent treatment, I can wear my shoes with comfort and walk from two to four miles per day with ease. Respectfully,

DR. MARANA C. DOW, 6311 Parnell Ave.

Subscribed and sworn to before me this 30th day of June, 1900.

(SEAL) PETER NILAND, Notary Public.

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BIBLICAL CRITICISM.

An Orthodox Explanation of the Death of Judas.

The Christian Standard, a religious paper published weekly, in Cincinnati, in the interest of the Campbellite or Risciple or Church of Christ, as the de-Disciple or Church of Christ, as the department in it devoted to "Biblical Criticism" which is conducted by Rev. J. W. McGarvey. In its issue of June 11, Brother McGarvey is called upon to explain the contradictory scriptural statements in regard to the manner of the death of Judas. And it is a "beaut;" in fact I may say it is a "daisy" among explanation "daisies." Really, it "takes the cake" if not the entire bakery. It would take the prize at any World's Parliament of Bible Commentators. Get in a proper frame of mind, dear reader, to grasp it, for I am going to introduce it without further ceremony. Here it is:

"Another brother asks me to explain the evident contradiction as to the manner of the death of Judas, as found in Matt. xxvii:5 and Acts 1:18. There is no contradiction. Luke says that Judas fell headlong and burst asunder, while Matthew says that he hanged himself. If he had not hanged himself, he would not have burst asunder when he fell. I have never heard of a man bursting wide open because he fell from stumping his toe; but if a man were to hang himself in a hot climate, and remain hanging for a day or two, and then fall, he would be almost certain to burst asunder. So the two accounts are not contradictory, but the one explains the other."

So it appears from this explanation that Judas hanged himself first, before he fell "headlong" and "busted his self." If he fell "headlong" after performing the hanging act, he must have hanged himself by his feet, with his head down. Of course, he could not have fallen and "busted" first, and then hanged himself, for we cannot conceive of him running around with his entrails dragging on the ground, rope in hand, looking for the nearest limb on which to do the strangling act. Any person of ordinary, common sense would hesitate a long time before suspending the functions of his bowels preparatory to a general suspension, an indefinite suspension of all the functions of all the organs in the body, by hanging. No, if Judas did this thing at all, he must have suspended himself first, before his suspenders, pants, etc., "busted," and his bowels "gushed out." This is the only way to reconcile the contradictory Bible statements, and shows Bro. McGarvey to be a most astute commentator.

But, seriously now, is there an atom of common sense in Bro. McGarvey's exposition of this problem? Does he really have any confidence in it himself? The abdominal cavity may be enormously distended in life, without rupture, as any physician well knows, and it is not likely that a fall after fatal strangulation, of ten, or a hundred feet, could produce this result.

About fifteen years ago, a Methodist preacher died in Fort Wayne. In order to settle a question concerning his life insurance, it became necessary to make a post-burial examination. The body was exhumed ninety days after interment, and the examination conducted at the grave. I venture the assertion that even at this time, it could have been thrown over Niagara, upon the rocks neath, without rupturing the abdominal walls, so strong were they. It may be said in reply to this, that thousands of people are walking the streets with rupture, wearing trusses to keep the bowels within the abdominal cavity, but the two conditions are not to be considered together at all. They are not parallel in any sense. A rupture or hernia takes place through the inguinal rings and is never external—never breaks through the skin.

"And he (Judas) cast down the pieces of silver in the temple, and departed, and went and hanged himself."—Matthew xxvii:5.

"Now this man (Judas) purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out."—Acts 1:18.

Now, it is difficult for me to believe that Judas' abdomen was such a "gusher" as is here represented. The height from which he fell is not stated, nor the number of days he hung there before he fell, nor how he came to fall at all, whether the rope broke, or whether somebody cut it simply to see him turn a somersault (so as to fall "headlong") and his bowels "gush out" from such headlong fall. If it was "in a hot climate," whoever cut him down, must have been (like Bro. McGarvey) almost certain" to see him "burst asunder" by the fall.

Bro. McGarvey it is observed, is of the opinion that only "a day or two" of decomposition was sufficient to render Judas' abdomen inclined to "burst asunder" by the fall, but he does not depose whether the susceptibility to such a result would be more marked by a fall head-first ("headlong") or foot-first.

But it will be observed by the reader that the mode and manner of Judas' death is not the only problem to solve in the conflicting Bible statements in relation thereto. We must reconcile if possible, the difference thereof, as to the disposition Judas made of the "pieces of silver." In one it is stated that he "cast them down in the temple," and in the other, he "purchased a field with them." Which, if either, is correct? Certainly both cannot be. It will tax Bro. McGarvey's ingenuity to the utmost to dispose of this discrepancy. He cannot do it any more successfully than he has harmonized the other statements noted. His attempt at doing so has only added stupidity to nonsense.

H. V. SWERINGEN.

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REMUNERATION.

"The Laborer Is Worthy of His Hire."

To the Editor:—In your issue of May 7, No. 754, I see a protest by Mary A. Ingalls of Antwerp, N. Y., against my recent article on healers, etc.—that they should render their services without making specific charges. She quotes "The laborer is worthy of his hire." I do not dispute it; we maintain that they should be suitably rewarded by free-will offerings.

I write, as a rule, under inspiration. In that article a great truth was expressed, one upon which so much depends to bring about a truly healthy, prosperous, happier state for all humanity. As workers in the Lord's vineyard for humanity's upliftment, it behooves us to learn divinely established rules and to work in accord with them, not contrary thereto, in order to truly render our parts in this beneficial work.

I am well aware from quite a number of years' experience personally, that free will offerings, as the world's ways are, as yet, are not sufficient to support even one person, saying nothing of a family; but I also know that to keep on in our efforts to do good and serve others brings finally its full reward and keeps us in more intimate rapport with the All-Life and thus enhances our individual progression.

Dear Sister Ingalls, you are laboring under a mistake if you class me with the wealthy of earth. I have never worked for or even craved earth's wealth. My one strong desire has been and is for wisdom and truth. Through privations I have learned true appreciation of even small things and small favors. I learned causes and sequences by earnest effort to know whys and wherefores of all things that were perforce, parts of my experiences. I have learned that life's true object is to be useful in humanity's welfare, and that the law of compensation is just. All our services are sometime and somewhere fully rewarded in life's unending march. You cite Brother Francis as being a success and that he could not be if he depended on free-will offerings; but his work is on strictly business lines; moreover he succeeds because of his clear insight of human nature and needs. Others in the same business of sending out life's lessons from a printing plant, have failed because they could not keep in the vibratory ratios with the people. Even so is it with the medium's you mention that are now dependent upon public charity. They would not be in such straits had they been students of life's problems and of their own selfhood and its vibratory connections and correspondences. They they would have beheld and avoided dangers. I have studied much on these lines and especially mediums. They—that is most mediums—need to do physical labor to balance their life forces by change of vibration.

To be continuously active in the practice of mediumship or healing is such a sameness of vibratory activity that there is a constant draft on the organism. The mechanism cannot generate and imbibe the requisite quantities and qualities of magnetism and electricities used in such services. When more is given off than can be generated in the system or indrawn from extraneous sources, then the equilibrium is disturbed and the results are before us in sad object lessons.

I for one, so far as my observations and experiences have aided me, would say the number of healers and well-equipped mediums for public services, is comparatively small. The majority should practice their gifts more in private and for self-improvement.

By being equipped for public and general service as healers and mediums I mean those whose psychic and physical or physiological vibratory relations are such that they can generate, also draw in these supplies of magnetism and electricities as fast as they give them out, then there is success and no harm to anyone.

Yours for truth and humanity's welfare. MRS. M. KLEIN.

Van Wert, Ohio.

"An Infamous Dynamite Roman Catholic Conspiracy Detected and Exposed." "Romanism Exposed." Two pamphlets by Rev. J. G. White, author of Startling Facts. Price 10 cents each, or two for 25 cents.

Interesting Experience.

Mrs. Edmund Robbins gives the following interesting personal experience:

"Physical and spiritual clairvoyance, automatic telegraphing and writing has been mine for years, at different periods, since childhood, but never at my command. I have never been able to 'train myself to mediumship.' One of my experiences—I sat at the bedside of a loved sister who was sick. Across the room—and it was a large room—I saw a white burial casket, without cover, placed on a white rug in front of the piano. I went to the object, placed my foot upon it. My foot rested on the white satin and lace of the casket lining without destroying an outline. I examined the quality of satin and pattern of lace. While I could not feel any substance with foot or fingers, I saw the plainer the closer I bent over the object. This illusion was presented many, many times during the period of ten months or during the time my sister lay sick, and always on a white rug in front of the piano—her piano. I told nurse and friends; no one could see anything but myself. The friends and I felt worried because the only member of the family for whom a white burial casket would be used, in case of transition, was a lovely child, our Lilian. The third day after the transition of my dearly loved sister, I entered her room and there stood the conductor of funeral services laying a white rug in front of the piano, and his attendants waiting to place a white velvet-covered casket thereon. My sister's transition was in October, 1896.

"Is this power, be it hereditary or not, to throw forth 'shadows of coming events,' the result of patterning our brains with pictures of past and present events, as it is said, 'All your past, every scene of it, is impressed in the curious little brain particles that lie in their various cells.'

"My experiences in clairvoyance are as unlike my experiences in second sight as transmitted thoughts are unlike materialized thoughts—words. I have tried to train this power into so-called mediumship under the instructions of W. J. Colville and many others, without result. Psychic phenomena come and go in my life without any control."

"After Her Death. The Story of a Summer." By Lilian Whiting. No mind that loves spiritual thought can fail to be fed and delighted with this book. Beautiful spiritual thought, combining advanced ideas on the finer and ethereal phases of Spiritualism, leading the mind onward into the purer atmosphere of exalted spiritual truth. A book for the higher life. For sale at this office. Price, cloth, $1.

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SATURDAY, JULY 2, 1904.

WORDS OF CAUTION.

You should not send money in a letter. You may do so a dozen times safely, and then the next remittance may be lost or stolen. Secure a postal order for five cents, and then you are perfectly safe, and will save yourself annoyance and trouble.

HUDSON TUTTLE.

Editor-at-Large for the National Spiritualist Association.

Mr. Tuttle has been engaged to answer all attacks in the secular or religious press on Spiritualism. Send him clippings when an attack is made, giving date and name of paper. Address him at Berlin Heights, Ohio.

Jerusalem From a Sunday-School Teacher's Standpoint.

A correspondent of an Illinois daily, who accompanied the late World's Sunday-School Convention to Jerusalem, in his "Farewell to Jerusalem," gives a gloomy picture of the Holy City and its people, ascribing all their woes to the government under which the people live. Let us quote him verbatim, for he wrote as an American, and a member of that Sunday-School Convention, and a believer in all the absurdities Catholic monks have told of the ancient glories of Palestine. We quote:

"Except for the general outline of the country, its hills and valleys, rocks and streams, and the customs of the people which will remain the same, this is not the same Palestine as existed during the time of David or Christ. Where once were prosperous cities, there are now but heaps of ruins; where once the hillsides were covered with vineyards and olive orchards, now the vineyards are vanished and the earth has been washed away down into the valleys, leaving the rocks standing out like the bones of some great monster bleaching in the sun. The people themselves were also different in those days. Then they were industrious and energetic, with some idea of cleanliness and morality, but to-day they are a nation of beggars, with little or no regard for decency."

This is clearly a faithful picture of Palestine as the American Christian traveler saw it; and its past is what Catholic monks wrote of it; but he who is well read up in the history of that country finds nothing to boast of in its past. If there was ever a period of prosperity there, it antedates its invasion by the marauders under Joshua, who, if Bible narratives can be trusted, found the country filled with cities and a prosperous people, and he left it in desolation and ruin, "leaving nothing alive that breathed." See chapters x and xi of Joshua:

"Every man they smote with the edge of the sword, until they had destroyed them, neither left they any to breathe. * * * So Joshua took all that land, the hills, and all the south country, and all the land of Goshen and the valley and the plain, and the mountain of Israel, and the valley of the same; * * * and all their kings he took, and smote them, and slew them. Joshua made war a long time with all those kings. There was not a city that made peace with the children of Israel, save the Hivites the inhabitants of Gibeon; all others they took in battle."

The sites of many of those desolated cities have been determined by recent explorers; but there is no evidence that the country ever regained its old-time glory. The descriptions of Solomon's wealth and prosperity carry on their face evidences that they are fictions, so far as relates to a people known as Jews. What is told of them is evidently compiled from Phoenician and Babylonian records and related of other peoples than the Jews. The ancient temples of Jerusalem never existed—at least long years of arduous labor, by the Palestine Exploration Fund, could find no traces of them, and they abandoned the search, claiming they were possibly covered by the Mosque of Omar and its Court, and until leave can be gained from the Turkish government to make research under them, further explorations must be abandoned. "A poor excuse is better than none," says the proverb.

And as to the people of Jerusalem this correspondent describes them as "Itinerant shop-keepers whose stock in trade consists of a few dozen strings of multi-colored beads said to contain marvelous properties of warding off the evil eye; and half-naked shabby children with sore eyes, their hands extended in a long, lingering appeal for baksheesh."

An Indian Philosopher.

Quanah Parker, a Comanche chief, seeing ice being manufactured on a hot day, remarked

"White man smart, smarter than God."

"Oh, no, not smarter than God; why do you think so?" inquired his attendant.

"God he make ice in winter when we don't need it. White man make it in summer, when we want it to keep cool. He heap big."

"The Majesty of Calmness, or Individual Problems and Possibilities." By Wm. George Jordan. Another valuable little work. Price 20 cents. For sale at this office.

Food From Electricity.

Readers of The Progressive Thinker are of that class of thinking people who are interested in all matters that indicate advancement in matters pertaining to the welfare of humanity physically, mentally, socially and spiritually.

Spiritual development may be more intimately associated with physical well-being than many, perhaps, may suppose; and an advance along the line of physical welfare may herald, or be co-operatively conjoined with, development in moral, intellectual and spiritual attainments.

A hint of this fact may be found in the following account which is taken from Pit and Post, a magazine of the markets, published in Chicago. It will be found worthy of study by our philosophic Spiritualists, who will find it a subject full of marvels. The article is headed "Food From Electricity." We quote in full:

Among the most remarkale claims of this age of marvels is one contained in the specifications of James N. Alsop of Owensboro, Kentucky, covering his invention of a novel process for the purification and enrichment of flours. An enterprising contemporary, "Modern Miller" of St. Louis, in a recent issue printed the details of the new patent, and at least one particular is of importance and novelty such as to warrant brief mention in this magazine.

Mr. Alsop's patent is supposed to be basic as to the use of atmospheric products for the treatment of flour, though this claim is certain to require tedious litigation for its complete establishment, since other inventors of various devices have succeeded in producing several useful chemicals from the air by electrical energy. The striking claim, however, is that the Alsop process "causes a reduction in the carbohydrate (starch) contents of flour treated by it, and an increase in the quality of the protein (gluten, etc.) contents thereof." And this is of startling interest, if it be true, because it has been believed hitherto that the elaboration of atmospheric nitrogen could be brought about only by the activity of living organisms. Absolutely in contradiction of this belief stands the assertion of the Kentucky inventor that he is able by his process to add nitrogen to starch, and produce the muscle and nerve-making proteids, from which the thought and energy of the universe seem to be derived.

A certain amount of skepticism as to this remarkable claim would seem to be valid, notwithstanding the analyses printed in the specifications, which seem to show an increase of nearly 12 per cent in proteid content, and a corresponding decrease of 12 per cent in starch content, the slight difference, 0.14 per cent, being accounted for by a decrease in the quantity of ash shown in the flour after treatment. Analyses attributed to a chemist of the Columbian University, Washington, compare as follows:

	Before Alsop Treatment.	After Alsop Treatment
Water	9.84	10.13
Starch	74.11	62.24
Proteid	14.99	26.71
Ash	0.44	0.30
Fat	0.62	0.62
	100.00	100.00

Another analysis of flours before and after treatment, attributed to the professor and assistant professor of physics at Princeton University, showed an increase of ultimate nitrogen per gramme of flour from 0.054 grammes to 0.075 grammes per gramme of flour.

Mr. Alsop takes no uncertain position in the matter, but asserts that there is "chemical combination" of nitrogen with the flour in process of treatment, and that this chemical action results directly from the production of "ion-ized" nitrogen by the electric arc.

Such in brief is the remarkable claim of this inventor. It calls for no extended argument to show that the complete proof of his theory, if it shall be forthcoming, will open up an endless vista of possibilities.

Once it is demonstrated beyond question that the most elementary of foodstuffs and the cheapest can be treated by a simple continuous process, and converted at a trifling cost into one of the complex organic substances, it would seem as if the "food question" had been settled forever. Not only that, but the question of civilization too, since culture is essentially a matter of brain feeding, or in one sentence, a matter of cheap, edible nitrogen. Rice may have produced a few great metaphysicians, but nothing to compare with the physicists, mathematicians, and organizers of the wheat and meat-eating races. But rice with 10 per cent of protein due to electrical treatment would be a different breadstuff, and would produce a different kind of civilization in the countries where it is the staff of life.

The matter sounds almost whimsical at this stage; but so did the earliest talk about telephony and submarine telegraphy, not to recall the very recent achievements of Mr. Marconi and De Forrest. We can only hope that Mr. Alsop can fully prove all his claims, and make his process a commercial success. Food by electricity will then be among the staples of our dietary, and a new source of wealth.

The Arcana of Spiritualism.

Dr. Isaac K. Funk, the eminent author, divine, and publisher, thus unqualifiedly endorses the Arcana of Spiritualism:

"The more I read the Arcana of Spiritualism the more I admire it. It is a book to be studied. It is an admirable presentation of what seems to be the most correct view of psychic phenomena."

Progressive Politicians.

For the first time in the history of Illinois, one of its two larger parties has gone on record as favoring woman's enfranchisement. The Democratic convention passed without opposition the following:

"Whereas, Illinois women are an important part of the citizenship of the state, bearing and rearing its children, obeying its laws and paying its taxes, we believe that not only these duties of citizenship but the privileges as well, should be exercised by them, and recommend that our next legislature extend to our women further suffrage rights."

This same convention nominated for trustee of the state university, Mrs. Hannah G. Solomon of Chicago. Mrs. Solomon is an active member of Chicago Woman's Club and Political Equality League, and is president of the National Jewish Women's Council.

"The Present Age and Inner Life; Ancient and Modern Mysteries Classified and explained." By Andrew Jackson Davis. We have a few copies of this work by the celebrated seer. Cloth, $1.10.

The Invisible Life.

B. F. Underwood was called upon to speak at the funeral of an old and well-known citizen of Quincy, Ill., Adam Christ. The assembly was made up of family and friends of various religious beliefs, orthodox and heterodox. Mr. Underwood's concluding remarks as reported, were as follows:

Adam Christ's religion was of that practical kind which shows itself in regarding his fellow-beings as his equals, as possessing natural rights, and entitled to equal opportunities in the social system; in being just in his dealings and helpful to those in need; in being true to his family, friends and country; in adding to the world's wealth by honest labor and making the earth brighter and better for his having lived.

Although death has removed him from us as a personality, he lives in the influence of his character and conduct in all who knew him, and this influence will continue, as his psychical contribution to humanity, as long as the race shall endure; for our acts influence not only those we have known, but through them multitudes we have not known, and through all future generations.

We do not deny ourselves the hope which is so general that the life which disappears here reappears in some form and under conditions beyond our present vision. Man is the product of an evolution which has been going on for inconceivable periods of time. It is not strange that so many refuse to believe that man, the highest outcome of this process of development, is to be blotted out of existence. It is our privilege to look at this process as one which has supplementary significance in an invisible order in which those disappearing from this earthly stage, continue as progressive beings with, we may believe, greater powers in a larger life.

They who take this view will contemplate our departed brother as having passed through a transition from this visible world to another which, though invisible to us here and now, is just as real and just as natural as is this world of physical birth, growth and decay; of vanishing forms, of uncompleted development, and of those desires, hopes and aspirations, the explanation of which is sought in the conception of a post mortem state of being upon which we enter when we "shuffle off this mortal coil."

At the grave, Mr. Underwood said:

In this silent city of the dead, we now commit the body of our departed brother to Mother Earth. Suns will rise and set, moons will wax and wane, and all the sweet influences of blossoming trees and fragrant flowers, of summer's golden days and night's jeweled heavens, of songs of birds, and all the myriad sounds of Nature—these will be with our dead. Green be the turf above his tomb. The spirit of the departed will be with his surviving friends as a peaceful memory of happy days now gone, and as an incentive to earnest and honest living.

Bavaria's Demented King.

King Otto of Bavaria, has been a captive at the chateau of Furstenried for more than a quarter of a century. His uncle, Prince Leopold, the regent, is an octogenarian, who though urged by Kaiser William and other sovereigns of the German states to proclaim himself king, persistently refuses.

Otto at the age of twenty-one fell deeply in love with the young Countess L. At a memorable picnic on the shore of the Tegern Sea the couple wandered away and spent an afternoon picking strawberries. His father, the king, punished him by sending him off to Munich, while the girl was at once placed by her parents in a convent, where she remains to this day. Otto threw himself into every kind of dissipation. After four years his condition became such that he was declared a lunatic. In his confinement, when least troublesome and most tractable, he spends hours in hunting for strawberries, enormous quantities of which are grown for his sake.

When last year the Countess L. lay for several days at the point of death, although no one outside the convent walls was aware even that she was ill, he apparently became cognizant of the fact. He sobbed, wailed, screamed for hours together and refused food. On the fourth day his attendants found him in the morning with tears running down his cheeks, quiet and seemingly happy, repeating "She has had a better night; she is out of danger," as he gazed upon the contents of a little silver box, holding a few dried strawberries, which is his greatest treasure.

It was only afterward that his physicians heard of the Countess' illness. But how the King could have learnt of it, and of her passing out of danger into convalescence remains a mystery.

The above narrative is abridged from an article in the Washington Post of June 19, written by an "Ex-Attache." If the writer had had experience in spirit phenomena, would he have regarded such telepathic communication between two lovers as a "mystery"?

Spiritualists in Olden Time.

"'Tis true, 'tis certain; man though dead, retains
Part of himself; the mortal mind remains;
The form subsists without the body's aid,
Aerial semblance, and an empty shade!
This night my friend, so late in battle lost,
Stood at my side, a pensive, plaintive ghost;
E'en now familiar, as in life, he came,
Alas! how different! yet how like the same."

Thus Pope's rendition of Homer's Iliad, Book xxiii, lines 122 to 129. Homer is generally reputed to have lived and wrote some 900 years before the Christian era. Some critics have found indications of his living and having written so late as the 8th century of our era; but we apprehend the passages indicating such late date were interpolations of monkish copyists.

If the Iliad was written at the earlier date, with the above quotation, then Spiritualism as now taught, was believed by the author. This cannot be controverted.

It was the shade of Patroclus who appeared to Achilles, while the funeral rites were being prepared. 'Twas then

"When lo! the shades before his closing eyes,
Of sad Patroclus rose, or seemed to rise;
In the same robe he living wore, he came;
In stature, voice, and pleasing look, the same."

No medium of modern times has written or spoken more forcibly of the "immortal shade" than did this reputed pagan author. We challenge Bible readers to find any passage in the Old Testament which approaches this in positiveness of continued life.

A VOICE BEYOND THE GRAVE.

Warns a Chicago Woman of Approaching Blood Poisoning and Enables Her to Save Her Son's Arm From Amputation Even After a Clinic of Surgeons Made an X-Ray Examination and Insisted There Was No Danger—How a Promise Made Before Death Was Fulfilled After Death—Cold Facts for Thinking People.

Why believe without question stories of the supernatural said to have happened in some far distant foreign land nineteen centuries ago and refuse to believe stories of equally remarkable events that occur in our own native land and at the present day? Especially where there are living creditable witnesses to testify to the facts?

Not nineteen hundred years ago and not even nineteen hundred miles away, but right here in the heart of Chicago during the present year, 1904, occurred one of these events which proves—if facts prove anything; 1st, that the life of man does continue beyond the grave; 2, that man in this life beyond the grave can influence persons in this earth existence by projecting impulses (thoughts) into their minds and so produce action; 3, that man in this advanced existence, is gifted with much higher powers than in the earth state; for instance, his vision far exceeds that of the much-lauded X-ray machine of science, as evidenced in this article.

Mrs. H. Hild is a business woman who keeps the store at 202 East Chicago avenue, where she has been established for over six years and is well known.

Like all professing Christians she believes in the life beyond the grave but also always felt that our departed friends could return and communicate with the living. For years she prayed that if this belief was true, that she might have conclusive evidence of it.

During a casual conversation with a neighbor, Mrs. Hild mentioned this belief and her desire for proof. Mr. X, as we will call him, was much interested and said:

"If I die first, and such a thing is possible I will certainly return and talk to you. If I don't come back, you will know that spirit return is a myth." The speaker was then in the prime of life but not long afterwards died suddenly. How he fulfilled his promise is told by Mrs. Hild as follows:

"January 23, 1904, my only son Eddie, accidentally shot himself, the bullet lodging in the palm of his left hand. The doctors at first said it would be necessary to extract the bullet without delay, but later deemed it advisable to wait for an X-ray photograph to disclose the exact location of the bullet. Like any mother under like circumstances I was much worried and feared that Eddie might lose his hand. Seeking relief from my anxiety, on Jan. 24, I attended the regular Sunday evening trumpet seance at 492 North Clark street, given by Ellen A. Pennau, trance and trumpet medium. All persons present were strangers to me, and could not by any possibility know anything about my private affairs. Two trumpets about three feet long were placed in the center of the room. All present including the medium, sat in a circle facing the trumpets, and the gas was turned out, leaving the room in total darkness.

"The seance began by repeating the Lord's Praper in unison, followed by the singing of sacred songs. Presently sounds indicated that the trumpets were moving. They could be heard rattling on the chandeliers overhead, and soon each one present was lightly tapped by a trumpet in greeting. Soon after there came a voice calling me by name through the trumpet. I answered, 'Who is it?' and the reply I received was the name of Mr. X., who had promised to come back after death and talk to me if such a thing were possible. He mentioned names of my family and friends; recalled past occurrences which could not have been known to anyone else but himself, and otherwise convinced me beyond the shadow of a doubt that he was Mr. X. He also said, 'Eddie shot himself yesterday in the palm of his left hand; now don't worry about it; it will come out all right, for I will see that it will.' Every incident that he mentioned was absolutely true. Why, then, should I doubt that the message came from my departed friend? I knew that he had kept his promise and that spirit return was a fact.

"On Thursday afternoon, January 28, four days later, I suddenly felt an uncontrollable impulse to go at once to Miss Pennau for a private seance. It was a very busy day with me but the impression was so strong, so urgent that I dropped everything and went, and it was well that I did.

"The seance was strictly private no one being present but the medium and myself. Almost immediately after the room was darkened I felt a trumpet tap me gently and then came this message from Mr. X.:

"'The doctor is waiting too long; if he does not operate on Eddie's hand before to-morrow (Friday) afternoon, your son will lose his hand.'

"I replied that the doctor said it was not necessary to operate on his hand for the next six weeks, as there would be no danger.

"Mr. X. said: 'The doctor cannot see it as we can. Our sight far exceeds that of any X-ray machine that was ever made. We can look through the human body as if it were a pane of glass and we see that unless an operation is performed by Friday afternoon blood poisoning will set in.'

"I said: 'What can I do? I cannot make the doctors operate unless they wish to.'

"He said: 'I will go with you to the doctor, and I will influence him to operate by Friday afternoon. I will also be with Eddie during the operation, and so magnetize his body that he will pass safely through the operation; this I promise you.' Other messages came through the trumpet, from my father, mother and son in the spirit world, and they all told me to do exactly as Mr. X. advised, and all would be well.

"I went directly to the doctor, told him I wanted an immediate operation performed on my son's hand. He protested that under the existing circumstances an operation would be exceedingly dangerous, if not fatal, saying also that the other doctors agreed with him on this point, and reiterated that there could be no danger to the hand, even if the operation was delayed for six weeks. Still I insisted; I knew in my own mind that the trumpet message must be true, and I continued to insist, and told him.

"I felt deeply impressed that all was not right with the hand.

"'Well,' said the doctor, 'there may be some truth in your impression. I will call and see the boy in the morning.'

"Then I went home, and that is the time when I did doubt spirit power, for I could not see how the spirit forces could make the doctor see the necessity of an operation. But the spirit forces were working just the same. That same evening the doctor came into my store and said: 'Bring the boy over to the Polyclinic Hospital, East Chicago avenue, at 8:30 in the morning, as I have other doctors to examine him and we will then decide what to do.'

"While I still believed implicitly in the spirit message, I still had wavering doubts as to the result of the operation, consequently I resolved not to tell any one, not even my husband, of my strange experience, but to stand the test and see how near I could trust spirit promises.

"Promptly at 8:30 the next morning (Friday) I appeared with my son before the surgeons at the Polyclinic Hospital. As I expected, the surgeons again declared that there was no danger, and an operation not necessary for six weeks. As I continued to insist on an immediate operation, one of the surgeons, taking me to one side, said: 'My dear madam, under the boy's present condition we do not dare to operate. We have had an X-ray examination of the hand; the photograph shows that the bullet lies imbedded in a mass of muscle and nerve in the palm of the hand, and near it a piece of bone is also indicated in the photograph. The hand bears every indication of being in good condition, and an operation is not advisable at the present. Not until your son has gained more strength. To operate now, would be dangerous, exceedingly dangerous. His kidneys are enfeebled, and his heart is weak. Under these conditions it would be impossible to give him anaesthetics. The only recourse is chloroform. If we give the boy chloroform, the chances are against his ever leaving the operating table alive. If, however, you insist on an operation, we will perform it, but we advise against it, and you must take all the responsibility.'

Only a mother can understand what a conflict of doubt and faith raged in my mind at this crucial moment. Here were eminent surgeons, flesh and blood, standing before me telling me that there was no danger at present, and an operation likely to prove fatal; on the other hand I had only the remembrance of spirit voices telling me the pressing necessity of instant action.

"This was the final test of my belief in spirit power which I hope no one else will have to face. Feeling the full force of the tremendous responsibility at this moment, I seemed to feel the presence of invisible beings about me, and I could almost hear a voice telling me to tell the surgeons to operate. Obeying this admonition, I told them to proceed and I would accept all the responsibility.

"The surgeons performed the operation and were successful. They began at 8:30 a. m. When an incision was made into the hand the surgeons were very much surprised. No one could doubt the symptoms. Imbedded in the delicate mass of nerves were little pieces of bone and other foreign substance and blood poisoning was on the verge of setting in, exactly as predicted by Mr. X. in the trumpet message. It took the surgeons over two hours to pick out the pieces of bone and dress the hand. As one of the surgeons has since expressed it, 'It is very lucky that you insisted on the operation as you did, for if it had been delayed a few hours longer, the boy would not only have lost his hand, but very likely his whole arm.' During the long hours that my son was undergoing the operation, I was alone at the hospital, for not even my husband or anyone else knew of it. I did not feel one bit nervous, for I placed all my confidence in my spirit friends. I knew I was not alone, for I felt their presence around me. At 2 p. m. my son was so recovered from the operation as to be able to go home with me.

"On the next Sunday evening I attended the seance at 492 N. Clark street again. Mr. X. came to me with a trumpet message and described the operation and incidents just as they took place, which was not only surprising, but also convincing to all, as no one present, not even the medium, knew anything about the operation.

"I asked Mr. X. how he was able to bring all things to pass so successfully, just as predicted, and he said: 'I have the power; everything that happened is for the best, and you will see that it is for the best later on.' I have attended these seances every week, and each time Mr. X. spoke through the trumpet and told me the condition of the hand. One night I felt impressed to go and see the hand dressed. I asked him why he wanted me to see the hand, and he said, 'So that you would not doubt any more. So that you would see that I was telling the truth.

"At this date the hand is all healed, and all has turned out just as predicted."

Mrs. Hild says if any one wishes to investigate further she will be pleased to give satisfactory proof of all this, and will also give the name of Mr. X., as he was well-known in Chicago.

A. W. PHILLIPS.

The Arcana of Spiritualism.

A Manual of Spiritual Science and Philosophy.

The readers of The Progressive Thinker are already acquainted with character of this book. It is intended by its assisting, inspiring spirit-authors to furnish a compendium to the student of psychic laws and manifestations. It has been more than thirty years in preparing and contains all that has been received by me through inspiration and research during that time on the subjects it treats. Few questions will arise in the minds of investigators that are not answered in its pages. Price, $1.25 postpaid.

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HUDSON TUTTLE,
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A Suggestive Vision.

RUSSIA FINALLY TO BE HUMBLED.

In an old book published in 1853 by Andrew Jackson Davis I find a prophecy which in this age of mysteries and scientific discoveries may be of interest.

According to this book a great congress of the leading spirits of all nations of the earth convened near Boston thirty miles up in the atmosphere. The object of this great congress of the wise spirits and patriots of earth was to consolidate the spiritual forces and devise plans the working out of which would benefit mankind. An "exordium" was dictated to each individual nation. I will give the one sent or dictated to Russia by the spirits of John the leader, Falieri the warrior, Claerfayt the commander, Ochlenschloder the dramatist, Derzbavine the officer, Luther the reformer, Wolvensteiner the informer, Bonnawaski the magnate, Beirbaur the serf, August Harndenberg the plenipotentiary, Fezzan Heirrbstein the composer, Michaelovitsch the czar and fraternizer among other nations:

"We listen, O Russia, we listen for one note of harmony from thy palaces. But we hear naught but the loud roaring of the practicing warriors. The rugged earth echoes back these songs of death. Their imperial strength is contrasted with plebeian weakness; the first had wealth and artillery, the latter poverty and love of liberty. To the former we may add nothing, but we can diminish. To the latter we can diminish nothing, but can add a torrent of power. Russia, thy soldiers will fail thee in battle. Their hearts shall beat for the downtrodden. Thy officers shall fall in death before thine eyes and thy cunning shall depart.

"Russians!—Noblemen of the north! Spurn your glittering swords and commence the education of your youth. Ignorance lowers heavily over your habitations. Crime hath sealed your despotism—hath consigned them to decay."

May not this old prophecy be significant of the result of this war between Russia and Japan?

The exordium to Japan given at the same time is very flowery by comparison.

New Lenox, Ill. MILLIS KNICKERBOCKER.

Views of a Prominent Medium.

DR. FUNK AND THE SCIENTISTS.

To the Editor:—Without wishing to intrude an opinion upon the prejudiced or unwilling consideration of scientists, nor wishing to provoke a discussion of psychic laws and ethical principles in new and unexplored lines, I, for one, would like to thank Dr. I. K. Funk, the editor of the Standard Dictionary, for what he has done for the cause of aggressive Spiritualism in giving to the world in "The Widow's Mite and Other Psychic Phenomena," the replies received from college and university professors and other scientists relative to the return of Dr. Beecher's spirit and the widow's mite incident, or the hypothesis of spirit return.

With the exception of two or three naturally great thinkers, the consensus of opinion of these scientists is against such a theory. The labored argument made by some of them to account for the incidents submitted to them by Dr. Funk shows how useless and disappointing it is to submit to scientists a correlation of facts concerning which they have very little, if any, empirical knowledge. These replies when carefully considered show the experience or amount of thought each has given to the transcendental principles and facts involved, and their knowledge of the laws necessary from which to form an opinion on the incident as submitted.

In the light of the facts of even modern material science these men with intellectual titles will, a little later, look with curiosity upon their own opinions. Some more cautious than others withheld their names from their screeds. Others specifically showed their prejudices.

Had Dr. Funk desired an intelligent opinion upon a chemical question he would very naturally submit his questions to those having experience in chemical substances, laws and affinities.

The answer to the questions submitted by Dr. Funk involved vibrations beyond the ultra-violet colors in the spectrum of these learned scientists. It involved facts just beyond their experience and their sense development; and their replies are therefore exceedingly amusing, and are instructive as showing thinkers on the advanced line of Spiritualism the kind of work to be done for the rank and file in the rear. While none of these great names are from Missouri, there is, however, a necessity that they be "shown."

The majority of these opinions show the desire to contradict the only logical theory—that of spirit return—upon which all of the facts, as submitted, can be explained. Some of these great men seem to fear the deductions of their own logic and fell over each other in their haste to evade the only logical line of inquiry, because, as they say, the incidents submitted appeared to them to be too trifling to come from Dr. Beecher and spirits in the next stage of existence. Indeed! Since when has science failed to note trifles? The falling of the apple was a trifle, and yet Newton did not fail to consider it.

Trifling as the Beecher incident may seem to these savants, the question involved is of more moment to the race than all other questions in the solution of which the world has grown gray.

It is doubtful if these scientists can conceive of any manifestation of force or intelligence independent of matter as they understand matter. "Man without a brain"—a material brain—a brain of gray matter, as they understand gray matter, is to them an unthinkable proposition. It probably is such to them, as their gray matter is composed. Matter must be refined—spiritualized, before it is adapted to the higher vibrations of spiritual intelligence—of thought. The more refined the matter, the more perfect the manifestations of the electric current over it, and still more refined must be the matter for the manifestation of currents magnetic and telepathic for psychic intelligence.

That matter as we understand it is always essential as a vehicle of manifestation of the force called intelligence—of thought is not yet a demonstrated fact. While it is a fact that the quality of matter regulates the quality of the force transmitted, and that the quality of the matter composing the brain determines the kind and quality of the intelligence—of the thought formulated, yet this does not establish it as a fact that brain is necessary for the formulation and expression of intelligence—of thought.

The psychic phenomena submitted by Dr. Funk point in this direction. Will the scientists tell us that man can not think without a brain composed of matter as they understand matter? If not, will they tell us why not?

Will they tell us that gravity is not, and cannot manifest in inter-stellar space where matter is not, as they understand matter? Will they tell us that so trifling a thing as an apple will remain suspended in inter-stellar space?

Dr. Funk, we thank you for "The Widow's Mite" and the questions submitted. You have written wiser than you dream. These great scholars and scientists representing their great and mysterious temples of learning—acting as prophets explaining to the multitude from the innermost shrine of their Delphic temples—will not attempt to answer any more of your questions. Some of them may do a little thinking, and yet, science is too dogmatic to permit any expression if, peradventure, they should indulge in any such unexpected consummation.

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A Revelation of Healing Power.

An Interesting Account By Thomas H. B. Cotton.

On Friday, November 5, 1897, there appeared in the Oakland Inquirer a statement regarding the experience of Mrs. Lilian A. Wimble, in the following words:

"Religious Monomania."—Some Remarkable Ideas Which Possess the Mind of Mrs. Lilian A Wimble.—Mrs. Lilian A. Wimble of 1309 13th avenue, was committed to the Nappa State Hospital for the Insane this morning by Judge Hall. She imagines she has had communication with Daniel Webster, George Washington and other great men. One night while suffering from asthma she says she saw a light appear before her and was cured. This light she says is due to spirit power; and this power told her that she is to put forth powers to open the gates of heaven and send out forces for good all over the earth. The case was diagnosed by Dr. J. C. S. Askerly and Dr. J. L. Milton as one of religious monomania. The husband testified that she told him she had five children in heaven, and that he was to marry Florence Blythe Hinckley, and has set the time to be taken to spirit land."

This narration was carefully copied by me, and on the following Sunday I carried it to three different halls in Oakland where Spiritualists met in their respective societies, at nearly the same hour in the afternoon. My object was to advise with the leaders concerning the proper steps to be taken to have the case investigated and see that the sufferer should have justice done. Failing to get tangible encouragement, I made up my mind that stranger though I was, this case must not be left unnoticed.

One week later Madam Florence Montague made emphatic mention of the case in her regular Sunday lecture in Fraternal Hall, Oakland, an account of which appeared next day in the San Francisco Call. She pronounced it merely a case of religious exaltation, in which the patient had need to be brought for treatment, to an experienced psychic who would have been able to relieve her of the obsessing symptoms. She further declared that she regarded the act of her so-called friends in depriving her of her liberty as being far more serious than a sad mistake. It was a flagrant injustice to the lady, and utterly inexcusable. Inquiries were pushed still further among the intimate friends of Mrs. Wimble, with the following general results:

Mrs. L. W. Knott of 1011 Linden street, perhaps the most intimate friend of the patient, having been educated with her in music, singing together in operas, etc., declared that the act was a piece of unmitigated persecution. That the partial obsession was no true insanity. She agreed entirely with Madam Montague that the unpleasant symptoms could have been perfectly cured by the intervention of a strong and intelligent medium. Mrs. Lena Golden of East Oakland, in whose house Mrs. Wimble had developed and who developed with her, and was also quite subject to the trance condition, gave it as her firm belief that to incarcerate one in Mrs. Wimble's condition as an insane person, meant an appalling menace to all Spiritualists, herself included; and no one ever thought of accusing her of insanity.

On Sunday, November 21, I penned the following paper regarding the case, signing the single name "Benton" (a part of my own name) and offered it to the Oakland Enquirer: for publication:

"Editor Oakland Enquirer:—Every one who understands himself is an advocate of justice. If he is not, he should be placed behind the bars until he is brought to his senses. That the so-called friends of Mrs. Wimble should be incensed at the direction of the interest taken by Madam Montague, cannot be a surprise to any one. When the supreme object is to hold justice enthroned in a community, the occasional struggle required in carrying out this object is sure to offend somebody.

"It so happens that the account in the Enquirer of the 5th inst., relating to the symptoms of the case, gives not one scintilla of evidence of the presence of insanity, much less of the presence of violence. On the contrary the essence of the entire account mentioned is to broadly declare that every outspoken Spiritualist in the state of California is technically or dangerously insane, and liable to be ground through the same mill of "examination" and placed in an asylum for the insane to remain there until 'cured.' At this rate the state would be speedily bankrupted to provide room for all the cases. The absurdity of apathy or indifference regarding the case is therefore sufficiently manifest. If Mrs. Wimble gave proof previous to being deprived of her liberty, of violent or dangerous insanity, then her real friends have a right to know it. If on the contrary she manifested nothing more serious than ordinary indications of what is well understood as developing mediumship, as intimated in the details of symptoms given in the above mentioned report, then it is so clearly a case of persecution, as to naturally arouse the righteous indignation not only of Spiritualists, but of all lovers of justice in the community. Everyone who is true to himself is ready, regardless of who is offended, to demand in the name of humanity, let justice be done though the heavens fall. (Signed) Thomas H. B. Cotton; M. C. Price, Secretary Oakland Psychical Society; J. S. Loveland, Lena Golden, Dow C. Golden."

The above signatures were none of them attached to the document when first offered for publication. The editor however agreed to publish it provided I would sign my full name. Being then practically a total stranger in the city, I concluded to give other friends an opportunity to share this responsibility with me, and so I hunted them up and secured their signatures along with my own. The last two signatures being obtained on Sunday, December 5. On the afternoon and evening of that day I was at Greer's Hall at the mediums' meetings, and saw such evidences of development in Mrs. Josephine C. Smith as to convince me that a little advice from her guides would not be amiss before offering our paper for publication. Accordingly on Monday morning I repaired to her place at 504 Fifteenth street, opposite the city hall. I was pleased to find this lady and husband at home. After brief explanations of my errand, the guides of Mrs. Smith assured me that the punishment of this unfortunate woman in being deprived of her liberty was a flagrant outrage the farthest remove from justice. Their indignation was very emphatic to think that human beings should be guilty of such violent and outrageous injustice. Instead of subjecting her to the charge of some tender and intelligent medium who would be able to give her speedy relief, they shut her up in a prison cell where the very worst association possible would exercise daily influence over her, rendering her case more and more wretched and helpless each day. Her guide then said to me, "After tendering you a vote of thanks for your deep interest in this matter, we offer you the use of this room one night in each week for the purpose of holding meeings of mediums whose combined powers of concentration of thought and wish will, we trust, result in permanent benefit of the unfortunate lady." We were further informed by the guides that the case was one of partial obsession, that the undeveloped spirit that held control of a large part of the time, did not even know that he was out of the body.

It was, however, then and there prophesied that within six weeks from the time of our first regular meeting, the patient would undergo a marked and definite change for the better.

After giving me the names of certain mediums whose temperaments were thought suitable to blend in such a work, we bade good-bye and I went in quest of those mediums. Madam Florence Montague, then lecturer of the Oakland Psychical Society, was first mentioned in the list; and to her it was left to appoint the evening of the first meeting. She appointed the following Saturday night, December 11, at 7:45 for the meeting, and 8 o'clock precisely for the formal work to open. Some ten mediums were mentioned and invited but four of these were too much engaged to meet with us. The six who responded were Mrs. L. W. Knott, Mr. Charles Gunn and wife, Mrs. C. T. Gunn, Mr. Thompson, Professor J. S. Loveland and Thomas H. B. Cotton.

We sung a stanza of "Nearer to Thee," Mrs. Knott leading, and at once commenced the work of concentration. The time of concentration was by instruction of Mrs. Smith's guides, to be divided into two parts, each 15 minutes. The first half to be devoted to persuading the keeper at the asylum to be humane and considerate in his treatment of the inmates; the second 15 minutes we were to bring to bear our united mental powers for restoration of the patient, Mrs. Wimble, both spiritual and physical. In an astonishingly short time I heard Mrs. Gunn half whispering the word "Come! come! come!" repeatedly in measured emphasis. Very soon she reported that the disturbing spirit that had so distressed Mrs. Wimble was present in the room. I responded, "That spirit is welcome here, as are all other spirits that need to come." Almost immediately afterward the spirit so far impressed Mrs. Gunn as to speak to us saying: "I want to know what you folks want with me. I was doing well enough. I had good board and comfortable room. What do you expect me to do now-"

I replied, "We mean to ask you to cease to annoy that woman and destroy her peace of mind."

He then said, "I do not have any disposition to oblige anybody. I think I prefer my own way. Suppose you do want me to quit; that is no reason to me for complying with your request. No one ever did any favor for me. My life was very dark." Then in very dramatic tones he fairly shouted: "My mother was a woman of the town! Who cares for me? My life is all darkness!"

I then said, "There will come a flood of light to you from the higher spheres by our aid."

"Light," he said, "What do I want of light?"

I replied, "Light is the very thing you do want."

He then asked in the same dramatic tones before mentioned, "Do you mean to say you will make a man of me?"

Once more I replied, "That's just what you are; the only trouble is you have not yet found it out."

Then the guides of Mrs. Smith spoke in beautiful and gentle remonstrance, telling him that now he had left the physical body, it would be far more becoming in him to seek to live a noble life, to aspire for better things; to seek for the legitimate comfort of true spirit existence on the higher plane of life. He had no right to remain in that darkened state and hold that woman a victim of his unhappy experience. It was not only pain and torture to her, but a hindrance to his own advancement.

Then came a flood of light accompanied by the person of that undeveloped spirit's angel aunt. She came with her blessing for us who were present in the circle. She remained a few moments, throwing over that unhappy spirit the spell of angelic love. Then with their joint promise that he would go with her for the present, and never again hold the patient (Mrs. Wimble) as before, she bore him away.

A sense of sweet relief came to us all and especially to the sensitives who actually felt the condition of the patient in her padded cell at Napa, fifty miles away! This report coming telepathically and very distinctly, this feeling of great relief, the patient saying: "Why, I'm myself again; I'm all right!"

Then by direction of Mrs. Smith's guides we all concentrated our thoughts on the superintendent of that asylum, that he might be constrained to treat the inmates with more humane consideration in every way and become enlightened as far as possible by the powers of truth, impressed upon him by the spirit world respecting the real condition of the victims in his charge, and the injustice being practiced toward many, well known to be sane.

Soon we appointed the time of the next meeting, namely the following Thursday night, December 16. We dispersed, feeling, (I speak for myself) that a glorious revelation had come into the world; which meant the gradual but inevitable revolution of the whole system of the treatment of the insane (so-called) throughout the civilized world! Moreover, the thinking reader cannot fail to note a marked improvement in the method of "casting out devils" (demons) over that of 1900 years ago. Instead of sending him into the swine, or into the sea to be "choked," we first turned on this unhappy waif the searchlight of love from a higher sphere. As he became gradually accustomed to its influence he was next introduced to a foretaste of angelic love, the ecstasy of which he had never dreamed possible. This simply made it impossible for him to return to the old life, because he was filled with a longing for better things.

When Thursday night came, three of the members of the former circle were absent on account of indisposition. There were present Mr. and Mrs. Smith, Mrs. Knott, Mrs. Thompson and the writer. The guides of Mrs. Smith commenting on the situation remarked that it is always the case in any enterprise; certain ones are to be looked to as the ones to be depended on, while certain others who might be just as faithful in spirit are kept away unavoidably or otherwise. The guides further informed us that besides the principal spirit, the one who had been chiefly instrumental in obsessing the victim, there were three others who had been about her from time to time, who were known to annoy her a great deal. We all focussed our thought upon the sufferer as on the former occasion, and very soon these three came with the one who acted so prominent a part on the first evening. This latter had gained so much by the happy influence of his spirit aunt that he was intensely anxious to tell us of the deep humiliation he felt at having so long disturbed the peace of that harmless woman. He said he never could be able to express his grief, his humiliation and profound regret for the harm he had done to her, and would henceforth do all in his power to undo the evil of his past course. This we accepted in good faith.

We were then informed by the guides in control of the meeting that the other three disturbing spirits would be detained by them for three nights and days at the home of the medium (Mrs. Smith). Mr. Thompson was requested to concentrate his thoughts from time to time during the period, on the patient, Mrs. Wimble; and the rest of the guests to fix their minds in like manner on the medium and the three spirits who were to be detained at her home during the same three nights.

The time for the next meeting was not fixed that night; it being thought best by the guides to leave it indefinite, and notify all the members when the evening should be decided upon later. This was finally arranged for Monday night, December 27. The various members of the circle were duly notified.

Two of the members on that evening were absent, namely Mrs. Knott and Professor Loveland. The other six including Mr. and Mrs. Smith, Mr. and Mrs. Gunn, Mr. Thompson and the writer were present.

The spirit friends seemed already waiting for us when the hour of 8 arrived. The four who had once been so troublesome to the patient were on hand, and the explanation made that the one was there who had retired so gracefully after that short remonstrance on the first night. Two other spirits had been with Mrs. Wimble from the first of the trouble, and are too stubborn to be persuaded to leave. The fourth was one who had passed out from the asylum where the patient is incarcerated, and under very darkened conditions. The first spirit could not say enough to prove his loyalty to our cause and his anxiety to aid us from this time on in undoing the evil he had helped to do in the past. His two former comrades, however, who were brought into the circle as above stated, proved to be Catholic monks. They stood on their knees on the rug, their heads bowed under their hoods, their faces buried in their hands, the most complete picture conceivable of abject slavery, together with the absence of all character save one single element, that of dogged stubbornness.

The usual elements were brought to bear to induce them to change their life and leave the patient free; but they were simply incorrigible. Then silent concentration was resorted to for a few minutes. During this time those two spirits remained crouched down, their faces being buried in their hands. Presently I remarked, "The eternal power of truth and love will undo this damage." Very soon Mrs. Gunn said, "I see the spirits now bowed over and a stream of light completely envelops them, and they refuse to look up." Another brief season of silent concentration was followed by the announcement by spirit friends, that these two would be detained by the power of force of the higher spirits, and would remain in the home of the medium, Mr. Smith, for some days.

This promise was fulfilled, but at very great sacrifice of the medium's energy, who was up and pacing the floor the greater part of two nights (immediately following that of the meeting herein recorded), talking to them, remonstrating with them, and finally convincing them that all further effort on the part to remain with that patient as they had been doing, would be utterly fruitless, and they would simply render themselves doubly miserable by continuing the struggle. Besides, she argued, the opposite course would bring them a happiness which they themselves had never dreamed of as possible, and finally after these two days of desperate struggling with these darkened waifs, they yielded to that higher influence, so gentle yet so superior. From that time on their power to harm the patient was gone forever, and with it all disposition to further trouble her was at an end.

The same evening that it was announced that these two souls were to be detained by force, the sensitives (Mrs. Gunn, Mrs. Smith and Mr. Thompson) all testified to the sweet relief of the unhappy patient; her head being free, her brain clear, and a restful, happy feeling possessing her. There was however one unpleasant symptom remaining. That was a pain in the back of the neck. This may have been caused by restlessness and loss of sleep. Another fact was mentioned by the guides of Mrs. Smith on this occasion that was very interesting in its way. There were many other spirits who accompanied these four already made prominent in this narration. This company were content to remain near by as visitors, without intruding upon our deliberations.

Again it was decided by the guides that all these—the three who had found the better way, together with their company of visitors (spirits), should remain at the home of Mrs. Smith both day and night for a time. She would have no fear or dread of them, as her band had sufficient power to take proper care of her and them.

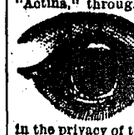
Monday night, one week from that date, was fixed as the proper time for the next meeting; and the friends separated with feelings of great joy at being permitted to engage thus successfully in a work so like a miracle on a grand scale!

(To be continued.)

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THEISM VS. ATHEISM.

Diversity of Gods and Theists—Nothing New in Theism—War in the Name of God.

If some folks of the intolerant, selfish type could have their way, the Atheist would not be allowed a hearing or chance to express his sentiments. Their idea of religious liberty is liberty for religious people but not for Infidels and Atheists. The cause of such hostility is, the Atheist has solid facts, sound arguments that the myrmidons of error cannot meet and refute.

There should and would be a greater number of useful workers in this field of labor if a greater number of bright minds would exercise the moral courage to face the popular frown and scorn usually hurled at such opponents.

I regard Theism as the greatest impediment and obstruction in the way of human progression, and I claim to be actuated by philanthropic motives, in honest efforts to lead people out of the darkness of error into the light of truth. I want to help them throw off their shackles, for they are blinded by creedal errors of idolatrous faith, paralyzed by old-time customs and prejudices so ingrained in their nature.

Some folks believe that Theism is a fundamental doctrine of Spiritualism, and conceive it their duty to teach it, and so they talk or write about God. What can they teach on this subject which they admit is unknown, unknowable and incomprehensible? The wisest God-believers confess this, and therefore can make no affirmation pertaining to it with any degree of certainty; yet they descant on the subject with a vast assumption of knowledge and make claims that rest entirely upon their own assertions. Their best arguments amount to nothing more than wild speculations and conjectures of an imaginary fabrication.

According to the fundamental principles of Theism, God has a two-fold character—one part good and the other part bad. He has attributes of goodness, love, mercy, benevolence, wisdom and the like—on the other hand he is a God of wrath, revenge, malice, malevolence, vindictiveness—dealing punishment, wrath, damnation to all people whom he dislikes.

Now we have observed that Spiritualist writers and speakers have shown devotion and allegiance to this God by retaining in their sentiments and belief all his good qualities, while they reject all his bad attributes; and so the God is one-half defunct. We do not know by what authority they thus change the face of Theism, nor by what arbitrary rule they retain the good and reject the bad; nevertheless this is a hopeful, encouraging sign of progression, and we rejoice to learn that one-half their God is obliterated. We may compare it to a man with his head cut off.

God-believers have nothing new in the line of Theism, but perpetually repeat the old trash like a parrot—chewing the old sectarian husks; aping ecclesiastical customs; talking much about a god they admit is unknown and unknowable. In defiance of reason and consistency they claim to understand much about the Unknown, and they talk or write on God's love—God's will—God's laws—God's wrath—God's mercy—God's goodness—and they say he is all-wise, omnipotent, omnipresent, omniscient, all-seeing, limitless, changeable, changeless, jealous, revengeful, good, infinite, eternal, unknown, incomprehensible, undefinable.

The above-named adjectives, in whole or in part, applied to a thing is proof of its unintelligibility. The incomprehensibility of it alone is sufficient to teach people the folly of trying to teach anything on the subject. The human mind is lost in bewilderment and confusion in contemplation of such baseless, unprovable ideas; and in some instances the mind has been unbalanced and insanity the result.

The word God has many synonyms, equivalents, substitutes, cognates, counterparts; and Theists are divided and subdivided into hundreds of distinct bodies and orders. We will glance at the most important divisions. The Monotheists claim that God is a unity or one, a male personality and they call him Creator, Father, King, Ruler and other nicknames; and their system of belief is Unitarianism.

The next in order is Dualism which teaches that God is a duality, of two-fold nature, composed of two parts, male and female, and they call it Father-Mother God. The Dualist claims that the Unitarian doctrine of one god is false.

The next is Trinitarianism which teaches that God is composed of a trinity or three parts, three male persons, they have named Father, Son and Holy Ghost. These three individuals make one god, so that three times one are one, in this case.

Now, something should be done to outrival and surpass the abominable Trinitarians, and we are looking out sharp for a new sect of Theists to spring up, who will divide God into four equal parts and call it a quadruplicate or a quartet or a quadruped—any word will do after we get used to it. That would be no more surprising than other things even more foolish, done in the name of religion. The question as to whether this fourfold god will be all male or all female or a mixture of both can be settled by a Grand Council. They might name it the Great Supreme Rig-dam-bo-le-met-a-ki-mo, with a newly invented definition and interpretation of the word to fit this new quadruple deity.

Then they can do things on the square. This is only a suggestive name, but perhaps it might make Trinitarians tremble.

The next grand division of Theism is Polytheism which teaches many gods, and in the higher branches hundreds of gods. We refer the reader to the latter part of Webster's Dictionary to a list of names and definitions of divinities, gods, goddesses, sons of gods. It is an interesting study.

We finally come to Pantheism which is belief in a very large God—the biggest one ever invented—so big that he includes and absorbs all the other gods combined, together with everything else, both animate and inanimate, on the face of the earth. This is the highest attainable degree of folly and absurdity in religious beliefs, and we call it confusion confounded. When a person reaches this altitude he or she is graduated and qualified to enter a lunatic asylum.

Of all the gods of history there is one that approaches some degree of consistency—that is the Egyptian trine god Osiris, Isis and Horus; representing father, mother and child; symbolized by the triangle. This is a trinity that is natural, practical, reasonable; within the limit and scope of comprehensibility.

The Christians tried to imitate this trinity with three male persons; but made of it a pitiful farce. The intent was to rule out the woman; for that did not agree with their ideas of a deity. It is true they believe in and recognize "The Mother of God," but she does not belong to the "Holy Trinity." That would spoil it.

We are truly glad that woman is getting her eyes open to see how religion degrades and enslaves her.

Theists have no facts, no proof of a god but have sought to carry their point by assumption, vehement assertion and have worked upon fear, awe and credulity of humanity to force its acceptance, by persuasion, by threats of dire disaster, by punishments and curses for disbelief; and have charged opponents with infidelity, blasphemy, sacrilege. If they prove a god to their own satisfaction by such means, which god is it? The Mohammedans aver there is only one true and living god—that is Allah. Christians say there is but one true and living god—that is Jehovah. Spiritualist god-believers declare there is one true and living god—that is —— blank. They are non-committal on this point; but after careful examination we have come to the conclusion it is an ideal image, as variable as human minds are.

The Turk says Allah is the only god. The Christian says "You lie. Jehovah is the only god." And so they fight and kill each other, leaving the question still unsettled and open for discussion.

Every statement pertaining to a deity by one class of Theists is disputed by some other class of Theists. The averments and explanations kill each other by conflict.

I will repeat a few thoughts expressed by Hudson Tuttle that should be repeated and remembered. They are an epitome of history.

"The rudest fetichism has its fable, and perhaps as near the truth as the more pretentious. The Christian God or creator is only an enlargement of the savage's ideas. He creates as a man with unlimited powers. He is the ideal of man, projected from the mind and from a subjective thought made a personal being. Labored explanations have been verbosity, incomprehensible to man. These views, ideas, beliefs originated when man was a savage. They are conclusions from essentially erroneous understanding of nature. They have matured into dogmas which fetter and prevent reason.

"The God question, in the very mystery of its unsolvability, has sharpened the sword of antagonism, and what the reason failed to maintain has been the contestant on the field of battle. The plains of Europe and Asia have been whitened by the bones of bigots fighting for the misconceptions of ignorance; cities have been leveled in ashes; populous countries reduced to deserts; every atrocity wreaked on poor humanity; fagots' flame, dungeons' horror, massacres and crime in the name of God, by the supposed command of God to maintain his glory.

"It has passed like the murderous dream of the night. Man is supreme to the God of his imagination. He has broken the shackles of his theology, and is free."

A. H. NICHOLAS.

Summerland, Cal.

Do You Suffer from Hay-Fever or Asthma?

If you do, you will be interested in knowing that the Kola Plant, a new botanic discovery found on the Congo River, West Africa, is pronounced an assured cure for Hay-Fever and Asthma. Most marvelous cures are wrought by this new plant, when all other remedies fail. It is really a most wonderful discovery. Hay-Fever sufferers should use the Kola Compound before the season of attacks when practical to give it time to act on the system.

Mr. J. B. Ayle, Estherville, Iowa, writes Feb. 28th, was cured of Hay-Fever and Asthma after 28 years suffering, could get nothing to even give relief. Miss Eva Preston, Petersburg, Ind., writes March 8th, suffered beyond words for 18 years with Hay-Fever and Asthma until cured by the Kola Compound. Physicians told her she could not be cured. Rev. S. H. Eisenberg, Ph. D., Centre Hall, Pa., a very bad case was permanently cured of Asthma after many years suffering.

To prove to you beyond doubt its wonderful curative power, the Kola Importing Company, No. 1168 Broadway, New York, will send a large case of the Kola Compound free by mail to every reader of The Progressive Thinker who suffers from any form of Hay-Fever or Asthma. This is very fair, and we advise sufferers to send for a case. It costs you nothing and you should surely try it.

SPRING.

To the Editor:—Occasionally we see a poem on "Spring," possessed of more than ordinary merit. Here is one by Mary D. Brine, which evinces some study of Nature. It ought to be set to music. H. V. SWERINGEN.

There are blossoms in the garden sweet and fair;
There's a sense of wondrous sweetness in the air;
And the meadow grass is swaying, the fickle breeze obeying,
And the daisies rear their white heads everywhere.
There's a twittering in the tree-tops, when the earth
Rejoices at the morning's glorious birth,
As the little birds awaking, their leafy nests forsaking,
Fly hither and fly thither in their mirth.

And the bees about the buttercups fly round
On lazy wings, with humming, droning sound,
As they gather in the sweetness of the summer day's completeness,
Where the fields with clover blossoms must abound.
There are fleecy clouds above me soaring high,
Lightly, lazily across the azure sky;
There are shadows shifting lightly as the sunbeams follow brightly,
And the day in peaceful beauty passes by.

But the sweetest of all sweet melody
From within the grand old forest comes to me!
'Tis the woodland brooklet gliding beneath the trees, half-hiding
The while it ripples out its song of glee.
And when day is done, the distant evening bell
Rings out, while echoes soft the sweet tones swell;
Till stars, their bright watch keeping, from shadowy skies are peeping,
And silence comes at last with us to dwell.

"Continuity of Life a Cosmic Truth." By Prof. W. M. Lockwood. The work of a strong, logical thinker, on a deeply important subject. Price, cloth, $1.

..GENERAL SURVEY..

THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be **written plainly with ink on white paper, or with a typewriter, and only on one side of the paper.**

ITEMS.—Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require.

TAKE DUE NOTICE, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

KEEP COPIES of your poems sent to this office, for they will not be returned if we have not space to use them.

Mrs. Anna L. Gillespie, the noted lecturer of San Francisco, Cal., was in the city last week. She has engagements to lecture at Port Huron, Mich., North Amherst, Ohio, Lake Brady, Ohio, Clinton, Iowa, and Chesterfield, Ind., during the entire camp. She is in great demand at the present time.

Arzelia C. Clay writes from Grand Rapids, Mich.: "On the memorable day of June 17, Mr. Samuel Smith, the veteran medium, celebrated the anniversary of his birthday, at 395 North Lafayette street, Grand Rapids, Mich. Friends greatly enjoyed the day, and while we shared the spiritual crumbs Father Smith's controls gave us, we felt to extend an invitation to others to honor the grey hairs of the medium, who has now lived a little over seventy-five years. Letters of cheer will find a welcome at his fireside."

There are thousands who highly appreciate The Progressive Thinker. Here is one among the number, Mrs. D. Cetti of New Orleans. She writes: "Yesterday being Wednesday, and The Progressive Thinker being a regular weekly visitor every Wednesday since I first became a subscriber, I very naturally awaited the postman's appearance with impatience, for I usually feel as if I had missed a real nice dinner if it should be just a day late—I do feel so famished to devour its contents. So you may imagine my disappointment when the postman handed me my mail, but among it there was no Progressive Thinker. I just felt as if some dear friend had forsaken me, and then came the thought, I wonder if my subscription has expired, and would have written immediately, but for the fact of my not having some of the late papers, I having loaned them to friends to read and return; but as soon as I received the latest one, I turned immediately to the designated 'number,' and found the solution of the mystery. I then hastened to send you a money order, which you will find enclosed, and for which you will please renew my subscription."

That sudden death and sorrow would come into the home of John A. Roney, whose brother was killed Saturday by being thrown from a wagon, was foretold to the former last week by a dream and by an amateur fortune-teller. According to Mr. Roney, who is foreman of the Rockford Lumber & Fuel Company, he had a dream Thursday night in which he saw grey horses, which he says is a sign of death. During the week a friend called at the home and told the fortunes of the members of the family. In giving the lumberman's life, this friend said that he would soon suffer some affliction and that sorrow would enter into his home. Both of these were remembered by him when he heard of his brother's death, and were repeated to friends who called at the house. He said he paid little attention to these statements as he did not believe in superstitions. The inquest over the remains of Robert Roney was held Saturday evening at Coroner Marsh's office. The verdict was that he came to his death by an accident, and the examination by a surgeon revealed the fact that his neck was broken. As his heart was also weak, it is believed his death might have resulted from either the breaking of the vertebrae or the shock of the fall.—Rockford (Ill.) Republican.

The management of the Wonewoc Camp Meeting, Wis., wishes to call the attention of all who wish to combine pleasure and profit with their summer outing, to the many excellent features of the Wonewoc Camp, and to invite them to consider the same. The camp grounds are situated in one of the most beautiful towns along the main line of the C. & N. W. Ry., and are located within easy walking distance of the principal hotels, business houses and the depot. From its very pleasing elevation a fine view can be had of one of the most beautiful valleys in the country; the water is fine, shade ample, and healthfulness unsurpassed by any camp-ground in the country. This, combined with an excellent array of talent, makes this camp one of the most desirable to visit. Look at the array of talent secured: Georgia Gladys Cooley, Rev. Moses Hull, Mrs. J. A. Murtha, Edna Ford Pierce, Mrs. Catherine McFarlin, Mrs. J. P. Whitwell, Will J. Erwood and J. S. Maxwell. Other mediums and workers will be in attendance. No one can afford to miss the opportunity to hear these workers. The dates of camp are from August 4 to Aug. 22, 1904. Write for further information and programmes to Miss Gertrude Spooner, secretary, Wonewoc, Wisconsin.

N. A. St. Clair writes from Toronto, Canada: "Mrs. Nellie S. Noyes has completed a three months' engagement with the Toronto Spiritualist Association. Her lectures are followed by tests and astrological data, which proved very interesting. Mrs. Noyes has a pleasing personality and is popular with her audiences: She gives private readings interspersed with astrological delineations, which gave excellent satisfaction to her numerous patrons here. Mrs. Noyes has some open dates, including a portion of the camp season, and will be pleased to hear from societies and camps desiring her services. She can be addressed care of The Progressive Thinker, 40 Loomis street, Chicago."

Quite a stir was caused last evening at the First Spiritualist church on Boquet street, Miss Margaret Gaule, who is the medium and lecturer for the month, was giving a number of "tests." While she was in the middle of the center aisle, Miss Gaule suddenly stopped and retreating to the railing near the pulpit, said: "I am now impressed by seeing a man draw near who holds a bible in his hands. It is open at the gospel of St. John. He is a Lutheran minister and is looking for some one." Miss Gaule then went to the right aisle of the church and stepping up to a woman said: "Madam, this minister comes to you." The woman at first disclaimed any knowledge of any deceased minister. "Well," said Miss Gaule, "you do know him and he says that four members of his church are here. He gives me the initial F. and then I get D., and then R." The woman still shook her head, as if sure that she did not know the spirit visitor. "The minister tells me that he does not like to give his name, but will do so if necessary, in order to let you know who he is," continued the medium. Still the woman persisted in the negative replies. Miss Gaule then said, "He was a Lutheran minister and his name is Ruoff." This reference to the late Rev. Frederick Ruoff, pastor of the German Lutheran church, at Sixth avenue and Smithfield street, caused quite a stir and it was some time before the medium could resume her "tests." Miss Gaule then referred to some other spirit visitors and later went to the woman to whom "Rev. Ruoff" had come. She asked the woman concerning a piece of jewelry, stating that the minister wanted to know about it. To this the woman replied that the jewelry was in her possession. She then appeared to give credence to the message that was given to her by Miss Gaule.

Correspondent writes from Hartford, Conn.: "The annual state convention met in Unity church of this city, Saturday and Sunday. J. C. F. Grumbine was the speaker, and Mrs. May Pepper the clairvoyant psychic. She excelled herself. Mr. Grumbine lectured on Saturday evening on 'Radium and the Astral Light,' before a crowded house, and on Sunday at 7:30 p. m., he lectured on 'God,' before at least 1,500 people who paid admission at the door. He never spoke better and held the vast audience from beginning to end. Mr. Grumbine has accepted a few engagements on the Spiritualistic platform because societies now demand his teachings, and are not afraid to accept the truth of the spiritual movement. He expects in the early winter to visit the Southwest and would be glad to hear from his old friends. Address him, 1285 Commonwealth avenue, Boston, Mass. Mr. Grumbine was engaged to give the Installation Lecture in Harmony Hall, Boston, Mass., Sunday, May 29, when Dr. Smith was installed. He spoke on 'Spirit and Spirits,' to a crowded house. Mr. Irving F. Symonds, general manager of the Banner of Light, writes, after listening to the lecture: 'I was anxious to know how you would adapt your ideals, and be able to feed the audience. I am gratified at the result of my observation. I cannot close without a word of tribute to your wonderful powers as a teacher.' Mr. Grumbine closes his work in Boston in Pierce Hall the first Sunday in July. He goes to Cincinnati, O., the middle of that month for a short vacation. He opens in the lecture rooms of the Metaphysical Club, Boston, the first Sunday in September."

Prof. Wm. Hamden writes from Wichchita, Kans.: "As your valuable paper has been a welcome visitor in the home of my sister for 9 years, and guarded with a jealous eye, I feel at home in its columns. I want to say to Spiritualists and societies, if they want an honest, sincere speaker and message bearer, they will find it in Mrs. Virginia Bryan, of Ohio. I have heard her at several points in the state, and find her eloquent, forceful and logical, leaving no ground uncovered for argument. She is second to none in this state and carries with her a modest and charming personality, which is fast winning the hearts of Kansas hearers. Wish more were like her."

Virginie Barrett writes: "I am keeping house, and will give rent free to a medium or Spiritualist. Address me at No. 28 Gladstone avenue, Indianapolis, Ind."

D. W. Brown, of St. Joseph, Mo., writes to this office and enclosed one dollar, but does not say what it is for, nor does he give his street number. Please state your wishes in regard to it. He speaks as follows of Mr. Jessup and Mrs. Tiffany, trumpet mediums: "An impetus has been imparted to the cause of Spiritualism in this city during the past season through the labors of W. C. Jessup and Mrs. Hattie Tiffany, two first-class trumpet mediums. Mr. Jessup has held seances in all parts of the city with a large attendance and has made many converts to the cause. Mrs. Tiffany's mediumistic powers are of the highest order. She has been holding seances daily for the last nine months, with a good attendance, and at almost every seance the most surprising results have been obtained. Many highly moral lectures have been obtained from spirit friends exceeding anything ever heard from the pulpits of the world. Her mediumistic powers attract spirits of a high grade of moral and intellectual development and very many comforting messages have been received from the dear departed friends who long since passed onward to what has always been considered before the advent of spirit communication, 'the great unknown.' Gone to that bourne from whence no traveler e'er returns,' is an obsolete old saw for which future generations will have no use."

When writing for this paper use a pen or typewriter.

We go to press early Monday morning, hence communications intended for that current issue should reach this office not later than the previous Saturday morning. Bear this in mind.

Take due notice that items for this page in order to insure insertion must contain the full name and address of the writer. Otherwise they may be cast into the waste basket.

ATTENTION LYCEUMS. — During June, July and August the Progressive Lyceum will be sent to Lyceums for one cent per copy. This will enable you to increase your subscription one-half its present number, with no extra expense. Address J. W. Ring, care of the Spiritualist Temple, Galveston, Texas.

Morton Hartwell writes: "There are perhaps a few people who have at some time in their walk of life been guided by this great power which has been made manifest through the Psychological sciences, and when we stop and consider the causes of this great phenomena, we are more fully convinced that 'all things are possible.' The fact that spirits influence human beings has been demonstrated thousands of times and as we delve deeper and deeper into these marvelous sciences we are impressed more and more by the multitude of daily incidents which occur to us and others about us. Psychic knowledge and power can only be attributed to good or bad spirits, as it were, to the one influenced. The medium would be powerless if unassisted by these myriads of invisible beings, who are ever striving through these sources to bring us in closer rapport with the good by aiding us to climb the ladder of success with a sure and firm step. If we were unassisted many would now be stumbling over the roughh road of life in absolute darkness."

Geneva, Switzerland.—The sensational trial of the editor of the Swiss journal, La Lutte, for slandering a young woman of Fins-Haut, named Henriette Gay, whom he described in an article as being possessed of an evil spirit, has led to very curious comments upon the case in other papers. The Genevois relates how the priests for three whole months endeavored to drive the spirit from the girl's body by means of exorcism. She was taken barefooted on repeated pilgrimages to the convents of St. Maurice and St. Bernard, and as none of these attempts was successful, a priest, one Jean Paillet, determined on a grand effort. One Saturday afternoon at 2 o'clock, he caused the church bells to ring an alarm. When the church was filled by an astonished, wondering crowd, the doors were locked, and the priest proceeded to exorcise the spirit without ceasing until Sunday morning. During the exorcism the poor girl was dragged by the hair round and round the church, while the priest every few yards stopped to strike her on the face and body, proclaiming to the congregation that in reality it was the evil spirit he was beating. This was only one of many attempts at public exorcism which were endured by the poor, helpless girl, whose real malady was a form of epileptic hysteria. The editor of La Lutte, who has been heavily fined for giving full publicity to the affair, seems worthy of praise rather than blame, for, owing to his revelations, it is not likely that a repetition of such barbaric practices will be permitted even in the superstitious Swiss highlands.—Chicago Inter Ocean.

C. J. Barnes, the pioneer trumpet medium, and his sister, Mrs. Hamilton Gill, will be in Warsaw, Ind., for a week or ten days. They will be pleased to meet the friends.

Dr. Louis Freedman, the celebrated Australian healer, will atend the Chesterfield camp.

Mabel B. Pace writes: "I think everyone who has notice of meetings in The Progressive Thinker should be sufficiently thoughtful to notify the public of the summer changes. I traveled quite a distance last Sunday to attend an afternoon meeting, only to find that it had been discontinued for the summer."

William D. Noyes writes: "Mrs. Noyes and myself opened spiritual meetings at Bacon Post hall, Charlotte street, Utica, N. Y., and will hold Sunday meetings during the summer for those who cannot attend camp. We are permanently located at 128 Mary street, Utica, N. Y."

A. A. Averill writes of Unity Camp, Mass.: "Sunday, June 19, was celebrated as 'Haverhill Day.' The members of the 'Helping Hand' of Haverhill, accompanied by friends from Lawrence and other towns, visited the Lynn Spiritualists Association on that date and if the visitors enjoyed the occasion as well as the members of the association and their friends did, it was a very enjoyable day all around. Two chartered cars were filled with the excursionists. A conference meeting was held at 11, at which Mrs. Ham spoke briefly, followed by Mr. and Mrs. Smith and Arthur B. Shedd. At 2 and 4 the exercises were conducted by S. S. Ham, the president of the visiting society, and the exercises were participated in by many. The visitors left for their homes at an early hour, after which an evening service was held under the direction of President Caird, at which tests were given by Mrs. Caird and Mrs. Helyett; remarks by Mr. Scarlett and Mr. Allan. The grove is lighted in the evening, making the evening service as agreeable to attend as the afternoon. Refreshments are served at the society's restaurant. Admission to all meetings, both Sundays and Wednesdays, free."

Mrs. Hattie Beauchamp writes from Spokane, Wash.: "Through the efforts of the Rev. Mrs. Frances Sheldon, of Tacoma, who is also our state president, and the united efforts of the members of the First Spiritualist Society, we have been having quite a boom. Mrs. Sheldon has been with us as our pastor since April 24, lecturing for us each Sunday evening. She is a clear, logical speaker, with a very charming and pleasing personality. On Sunday, June 12, 37 new members were received publicly into the society. Under Mrs. Sheldon's directions those received formed a horse shoe in front of the altar with two very beautiful little girls robed in white, with the innocence, confidence and sweetness of childhood beaming from their little faces, representing the Fox sisters, welcomed the participants into the society by pinning a cluster of beautiful snow-white flowers on the bosom of each. Then Mrs. Sheldon gave each a few words of welcome, clothed in an eloquence that only comes from the inspired. On Sunday, May 22, a lyceum was organized with a goodly number present and we have a good regular attendance. Mrs. A. A. French is our president, a lady who has the best interests of the society at heart, and who never leaves a stone unturned to better its condition. Our Ladies' Aid, with Mrs. Cornelius as president, the right person in the right place, is doing much good in a social and financial way; in fact, we are on the road to success, and in line for one of the most active societies in the Northwest, and hope ere long to have a home of our own in the Inland Empire, and to help scatter the seeds of true Spiritualism that they may bring forth the golden grains of Truth, Progression and happiness."

Mrs. Lily M. Thiebaud writes from San Diego, Cal.: "I have just concluded a very successful two months engagement with the Second Spiritual Society here. Each Sunday found with us those to whom Spiritualism was new and strange. We were always encouraged by their thanks and appreciation expressed for both the helpful truths of the lecture and the messages received afterwards. Several new members have been added, and the society is now giving socials and entertainments once a month. Conditions are very harmonious, and a good work is being done by this society. I have worked continuously either for the First Society or the Second and given private readings during the week. I shall rest this month, taking a trip into the mountains. I will attend the Harmony Grove Camp-meeting at Escondido, Cal., in July. During the three years I have labored here I have witnessed a growing respect upon the part of those who are not with us. The desire of my heart—namely, a temple for the First Spiritualist Society, has been realized. For some time yet the society will need to concentrate on paying the debt remaining on the temple, but having careful officers and with the great delight they one and all feel in the beautiful auditorium of the temple, they will surely succeed. It may be necessary for me to leave San Diego for the benefit of my health, for higher inland location; yet if so, my thoughts will often turn to these good people here. My interests have been closely knit with the First Society in the building of their temple and in placing Spiritualism before the public as commanding respect. It is with a great deal of pleasure I read in your paper the reports of the work being done in my home state, Indiana, both in regard to the state association and also at the Indiana camp, Chesterfield. Through The Progressive Thinker permit me to send greetings and good wishes to my many friends in the east."

Rebecca Still expresses her high appreciation of The Progressive Thinker and premiums: "Having been a subscriber since July, 1898, and having all the premium books except the last one, that I send for now, I want to thank you for the instruction and pleasure I have had the reading the paper and books. I know of no better way than to keep in the ranks where light is disseminated."

Dr. Beverly writes: "We will hold a celebration Saturday evening, July 2, at Arlington Hall. We invite everybody to come and have a good time. There will be a fine program; sketches by Prof. Tutt, member of Slayton Lyceum Bureau Other talent has been engaged. Free lemonade, Ice cream and cake will be served. Our fine music and dances have been the delight of all. Tickets 25 cents a couple. Walter DeVoe will be with us every Sunday evening and the people are coming to enjoy these meetings, afternoon and evening. We get the best talent that can be procured and many are becoming interested in these wonderful phenomena. We have just returned from the World's Fair and have new vibrations for all who attend."

Mrs. Schott, secretary, writes: "The next monthly meeting of the Chicago Spiritualists' League will be held at Boysden's Hall, 42d Place and Cottage Grove Avenue, Monday evening, July 14. Walter DeVoe will deliver the address of the evening, followed by free discussion. Topic, 'Spiritualism and New Thought.' High-class music has been provided and the messages will be given by Mrs. Burland, Mrs. Cleveland, Mrs. Noyes of Boston, and others. All workers and sympathizers in this truth are invited to join the league and help to unite the forces for strength and harmony. These monthly meetings are growing in the true spirit and power. Great good will result to the cause in this city, so we desire the co-operation of all. Don't forget the date."

T. W. Sherk writes: "At the Church of Spirit Communion, 4308 Cottage Grove avenue, Mr. H. F. Coates, president, the address last Sunday evening was delivered by Mr. H. F. Arnold; the music by Mr. and Mrs. Seeley and Mrs. Pearce. Mr. Arnold's lectures are always freely commented upon as being so helpful and instructive, and what higher compliment could be paid them? Next Sunday evening, July 3, Rev. Harry J. Moore will give the address, the subject by request, being Joan of Arc as a Medium and Savior. Mr. Moore will be with us two Sundays and we hope he will be greeted by large audiences and that he will find spiritual conditions in our society favorable for an outpouring of divine blessing. Messages by Mr. Coates and other mediums, demonstrating the wider, more abundant life proclaimed by Spiritualism, and a special musical programme at each meeting."

Mrs. Nellie Turner, secretary, writes: "The First Spiritual Society of Niagara Falls, N. Y., is still alive. We still have Mrs. A. G. Atcheson of Buffalo as pastor and president. She has worked hard for this society and deserves the highest praise. We are slowly but surely adding to our list of members. The past two Sundays we were favored by having with us Mrs. J. B. Harris of Chicago, a grand medium who sheds abroad the light of truth wherever she goes. Messages were given by the pastor and Mrs. Harris, all of which were recognized. Mrs. Harris gave a trumpet seance last week which was well attended. Another will be given this week. She is en route to Europe and is stopping here for a short time only, on account of a member of her party being taken ill."

J. E. Bower writes from Detroit, Mich.: "The First Church of the Soul held its closing services Sunday evening, June 19, the Society of Earnest Workers uniting. It was a feast of good things. The mediums and officers in both societies are indefatigable workers, opening the eyes of the blind by their explanations of truths and moral teachings and demonstrating this to be a superior age in spiritual and intellectual development. Mrs. Jenkins of Canada was with us, and many others. Truly those in the crowded hall all seemed to appreciate the bread of life in words of love. We expect to open services again in September. The Earnest Workers expect to close their meetings next Sunday evening, June 26, for a time, this society uniting with them."

L. H. Kingsbury writes: "The Rising Sun Spiritualist Mission famous for its grand entertainments, have arranged for a day's picnic on the Fourth of July, at Reissig's Grove, Riverside. Particular care has been taken to make this a grand success, as all kinds of games have been arranged for both young and old, with valuable prizes for the winners. Dancing from 10 a. m. to 11 p. m. Hot dinners and other refreshments served on the grounds, so the friends can leave their baskets at home. Everybody is invited to this picnic. Tickets on sale at the hall and on the grounds."

Flora Marston writes from Dana, Ill.: "Grand lectures, full of beautiful truths were delivered under the auspices of the Dana Spiritualist Association by Mrs. Margaret E. Skeels, a trance medium of Onarga, Ill., a lady who once known, will never be forgotten; one who all her life has devoted her time to the good of others. The lectures were well attended and appreciated."

ALWAYS GIVE YOUR FULL NAME AND ADDRESS WHEN SENDING NOTICES AND COMMUNICATIONS FOR PUBLICATION, OTHERWISE THEY WILL FIND—THEIR WAY TO THE WASTE BASKET.

Mrs. Clara writes from Detroit, Mich.: "The First Church of the Soul closed its doors for the summer, with a union meeting, inviting all chartered societies to take part. The hall was packed to the doors to listen to the closing address by Mrs. Laura L. Crawford, who has proved to be a great favorite with this society. Remarks and messages by President Martin and officers and coworkers of the Spiritual Earnest Workers. We wish to publicly thank them for uniting with us on this occasion, for in unity there is strength; also wish to thank Mrs. Minnie Sharlow, president of the Sunflower Club, which is an auxiliary to the First Church of the Soul, for the effort put forth in making the social features a grand success. All officers and members of this society have proved loyal to the obligations they have taken, and perfect harmony exists, and much good has been done for our philosophy. This society will resume its meetings in September."

C. Kirchner, president, writes: "The noted speaker and scientific lecturer, Mrs. Irene Smith of Tacoma, Wash., will talk every Sunday afternoon at the Rising Sun Mission, until she leaves for the West. Our good sister has formed another developing class, and invites scholars to attend. Her teachings on development are of a very high order, and her studies should be taken up by all Spiritualists who are interested in the work. She holds her classes at the home of Sister Kirchner, 697 W. Madison street, Tuesday and Thursday evenings. Special class Friday evening."

Mrs. LeSieur writes: "The fourth benefit Band of Harmony (of the series) at the home of Mr. and Mrs. Dexter, June 23, was well attended. Good music, recitations and fine speaking made a pleasing entertainment. We are all invited to the home of Mr. and Mrs. Ellis, for our next meeting, Thursday, July 7, 402 Orchard street, North Side."

A. S. Hudson writes: "Abolish hanging as a capital punishment. Let the life exit road be by way of carbonic acid gas, a swift and painless method. Let me relate an incident for argument and illustration. In a winery, perhaps in California, stood a large open tub, 12 to 15 feet deep. One day a workman put a ladder down inside and made the move to descend to the bottom. A little over half way he fell to the bottom dead. Another workman essayed the attempt to go down likewise; he fell lifeless to the floor. A third man concluded to take a lighted candle, and where the others fell the candle went out. This admonished of the presence of the deadly gas. Life was saved. Now, in place of the grewsome rope and gallows, why not adopt the improved plan of execution?"

Correspondent writes: "Mr. T. C. Kennerson and Mrs. Nellie M. Huntington were married by Rev. Josie K. Folsom at her home in St. Louis, Mo., last week—Wednesday. A number of people had assembled at a seance, and after arranging the circle, Mrs. Folsom requested the candidates for matrimony to arise, and then she proceeded to unite them in marriage with a beautiful ceremony. C. W. Stewart offered an appropriate invocation, and after the congratulations were extended the seance went on, and a number of the spirit relatives of Mr. and Mrs. Kennerson manifested and gave kind messages. Mrs. Kennerson's spirit husband came and gave them his blessing in a most beautiful manner. Mr. Kennerson had charge of a camp in Maine for several years, and was at Onset a long time, and four years at Lily Dale. Mrs. K. lives in St. Louis."

Mrs. Isa A. Cross writes: "The Hyde Park Occult Society were especially favored by a lecture from Mrs. Irene Smith on June 19, on the subject, 'Duality of Forces,' and I will say it was a lecture long to be remembered. Every man and woman should hear it, and profit by it. She and her guides are doing a great work. On July 3, Dr. Geo. B. Warne will lecture for us. No comments needed for him, as we all know we will get some thing good. Come out and let us fill the house. We have regular Sunday evening service all summer, at 8 p. m., in our hall at 319 East 55th street. Mrs. Kline will give messages. All will receive a cordial welcome."

Charles M. Jessup writes from Chesterfield, Ind.: "We regret very much the serious illness of Dr. G. N. Hilligoss, which compels him to send in his resignation as president of Camp Chesterfield. He was an able and willing worker for the camp and his many friends are sorry to hear of his resignation, but hope to have him with us a part of the camp at least. The vacancy will be filled by the vice-president, Judge Levi Mock, of Bluffton, Ind. Mr. P. B. Millspaugh was elected vice-president to succeed Judge Mock. The dining hall will be under the excellent management of B. G. Patterson, of Alexandria, Ind. Mr. Patterson is an experienced man in this line, which insures all who come first-class accommodations."

Harry J. Moore closed his engagement with the Englewood Spiritual Union last Sunday. Large and appreciative audiences have greeted him every Sunday evening. Several new members were enrolled and a debt of long standing has been liquidated. The Englewood Society is one of the best in the city of Chicago. It is chartered under the State Association and none but the best of speakers are employed and the mediums who give messages from time to time are considered reliable.

LIFE'S TRUE MEANING.

Is it happiness you're searching?
Then first free your soul,
For it may be still in darkness,
Though you're standing in the sun.

Learn that song, "The voice within me,"
Sing it—sing it every day,
Till at last you feel you need it,
Then you're on the crowning way.

What can always make me princely
And forever lead me upwards,
Is this blessed truth I realize:
I'm the child of the king of kings,
God, my Father always loves me.

But you ask, "How did I learn this?"
Not by books, but just by feeling.
Just a word in kindness spoken
May enlighten souls in darkness.

Think of that little violet
With its sweet and mighty fragrance,
What it does when you're discouraged;
Wonder, if it feels its maker.

Hate and worry are but symptoms
Of a wayward, foolish mind.
God is the Love that never dies
Therefore love that you may find Him
And be crowned with life immortal.

GEORGE J. WALDVOGEL.
Los Angeles, Cal.

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(Continued next week.)

QUESTIONS AND ANSWERS.

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

NOTE—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected. HUDSON TUTTLE.

Mrs. W. L. Pendleton: Q. I greatly desire to procure the works of Dr. Seiss, "Gospel of the Stars," and "Miracles in Stone." Where can I obtain them?

A. The first mentioned volume can be obtained of the publishers, Lutheran Pub. Society, Philadelphia, Pa.; the second of Henry T. Coates & Co., Philadelphia, Pa., or the author may be directly addressed, 1338 Spring Garden street, Philadelphia, Pa. Doctor Seiss is a doctor of divinity, not of medicine; a voluminous writer and pastor of a church.

O. M. L.: It is not essential to join hands in forming a circle. Of course, if two members play the violin during the seance they form no part of the circle and should sit as far away as the room will permit. The other members can join hands without them. On the whole it would be better to omit the music, than to leave them out. When sitting around a table, it is preferable to place the hands with the palms on its surface, and touching hands is quite optional.

R. S.: Q. What is the danger from bite of rabid animals, and of what benefit is the Pasteur method cure?

A. It is stated by high authority that rabies or hydrophobia, is one of the rarest diseases. It is much talked of, and the supposed fatality and horrible symptoms appeal to the imagination and fill the minds of those exposed with terror.

The president of the New York Humane Society, John P. Haines, has set this matter right before the public and corrects many popular errors. He says that the idea that a "mad dog" shuns water is entirely opposed to facts. The dog seeks it and will plunge his head to the eyes, though he cannot drink. He never runs amuck," but jogs slowly along, paying no attention to anything unless interfered with. He never froths at the mouth. The "mad dog" has a thick, ropy, brown mucus clinging to his lips.

In thirty years, the New York Humane Society has cared for 160,000 dogs, and its officers state that they have never met a case of hydrophobia.

Profs. Dulles and Cohen of Philadelphia, and Prof. Suitzka of New York have declared that they have in all their practice met with no case of this disease. London Hospital, and St. George Hospital have records of thousands of cases of people bitten by dogs supposed to be mad, but have yet to see a single case of hydrophobia.

Rare as the disease is, there have been cases of it, and it may be developed in canine animals by provoking conditions. It is, however, so rare that there is less danger of it than of being struck by lightning in a clear day. The mad dog which frightens the country side and makes a startling item in the newspapers, has been chased and tortured, or is suffering agony from thirst. The bite of such a dog does not, nor cannot communcate hydrophobia. There may be a poisonous condition of the saliva, which may inoculate the blood of those bitten. The bite of human beings sometimes is poisonous. U. S. Surgeon Sternberg writes that he tested his own saliva on animals by inoculation, and in every case it produced death.

That the disease usually is produced by fear in those bitten is proved by the symptoms. The popular belief is that a person having hydrophobia, has spasms at the sight of water, and barks like a dog, because it is believed the dog avoids water and barks if afflicted. It is now known that the diseased dog eagerly seeks water, and rarely barks. Hence the disease as simulated by man is imitative; not what the disease is, but what it is supposed it ought to be.

Not one case in a thousand would be more injurious than a wound made by other means, were it not for this superstition. The bite is a punctured or lacerated wound, which of itself is more serious than any other, but with thorough cleansing and the use of disinfectants, is not alarming.

The Pasteur treatment proposes to inject into the blood a modified virus, which by its action makes the system immune to that introduced, or supposed to be introduced by the bite. It is really more liable to produce the genuine disease than to prevent it. It has become the custom, if anyone is bitten by cat or dog, for the consulted physician to start the patient at once to a Pasteur Institute. The most alarming fears are awakened and the nervous shock prostrating. The patient on arriving at the Institute is yet more deeply impressed with his terrible danger, and anxious to submit to any treatment which gives a hope of rescue. If the patient dies, it is said he began treatment too late. If he lives to return to his home, the treatment receives the credit.

Physicians of equal eminence as authority, are divided in opinion as to the efficacy of the Pasteur treatment. Some claim that it is a panacea, while others regard it as a pretension, and say that a new form of rabies is propagated, quite as fatal as the genuine.

As it is impossible to determine whether a person bitten will be affected or not, that they are not, after treatment at a Pasteur institution, proves nothing, and a thousand cases discharged as "cured," would leave the matter in exactly the same condition.

Those who fear their canine pets will "go mad," should see that they have abundance of water, not only in "dog days," but in winter time when ice covers the drinking pools. The noble example of Wentworth is worthy of imitation, and of more practical value than the library fad of Carnegie, who supplies buildings and books to the towns who get down in the dust as beggars. This humane man has bequeathed a part of his estate to furnish watering troughs or fountains for animals in 300 Massachusetts towns. In the name of those who cannot voice their satisfaction, a thousand thanks to this benefactor. How many thirsty animals will be refreshed at those fountains! We hazard the opinion that after these fountains are established there will be no case of "mad dog" in the state.

Protestant: Q. What is the real significance of Cardinal Satolli's coming to this country?

A. There has been much speculation as to the meaning of Cardinal Satolli's mission to this country. It is now heralded that it is for the intention of establishing a "Nunciature" in Washington. What does "Nunciature" signify? It is an ambiguous term to cover a dark plot to inveigle this government into diplomatic relations with the Vatican. This has been the dream of the pope for many a year. To be represented at Washington by an ambassador, and have a good Catholic sent to Rome from this country, would exalt Catholicism above all other religions. If this is the mission of the great cardinal the quicker he packs his grip and departs the better for his reputation. This country can no more recognize the Catholic church as a sovereign state, than it can the Methodist, the Presbyterian or the Mormon. There has been entirely too much interference by the pope with affairs of this government, and the members of congress who would favor such a project, or the president who would sanction it, would be relegated to the walks of private life as soon as the voters had opportunity to express their opinions. With a "Nunciature" to push the Catholic schemes, and a lobby to intrigue for the Protestant churches, religion is only too well represented at the national capital. There might be more hope of success for either, if the other was not present. Now they watch each other, and Liberalism flourishes by their antagonism.

RELIGIOUS MADNESS.

Will It Ever Come Again? Is the Question.

In the Broad sweep of its empires, Christianity has crushed "many a gem of purest ray." Other religions, including those of Babylon and Mexico, flourished on human sacrifices.

Mather and Parrish were able clergymen, and stood at the head of Boston culture, yet they led a legalized mob, some 206 years ago, in the execution of twenty or more blameless persons who had been cried out against as witches. The thirst for human sacrifices spread rapidly in a few months, until high officials were about to be involved as victims. An accused man turned and prosecuted his accusers for libel, and claimed a then large sum as damages. This straw turned the tide, and soon afterward 150 alleged witches were released from jail. An evident era of human sacrifices was thus arrested at a critical moment.

Parrish was driven from his pulpit six years afterward, but Mather stemmed the tide and urged a renewal of the persecution. Mather's voluminous writings on this and other subjects, had overrun New England and reached Europe. He was also an extreme advocate of inoculation against smallpox—a man of phenomenal energy and delusion who thought not at all, but fell into the delusions of other minds.

Mather and Parish, with the magistrate Stoughton as their tool, would have involved America in an era of religious madness. Witch-burning was at its height a century earlier in England and on the Continent. Had it succeeded here, we would now be under the union of church and state—"a painted ship on a painted sea." Spirit return would be unknown, excepting as an occasional freak.

At the age of 19, Joan of Arc, had passed on, exclaiming in the flames, "My voices did not deceive me; those voices were from God."

Liberty had been hunted around the world, as Thomas Paine expressed it in The Rights of Man.

Japan ordains religious liberty, but turns coolly from Christianity, because the latter would at once banish the ancestral worship and folklore which the Japanese have enjoyed for 2,500 years.

"There is only one spirit in the other world that we can communicate with," said a minister to his congregation, in my hearing, some years ago. That preacher has gone into comparative obscurity since then. He was a fiery and overflowing public speaker, with peculiar individuality.

Under the leadership of Paul and the other meddlesome apostles, the teachings of the Son of Man have been obscured under a varied Judaism. Judaism had much more contention and many mobs. Its madness has reappeared again and again, and has been the great destroyer of mankind; yet Jesus never censured a woman or child, and it seems probable that he was misinterpreted from the start.

Paul advocated female subjection, blood atonement, the fall of man, future punishment and the destruction of philosophy.

An era of good will is dawning over civilization; yet the disease of religious madness exists. If the wiser minds of both worlds can prevent it from concentrating, all will be well, but if it comes again, it would overthrow the barriers that surround liberty. It has been the most powerful and destructive force of the past.

J. M. HOLADAY.

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"How Shall I Become a Medium," Fully Answered

In "Mediumship and Its Laws, Its Conditions and Cultivation," by Hudson Tuttle. Price 35 cents. Send to Mr. Tuttle, Berlin Heights, O.

MATERIALIZATION

Without Mediumistic Entrancement.

In The Progressive Thinker of May 21 I described the new phase of materialization, with no entrancement of the medium. It began nearly two years ago at Mr. Keeler's light circles. George Christy, the guide, gave specific directions about it. The lantern was placed at the end of the room opposite the cabinet. A cord running from the lantern to the cabinet, with pullies at the angles of the ceiling, enables the spirits to regulate the dight. This cord is not touched by Mr. Keeler, who sits in front of the cabinet. At times the light is turned entirely off. Once in the total darkness a small luminous cross appeared. Another time a luminous hand waved about my head as I sat in the battery beside Mr. Keeler. It patted my head, and when the light was turned on it still remained visible on my head.

At the beginning of the new phase of materialization only the face and bust of George Christy appeared. The face resembled a portrait in Mr. Keeler's possession, painted in half an hour by a spirit artist, as attested by Mr. Keeler, who witnessed the performance. The portrait hung in the parlor two stories below. The development of the materializing phase was slow. Other spirits appeared and were able to talk through the trumpet. But George had to do most of the talking. One evening, when the attendance was small and the manifestations feeble, George said to me, "Burr, come often and help me out." So then if there are any confederates in this kind of phenomena the chief one is myself, for I have sat beside Mr. Keeler oftener than any one else.

Soon after this phase began an aged Spiritualist, whose name I am forbidden to disclose, resolved to develop it, believing that all that had been or could be done with entranced mediumship could be done without entrancement. For that purpose he became an almost constant attendant.

Despite the presence of some skeptics at most of the seances, the gentleman has succeeded in bringing out full forms from the cabinet, as described by me heretofore, and he hopes for still better results.

Indeed he has already obtained other remarkable results. In April last he got a slate-written communication from a scholarly woman who used to transcribe and revise his manuscripts. It was in part as follows:

"It is not easy for me to write on the slates. * * * I hope soon to be able to go on with your transcribing. If you will bring your sheets to the light circles I will take them and rewrite them and return them to you until your life-story is completed."

Accordingly he brought to the seance a page of manuscript and passed it to another spirit who had served him in the same capacity, she promising to hand it to the later secretary for revision and transcription. It was passed over in my presence as I sat in the battery. It could not be found at the close of the seance. A week later it came back together with a revised copy in lead pencil.

Again the gentleman passed over a sheet of writing, and in a few days it came back with a transcription in ink.

Again, several sheets were passed over which came back revised and copied in ink.

And again sheets were taken away and returned transcribed in type-writing.

Query: Are lead pencils, pens and type-writers used in the spirit world? Or does the celestial secretary come to earth to procure stationery and the use of a type-writing machine?

The sanguine gentleman hopes to get the transcriptions returned in letter press. In that event I might add the query, Do they have printing presses in the world to come?

Before the passing over of manuscripts the same gentleman presented, at sundry times, bouquets of flowers to his celestial secretary. These likewise disappeared, and of course, were never returned.

WM. HENRY BURR.

Washington, D. C.

Letter From Forrest, Boston.

To the Editor:—I am pleased to note that my article regarding the late exposures of fraudulent mediums in this city, which appeared in your issue of May 14, has been the means of arousing the attention of many thinking Spiritualists to the lamentable conditions which prevail to-day only in this city (Boston) but in every other large city in the country, and particularly in California. The situation in fact is no worse here than elsewhere, except in regard to numbers, perhaps. There are probably more mediums in this city and vicinity than in any one city in the country, and consequently more who may be regarded as more or less "crooked."

I was a little surprised, and very much gratified to see in your last issue that Chicago has one medium, Mr. Wm. F. Langdon, who expresses himself as willing to be tested. He claims slate-writing, painting and partial materialization as among the phenomena that has been produced through his powers, and says he is willing to try the mosquito bar test suggested in my article. I sincerely hope arrangements will be made, preferably with Dr. Warne and under the auspices of your state association, to give Mr. Langdon a fair test, and that he will succeed in satisfying these people that such phenomena do really occur beyond the shadow of a doubt. The result of the test will be awaited with great interest all over the country.

During my two years' residence in Boston I have repeatedly endeavored to obtain a similar test of some one of the many mediums here who give phenomenal seances, but without success. Some profess willingness, but impose conditions that would render the test worthless, as a test. I am still hoping that one may be found who will for the sake of the cause, consent to prove his or her powers. As the $1,000 offer of our California friend meets with so many objections, I make no cash offer, but as a correspondent of The Progressive Thinker, I promise to give the readers of that journal a true, fair and impartial account of any seance that may be arranged to that end. And I also agree that the best of conditions will be given the medium. Letters addressed to me in care of The Progressive Thinker, will receive prompt attention.

In a future letter I shall endeavor to give The Progressive Thinker some interesting items regarding Spiritualism (or what passes for such) in Boston. We have all kinds of mediums here, and all kinds of seances and hall meetings, and the impressions gained by a "swing around the circle" may be the means of giving the reader some new ideas. FORREST.

"Spiritual Songs for the Use of Circles, Camp-meetings and Other Spiritualistic Gatherings." By Mattie E. Hull. For sale at this office. Price 10 cents.

HYPNOTISM.

II

Explanation of New Testament and Modern Manifestations.

Pope Leo XIII., a few years before his death advised Roman Catholics to study and know the Holy Ghost. A learned man who uses A. M. to his name, informs me that educated people, in general, do not know that Holy Ghost and modern hypnotism are the same force in nature.

Holy Ghost, Hypnotism, Witchcraft, (ancient) Magic and Spiritism are the same manifestations in nature. Persons learned in hypnotism can begin the study about the Holy Ghost and its use by Paul according to the record in the New Testament in Acts 13: "Then Paul, filled with the Holy Ghost, set his eyes on him, and said, O full of all subtlety and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a time. And immediately there fell on him a mist and darkness; and he went about seeking some to lead him by the hand."—Acts 13: 9-12.

The foregoing proves that Paul was filled with hypnotic force and used it in a hypnotic contest, and defeated or overcame another hypnotist named Bar Jesus.

Students of the Holy Ghost should carefully read and know the power of Peter as is recorded for us to know in Acts, 5: "But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land?" etc. And Ananias hearing these words fell down, and gave up the ghost. And the young men arose, wound him up, and carried him out and buried him.

"And it was about the space of three hours after, when his wife, not knowing what was done, came in. Peter said to her, 'How is it that ye have agreed together to tempt the Spirit of the Lord? Behold, the feet of them which have buried thy husband are at the door, and shall carry thee out.' Then fell she down straightway at his feet and yielded up the ghost; and the young men came in and found her dead, and, carrying her forth, buried her by her husband."—Acts 5: 3 to 11.

Thus is recorded a fact that Peter did kill a man and woman with Holy Ghost force, a force that is used and has been used by mankind along the ages, known by several other names which students of the Holy Ghost can and should know.

Holy Ghost force is the key that unlocks the real Christianity of the New Testament. Matthew, Mark and Luke call special attention to the Holy Ghost—each in about the same way—"wherefore I say unto you, all manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come."—Matt. 12: 21, 32.

Thus appears the fact that the foundation of the Christian religions is the Holy Ghost. Ignatius of Loyola knew how to use this force. Its use is the mystery of the power of the Society of Jesus, the Jesuits.

In the first few hundred years A. D.—of which I have a copy of the records—it is recorded that Jesus Christ, while a boy, had considerable power as a hypnotist. The people should know this fact—it is science. Egyptian and Greek gods knew hypnotism and used it ages before the Israelites were recorded as a separate family of persons. Gods of the Egyptians and Greeks were the leading creators, inventors of their age. Edison would have been a god in the age the same as we call him an inventor. A clear understanding of these subjects aids a person to read with more understanding Jesus Christ as a hypnotist.

"And when Jesus Christ was seven years of age, he was on a certain day with other boys about the same age, who made clay in form of birds. Jesus said to the boys, 'I will command those figures which I have made, to walk.' And immediately they moved; and when he commanded them to return, they returned. He had also made the figures of birds, which when he commanded to fly, did fly, and when he commanded to stand still, they stood still; and if he gave them food and drink, they did eat and drink.

"On another day Jesus Christ going out into the street, and seeing some boys who were met to play, joined himself to their company. But when they saw him, they hid themselves, and left him to seek for them; Jesus Christ came to the gate of a certain house, and asked some women who were standing there, where the boys were gone? And when they answered, that there was no one there, Jesus Christ said, Who are those whom ye see in the furnace? They answered, They were kids of three years old. Then Jesus cried out aloud, and said, come out hither, O ye kids to your shepherd; and presently the boys came forth like kids, and leaped about him; which when the women saw, they were exceedingly amazed and trembled. Jesus said, come hither, O boys, and we may go and play, and immediately, in the presence of these women, the kids were changed, and returned into the shape of boys."

"At length the son of Hanani coming to the fish-pool of Jesus to destroy it, the water vanished away, and Jesus Christ said to him, In like manner as this water has vanished, so shall thy life vanish; and presently the boy died." "Jesus Christ was sent to a teacher, but this school master, when he lift up his hand to whip Jesus Christ, had his hand presently withered, and he died." (From records in Boston Public Library.)

Please remember the Holy Ghost of ancient ages, of the New Testament Christians is the same force that is called Hypnotism.

Boston, Mass. AUBIN F. HILL.

NEW BOOK.

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Mrs. Maud Lord Drake has a national reputation as a medium. The manifestations given through her mediumship have been most marvelous. She has written a book with this title: "PSYCHIC LIGHT—THE CONTINUITY OF LAW AND LIFE." It is a ponderous volume of 600 pages. It will hold your attention from the beginning to the end. It is chockful of stirring incidents. Price of this large volume, only $1.50 postpaid.

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ORDINATION USAGES, AND OTHER MATTERS.

To the Editor:—I am pleased to announce through the columns of your valuable paper that the "Ordination Usages and Other Rites in the Religious Services of Spiritualism," are published in convenient booklet form, and that copies have been furnished the officers of state associations. Local societies having use for them will also receive copies during the summer. These usages are to go into effect September 1, 1904. They are not for the general public but for the use of such societies as are authorized to confer the rites of ordination upon the candidates for such service, and should be thoroughly studied by such societies.

Camp Life at St. Louis.

In answer to many inquiries concerning the possibility of securing tent accommodations during the season, in St. Louis, I am pleased to state that "A Canvass City" is opened by Liberals and Spiritualists for the purpose of providing camp facilities at a moderate price for those who desire such accommodations during their stay in St. Louis; full particulars concerning the matter can be secured from Dr. E. H. Green, 518 Commercial Building, St. Louis, Mo.

All is peaceful and pleasant in Washington; June has been a month of beauty and comfort; the N. S. A. Headquarters and home of the secretary have been graced by the presence of Mr. and Mrs. H. D. Barrett. Mr. Barrett has been lecturing in Baltimore during the month, and has taken occasion to pay frequent visits to our home where his charming and talented wife is installed as our guest. All the world knows Mr. Barrett from his efficient and painstaking work as president of the N. S. A., and missionary; many know Mrs. Barrett from her clever writings, but we are sure she is yet to be more widely known, for with returning health, her keen brain and versatile pen will have greater power to manifest their skill.

June is rapidly waning and the hour for closing of the fund in the special collection for the Mediums' Relief is at hand; each day brings some welcome contributions, and gives encouragement to beneficiaries and managers alike.

MARY T. LONGLEY,
N. S. A. Secretary.
600 Pennsylvania avenue S. E., Washington, D. C.

The Arcana of Spiritualism.

A volume of the new edition of "The Arcana of Spiritualism," for which I was one of the many subscribers, has arrived, and on opening the same I was pleased to see as frontispiece the pleasant features of Mr. and Mrs. Tuttle greeting me, and on the opposite page the humble birth-place of the author until 12 years of age. Here, in this simple cottage the spirit messengers found a receptive mind, which they were able to use as an instrument for conveying to the world the wisdom which is now contained in over a dozen volumes; it seems to me, that the selection of these two pictures was a most happy one—a long train of thoughts passed through my mind while silently looking at them.

Comparing the old volume with the one of the new edition, I can only say, that with the exception of a few verbal changes, the size and contents of both are nearly the same; terseness and poetic beauty characterizes this as all the others of Hudson Tuttle's works. There are, however, valuable additions, which enhance the volume considerably; the chapter on the "Sub-conscious Self" receives a new and comprehensive treatment, as does the paragraph at the close of Chapter III, "What is Life." Throughout the volume there is stored up an abundance of knowledge many times worth the dollar which is paid for it.

As the German edition of Hudson Tuttle's "Philosophy of Spirit" meets with increasing success and many letters are received speaking in highest terms of approbation of that book, I was encouraged to render a German version of this new edition of "The Arcana of Spiritualism," which is at this time well under way, hoping thereby to promulgate the truth of Spiritualism among a class of thinkers, who prefer reading it in their idiom.

GEORGE E. WEISS.

Brooklyn, N. Y.

SOME TIME.

Last night, my darling, as you slept,
I thought I heard you sigh,
And to your little crib I crept,
And watched a space thereby;
And then I stooped and kissed your brow,
For, oh! I love you so—
You are too young to know it now,
But some time you shall know.

Some time when, in a darkened place
Where others come to weep,
Your eyes shall look upon a face
Calm in eternal sleep,
The voiceless lips, the wrinkled brow,
The patient smile shall show—
You are too young to know it now,
But some time you may know.

Look backward, then, into the years,
And see me here to-night
See, oh, my darling, how the tears
Are falling as I write;
And feel once more upon your brow
The kiss of long ago—
You are too young to know it now,
But some time you shall know.

—Eugene Field.

BOOK REVIEW.

Twin Demons, or the Four Headed Dragons. The Practical Psychology of Fear and Worry. By Stanley L. Krebs.

A series of practical chapters on the causes and results of fear and worry, and their cure.

A Sinner's Release, or a Loving Hand at the Portals. By Nellie Gruver Sullivan, McKeesport, Pa.

A very interesting narrative of one man's material and spiritual life. Having commenced reading it, one will not wish to lay it aside till it is finished.

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SPIRITUALIST MEETINGS.

It is important when a meeting is suspended, that notice be given us, so that inquirers may not be mislead. We want new notices of all meetings being held here in public halls at the present time.

The Church of the Soul, Mrs. Cora L. V. Richmond, pastor, holds services every Sunday in Hall 309, Masonic Temple, at 11 a. m. Sunday-school at 10 a. m.

First German Spiritualist Society on the West Side. Meetings every Sunday at 3 p. m. in Garselman's Hall, corner Ashland avenue and W. 13th street.

The North Star Spiritual Union holds services at Perl's Hall, 1546 Milwaukee avenue, every Sunday at 7:30 p. m. Mrs. E. J. Hanson, pastor.

The Hyde Park Occult Society holds regular Sunday evening services, 7.45 o'clock, at 319 E. 55th street, between Kimbark and Monroe avenues. Jackson Park cars pass the door. The best talent available will be secured for all meetings. To spread the truth is the object of this society. Address all communications to Mrs. Isa A. Cross, corresponding secretary, 560 East 55th street. Entrance to hall, 319 E. 55th street.

The Light of the Truth Society meets each Sunday at the northwest corner of 47th street and Cottage Grove avenue. Conference at 3 p. m., and lecture and tests at 8 o'clock. Mrs. M. A. Burland, pastor.

The Progressive Society holds services every Sunday at 183 East North avenue, corner Burling, at 3 and 8 p. m. Good speakers, tests and messages at every session. Mrs. Hilbert, pastor.

The Englewood Spiritual Union holds meetings at Hopkins' Hall, 528 West Sixty-third street, every Sunday evening at 8 o'clock. Conference in the afternoon at 3. The Ladies' Auxiliary meets every Thursday afternoon at same number. Harry J. Moore, lecturer.

New Thought services conducted by Julia M. Learnered, at 7:30 o'clock every Sunday evening, at 720 West Madison street, third floor.

The German-English Society Bund der Wahrheit No. 18, holds services every Sunday evening at 7:30 in Brandt's Hall, 152 E. North avenue, between Halsted and Clybourn; and every Wednesday evening at 7:30 in Garfield Turner Hall, corner of Garfield and Larrabee streets. Emil T. Vaas, lecturer; Frank Joseph, medium.

The Church of the Psychic Forces holds services at Wilcox Hall, corner Champlain avenue and 43d street, every Sunday. Conference at 3 p. m. Lecture at 8 p. m. The hall number is 361-363 East 43d street. Conducted by Mrs. Isa Cleveland.

Church of the Spiritual Truth holds meetings every Sunday evening at 7:30 at 962 Milwaukee avenue, near North Paulina street. Mrs. J. DeLong, pastor.

Spiritual Church, Licht und Wahrheit, meeting every Sunday evening at 8 o'clock in Wicker Park Hall, 501 W. North avenue. Lecture and tests by Mrs. Th. Loll and Mrs. J. Villroak.

Church of the Spirit Communion, Kenwood Hall, 4308 Cottage Grove avenue. Conference and messages at 3 p. m.; lecture at 8 p. m. Messages by H. F. Coates and others. Good music.

The Spiritual Unity Society holds meetings every Sunday at 3 and 7:30 p. m. at 207 Lincoln avenue. Lecture and tests by Prof. R. S. Ray, pastor.

Central Spiritual Church will hold services every Wednesday afternoon and evening at Taskinge Hall, Thirty-first street and Archer avenue. Conducted by Mr. and Mrs. Howes.

The Universal Occult Society holds its meetings at No. 77 East Thirty-first street, Hall "C," every Sunday afternoon and evening, the Hon. Robert Gilray, pastor. The renowned medium, Charles J. Peterson, psychic. Conference at 3 p. m. Regular service at 8 p. m.

The Rising Sun Spiritual Mission holds its meetings every Sunday at 2:30 and 7:45. Sunday school at 1:30. Star Lodge Hall, 378 S. Western avenue. All welcome.

Spiritual Science Society meets every Sunday from 2 to 10 p. m., at Arlington Hall, N. W. corner of 31st street and Indiana avenue. Admission to afternoon meetings, free; evening service, 15 cents. Mrs. Dixon and her daughter, the child wonder, will always be in attendance. Others will assist. These meetings will be continued all summer. Dr. Beverly, president, No. 44 East 31st street.

Evangelical Spiritual meetings, Sundays, Van Buren Opera House, at 2:30 and 7:45 p. m. Mrs. L. J. Jaquet, inspirational speaker.

A Spiritualist Temple has been opened by Mrs. Schwann, at 523 Belmont avenue. Services held every Sunday and Thursday evening at 8 o'clock. Tests and music at every service.

Spiritual meetings are held at 326 Wells street, by Dr. and Mrs. Carl A. Wickland; Sunday afternoons at 2:30 o'clock and Friday evenings at 8 o'clock. Residence, 616 Wells street.

The Universal Occult Society holds its meetings at 77 East Thirty-first street, Hall C. R. Gilray, pastor. During the months of June and July the meetings will be conducted by the renowned medium, Mrs. Georgia Gladys Cooley. Her old friends will have an opportunity of hearing her once more.

The Independent Spiritualists meet every Sunday, 8 p. m., St. George's Hall, 3337 State street. Mrs. W. Brockway with "proof positive tests" which dumfound the skeptic and set the serious to thinking.

United Spiritualist Research Meeting, Schott's Hall, Racine and Belmont avenue, every Sunday at 2:30 p. m. P. M. Esser, lecturer, and other mediums.

Church of the Spirit, Schiller Building, 109 East Randolph street, conducted by Prof. Wm. Fitch Ruffe. Services every Sunday at 11 a. m. Brief address, closing with readings for all. 3 p. m., brief address, followed by tests and mental telepathic demonstrations. Speakers and mediums invited. 8 p. m., address, followed by messages.

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The Future Revealed in a Most Remarkable Manner, Illustrating the Power of Prophecy.

M. Camille Flammarion in his remarkable work, "The Unknown," gives the following experience of a Dr. Liebault:

January 7, 1886.—There came to consult me to-day, at four o'clock in the afternoon M. S. de Ch——, for a nervous condition of much gravity. M. de Ch—— is much troubled in his mind about a law suit that is now going on, and other things involved in it. In 1879, on the 26th of December, as he was walking along one of the streets in Paris, he saw written on a door, "Madame Lenormand, female necromancer." Urged by curiosity, he, without reflection, entered the house, and, when there, was conducted into a darkened chamber. There he awaited Madame Lenormand, who having been told at once of his arrival, soon came in. Looking carefully at the palm of one of his hands, she said to him: "You will lose your father in a year on this very anniversary. Very soon you will be a soldier (he was then nineteen), but you will not remain long. You will marry young; have two children; and you will die when you are twenty-six years old."

This stupefying prophecy, which M. de Ch—— confided to several of his friends, and to some of his own family, he did not at first think much of; but when his father died on the 27th of December in the following year, after a short illness, and just a year after his son's interview with Madame Lenormand, the loss made a change in his incredulity. When he became a soldier—only for seven months—and when having been married shortly after, two children were born to him, when he was about twenty-six, he became overcome by fear, and thought he had only a short time to live. It was then that he came to see me to ask if it would not be possible to break the spell. For otherwise, as the first four prophecies had been accomplished, he thought the fifth would surely be fulfilled.

That day, and for several days, I tried to put M. de Ch—— into a deep magnetic sleep, in order that he should throw off the idea that was weighing on his spirits—that, namely, of his approaching death, which he calculated would take place on the 4th of February, which was his birthday. Madame Lenormand had told him nothing upon this point. I could not in any way put the young man to sleep—he was too agitated. Nevertheless, as he urged me to deliver him from the conviction that he must soon succumb (a most dangerous conviction, for one who has often seen convictions of this kind accomplish an auto-suggestion to the letter), I changed my treatment, and I recommended him to consult one of my somnambulists, an old man nearly seventy years of age, who was called the prophet, because, when I had put him into a magnetic sleep, he had, without an error, prophesied the exact time of his cure from rheumatism in his joints, which he had suffered from for four years; also the cure of his daughter. M. de Ch—— accepted my proposal with eagerness, and did not fail to come at the right time to the interview which I arranged for him. Having entered into rapport with the somnambulist, his first question was, "When shall I die?" "You will die forty-one years from now!" The effect of these words was marvelous. Immediately my patient became gay, talkative, and full of hope. When the 4th of February was past, the day he had dreaded, he thought himself saved.

It was then that some of those who heard of this sad history, agreed in concluding that there was nothing whatever true about it; that it was merely a post-hypnotic suggestion, and that the young man had imagined every thing. They were all wrong. Fate had decided on his destiny. He was to die.

I had forgotten all about him when, at the beginning of October, I received an announcement of his death, by which I learned that my unfortunate patient had died on September 30, 1885, in his twenty-sixth year—that is to say, while he was still twenty-six, as Madame Lenormand had predicted. And that no one may suppose there is any error on my part, I have preserved this letter among my papers. So there are two written testimonies to the fact.

A lady, one of my friends, Lady A., lived on the Champs Elysees. One evening in October, 1883, I had dined with her. Notwithstanding her large fortune she was a woman of business. Being very active, she gave but few hours to sleep. Every evening when her guests had departed she settled her accounts.

On this particular evening what was her astonishment, her terror, to find that the sum of 3,500 or 3,600 francs was missing from the inner pocket of the immense traveling bag in which she was in the habit of keeping her jewels and her money. The lock, however, had not been forced; the edges of the bag only had been a little frayed. Nevertheless, Lady A. was certain that about two o'clock in the afternoon she had opened the bag and paid a bill in the presence of her maid, and she was sure she had then put the money back in its usual place. In her distress she rang for her maid, who could give her no information, but who had had time to let the household know that a robbery had been committed. As a result of this, the thief, or thieves, if they were among the domestics, had had time to put their plunder in a place of safety.

At daylight the next day the commissary of police at the Rue Berryer was notified. Masters and servants were searched, the wardrobes, the closets, and the furniture. Naturally they found nothing. The commissary having completed his fruitless search, talked for a moment with Lady A. He asked her what were her own impressions as to the manner in which the robbery had been accomplished, and which among the servants were the least worthy of confidence.

Lady A., in enumerating her servants, begged the commissary to exclude from suspicion her second footman, a young man of eighteen or nineteen, very good looking, very respectful, very well acquainted with his business, whom they nicknamed Le Petit, not on account of his stature, for he was rather tall, but from a sentiment of familiar kindliness which his good qualities had obtained for him.

The morning had nearly all passed in these formalities, entirely without result, when, about eleven o'clock, Lady A. sent her youngest daughter's governess to my house to inform me of what had happened and to beg me to accompany her to the house of a clairvoyant, whose powers I had spoken highly of a few days before.

I did not myself know this clairvoyant, but a lady in my family had told me of one of her consultations, where she had distinguished herself in her predictions of the future. We went there. Seeing us together she wished to separate us. We made her understand that as we came for the same purpose we wished only one consultation. She may or may not have taken us for the same family. She asked us simply whether the affair in regard to which we came was specially near to the person of one or the other of us. I designated Mademoiselle C., for, as she lived in Lady A.'s apartment, she had really been the person nearest to the scene of the robbery.

Madame E., our clairvoyant, then brought a bowl filled with clear coffee, without sugar or cream, and begged Mademoiselle C. to breathe over it three times, after which the coffee was poured into another bowl, and the first was fitted over the second so that its contents passed partly into the new receiver, leaving only on its inner surface some of the coffee grounds, which, in consequence of the escape of the liquid, formed strange patterns which had no meaning for us, but in which the pythoness seemed to find something.

During this mysterious preparation it was necessary to entertain us, so that Madame E. shuffled her cards and began: 'Ah, but, it is a robbery, and a robbery committed by one of the persons in the house, and not by someone surreptitiously introduced from the outside."

This promised well. We admitted that what she stated was true. As to the thief, his identity was unfortunately omitted,

"Wait," said Mademe E., "I am now going to observe the coffee grounds, which must have formed their deposit." She seized the overturned bowl, and made Mademoiselle C. breathe upon it again three times, after which she took up her eyeglass. Then, as if she had taken part in the scene, she described to us, bit by bit, the topography of Lady A.'s apartment, without ever being mistaken either as to the bed-room or the salon. She saw pass in defile before us her seven servants, whose sexes and characteristics she exactly described. Then penetrating again into Lady A.'s chamber, she perceived a wardrobe which seemed to her very peculiar.

"She has," she repeated with astonishment, "a cupboard, the center of the door of which is covered with a mirror; and on each side of this principal part of the wardrobe there are two doors without glass; and all this contains * * * Oh, mon Dieu! * * * why is this wardrobe never closed? although it contains money, which is * * * in * * * What a strange object; not like a box. Ah, I have it! It is a traveling bag. What an idea, to put money in there; and, above all, how imprudent to leave the wardrobe open! The thieves know the bag well. They have not forced the lock. They have introduced some object into it in order to separate the two sides; then, with the help of scissors or pincers, they have extracted the money, which was in bank notes."

We let her go on speaking. All that this woman had told us confounded us by the truth of its details, even the most trivial. She stopped from fatigue. We wished to know more. We begged her, we implored her, to tell us which of the servants had committed this theft, since she had already assured us that it was one of the household.

She added that it was impossible for her to do this without bringing herself within reach of the French law, which cannot, and indeed ought not, allow anyone to be considered a criminal without proofs, and never by the aid of occult means. By force of insistence, however, she assured us that Lady A.'s money would never be recovered. This was very probable, since the thief could not be arrested for the robbery, and then, what was more surprising, she said that "two years later the criminal would suffer capital punishment."

Lady A., at the end of a fortnight, dismissed her house steward and her maid. La Petit, for some reason unknown to us, left Lady A. three or four weeks later. The money was never recovered; and a year later Lady A. set out for Egypt.

Two years after the event described, Lady A. received a summons from the Tribunal of the Seine, to appear in Paris as a witness. The person who committed the robbery in her house had been found. He had just been taken into custody. La Petit, gifted with so many excellent qualities, was no other than Marchandon, the murderer of Madame Cornet.

As is well known, he suffered capital punishment, as the clairvoyant in Le Rue Notre Dame de Loratte had told us, and during the trial that Le Petit had a brother who was a coachman in a large house in the Champs Elysees, very near Lady A.'s residence.

Le Petit, or Marchandon, since they are one and the same, made use of all his free moments when in Lady A.'s service to go to his brother's, for he was a great lover of horses. This, therefore, was the reason that Madame E. had insisted, in spite of our contradictions, that she had seen him repeatedly among horses. She had indeed really seen in this little detail what the incident of the trial revealed to us.

L. D'ERVIEUX.

THEY COME IN DREAMS.

They come to me in dreams, betimes,
The dear ones gone before,
They sit beside me at the hearth,
Go out and in my door;
They rarely speak, but flit about
In each accustomed place,
The while it gives me joy to view
Each well-remembered face.

I waken with a sob of pain
That it is but a dream,
And yet they're near me all the day,
So real does it seem.
They comfort me through all the hours
Of labor, and of rest,
I feel that I have touched the hem
Of garments of the blest.

Dear dwellers on the distant shore;
Come near me when you may.
Let memories of my happy dreams
Make sweet the waking day.
With joys and griefs, and loving toil.
The years draw on apace,
When dreams shall be realities,
And meetings face to face.

—Mary A. Simpson.

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A Cure for a Terrible Disease.

To the Editor:—As a physician (now out of practice) I am interested in your discussioon of cerebro spinal meningitis (spotted fever) in answer to an inquirer in your issue of June 25.

During the years of my practice I saw very little of cerebro spinal meningitis. For three years I was associated with a learned and very intelligent physician in a prosperous Ohio city.

During that time in our frequent discussions of diseases, their causes and cures, that one very serious malady came in for a large share of our attention. That Doctor has long since passed on to the realms of spirit; but I remember that he had had quite a large experience in treating that dread disease, and had been actively in practice during several severe invasions of it.

In his treatment he gave great attention to hygienic conditions; kept his patients nourished on albuminoids—milk eggs and beef juice, etc. His main reliance in the treatment was on the use of potassium permanganate, giving from the one-twentieth to one-eighth of a grain once an hour, for a time, then at lesser intervals.

This treatment in his hands was very successful; more so than the practice of any other physician whom I have ever known.

This was on the theory that the remedy is a great oxygen carrier, and through that it destroys the disease germ in the blood stream.

He was thoroughly of the opinion that the disease germ is a product of decaying animal matter.

The remedy should be exhibited in solid form combined with some inert substance enclosed in small capsules, so that it may not come in contact with any mucous surface where air can get to it.

I believe that it is almost a specific for the cure of that disease.

GEORGE B. COCK,
Chinese Inspector.
Cleveland, Ohio.

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"Why I Am a Vegetarian." By J. Howard Moore. An address before the Chicago Vegetarian Society. Price, 25 cents.



LIST OF CAMP-MEETINGS.

Send in Your Dates and Names of Secretary at Once.

Interest in the various Spiritualist camp-meetings has commenced, and secretaries of the same should report at once to this office, so that proper corrections as to dates, etc., can be made.

Mt. Pleasant Park, Clinton, Iowa.

The camp session of the M. V. S. A., Mt. Pleasant Park, Clinton, Iowa, will open July 31 and close Aug. 28. For programmes address Mollie B. Anderson, secretary, Clarksville, Mo.

Maple Dell Park, Ohio.

The American Spiritual, Religious and Science Union will hold a camp session at Maple Dell, commencing July 24 and closing Sept. 1. F. H. Sherwood, secretary, Mantua, Ohio. The grounds will be open for family reunions, Sunday-school picnics, and Sunday meetings, etc., from June 1 to Sept. 15.

Lily Dale Camp, N. Y.

This favorite place of resort opens July 15 and closes September 14. For full programmes address the president, Mrs. Abby L. Pettengill, Lily Dale, N. Y.

Lake Sunapee Camp, N. H.

Lake Sunapee Spiritualist camp-meeting commences July 31 and closes August 28—four weeks and five Sundays, at Blodgett's Landing, N. H. For programmes address Lorenzo Worthen, secretary, Hillsboro Bridge, N. H., until July 25; after then at Blodgett's Landing, N. H.

Chesterfield, Ind.

Chesterfield (Ind.) camp-meeting opens July 14 and closes August 28. For programs and other information address Lydia Jessup, secretary, Chesterfield, Ind.

Unity Camp-Meeting.

The Lynn Spiritualists Association will hold meetings every Sunday at Unity Camp, Saugus Center, Mass., commencing June 5 and ending Sept. 25. For full particulars address Mrs. A. A. Averill, 422 Smith street, Lynn, Mass.

Freeville, N. Y.

The dates for the Central New York Spiritual Association Camp-meeting, at Freeville, N. Y., are from July 23 to Aug. 22, four weeks and five Sundays. Owing to the protracted and severe illness of our secretary, Miss Victoria C. Moore, I am acting secretary, to whom all letters pertaining to the camp should be addressed. W. W. Kelsey, President, Cortland, N. Y.

Lake Brady, Ohio.

The Lake Brady Spiritualist Camp-meeting opens July 3 and closes Sept. 4. For full programme address A. G. Keck, Akron, Ohio.

Delphos Camp, Kans.

This camp-meeting will begin August 5, closing August 22. Address all communications to I. N. Richardson, secretary, Delphos, Kans.

Grand Ledge, Mich.

The Grand Ledge (Mich.) camp opens July 31 and closes August 28. For full programme address J. W. Ewing, Grand Ledge, Mich.

Island Lake, Mich.

The Island Lake Camp, at Island Lake, Mich., 42 miles from Detroit, on the Flint and Pere Marquette railroad, commences July 10 and extends through the month of August. For full programmes address H. R. LaGrange, secretary, 84 East Montcalm street, Detroit, Mich.

Onset Camp.

Commences July 24 and ends August 28. For full programme and particulars address the secretary of the camp, Onset, Mass.

Franklin, Neb.

This camp commences July 29 and closes August 15. For full partticulars address D. L. Haines, secretary, Franklin, Neb.

New Era, Oregon.

The First Spiritual Religious Association of Clackamas county, Oregon, will open their camp-meeting at New Era, Oregon, July 2, and close July 26, including four Sundays. Camp about 18 miles south of Portland. For further information inquire of George Lazelle, Oregon City, Oregon, secretary; J. H. Lucas, of Portland, president.

Forest Home, Mich.

This camp-meeting, located at Snowflake, Antrim county, Mich., will open July 30, and continue till Aug. 22. For full programs address Mrs. Ruth Eastman, Secretary, Box 69, Mancelona, Mich.

Waterloo Camp, Iowa.

The Central Iowa Spiritualist Association will hold its camp at Waterloo, Iowa, from August 21 to September 11, including four Sundays. For particulars address J. H. Andrew, 205 E. Linn street, Marshalltown, Iowa.

Wonewoc, Wis.

The camp-meeting of the Western Wisconsin Camp Association will open Aug. 4, 1904, and will close Aug. 22. For full particulars write Miss Gertrude Spooner, secretary, Wonewoc, Wis.

Ottawa, Kans.

The seventh annual encampment of the Ottawa Spiritualist Association will be held at Forest Park, Kansas, Aug 20 to August 30. Send for programme. Address H. W. Henderson, president, Lawrence, Kansas, or Jacob Hey, Secretary, Carbondale, Kans.

Vicksburg Camp, Mich.

The dates for Vicksburg camp-meeting are July 31 to August 22. For full particulars, address J. Fraser, manager, Vicksburg, Mich.

Lake Pleasant Camp, Mass.

This excellent camp opens July 31, and continues for 30 consecutive days. For full programmes address Albert P. Blinn, 61 Dartmouth street, Boston, Mass.

Harmony Grove, Cal.

The Harmony Grove Spiritualist Camp-meeting of Escondido, Cal., commences July 17 and closes July 31. For full particulars address T. J. McFeron, secretary, San Diego, Cal.

Winfield Camp, Kansas.

Opens July 16 and closes July 26. For full particulars address Mrs. Maud K. Gates, 133 South Manning street, Winfield, Kansas.

Southern Cassadaga Camp.

The Southern Cassadaga camp at Lake Helen, Florida, will open the first Sunday in February and close the 26th of March. For information regarding rooms in Apartment House or in cottages, also for programmes, write to Mrs. J. D. Palmer, corresponding secretary, Willoughby, Ohio.

Haslett Park, Mich.

This old and popular camp opens July 30 and closes Aug. 28. For full programs address J. D. Richmond, secretary, St. Johns, Mich.

Edgewood Camp, Wash.

Edgewood camp, Washington, opens July 31, and will continue three weeks, ending August 22 and 23 with their eighth annual convention. For full particulars address Julian W. Smith, 1115 North Fife street, Tacoma, Wash.

Ashley, Ohio, Camp.

The Spiritualist camp-meeting at Ashley, Ohio will open August 7 and close August 28. For full particulars address W. F. Randolph, secretary, Ashley, Ohio.

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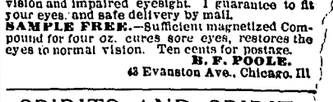
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VOL. 30 CHICAGO, ILL., JULY 9, 1904. NO. 763

Do You Know What Is Doing In the Ranks of Spiritualism To-day?

If Not It Is Very Evident that You Neither Take Nor Read the Spiritualist Papers.

This Is the Camp-Meeting Time and Much Is Being Done for Spiritualism that You Will Know Not Of.

Especially you should read the opinions of Master Minds in the OPEN COURT to be launched next week. You can not keep up with the Procession unless you read THE PROGRESSIVE THINKER. The Open Court will be an Arena in which will be considered what is for the best interest of Spiritualism, on a variety of subjects.

Sundry Thoughts, Cullings and Criticisms.

SCINTILLATIONS BY DR. J. M. PEEBLES.

The time is ripe, and rotten ripe for change;
Then let it come. I have no dread of what
Is called for by the instinct of mankind;
Nor think I that God's world will fall apart
Because we tear a parchment more or less.
Truth is eternal, but her effluence,
With endless change is fitted to the hour;
Her mirror is turned forward to reflect
The promise of the future, not the past."
—James Russell Lowell.

"The Lord let the house of a brute to the soul of a man,
And the man said 'Am I your debtor?'
And the Lord—'Not yet; but make it as clean as you can,
And then I will let you a better.'"
—Tennyson.

"I belong to the great church that holds the world within its starlit aisles; that claims the great and good of every race and clime; that finds with joy the grain of gold in every creed, and floods with light and love the germs of good in every soul."

"By this shall all men know that ye are my disciples,—if ye have love one for another."—Jesus.

"I read the above passages many times before." Quite likely! And so, you have seen the sun in the heavens many times before. Are you any the worse for it? Are you not really healthier, better and happier for it? The sun, you know, is a great magnetic battery of heat and light—a mighty healer. So, if indisposed, retire daily to some upper room about 11 o'clock, lay aside your garments, push aside the curtains, and let the golden sunshine come directly upon your person. This, with will-power, deep breathing, hygienic foods, and proper bathing, will prove a very baptism of vigor and vital upbuilding to your organization. Try these remedies.

THIS WONDERFUL PERIOD OF TIME.

If time be measured by a succession of impressions and mental emotions rather than by hour-glass sands, it is certain that man lives both faster and longer than in the agone years. Is there not as much truth as poetry in these lines,—

"We live in thought, not breaths,
In feelings, not in figures on a dial."

The twentieth century came to us smiling from the cradle of the ages. It came afire with new life, and radiant with the spirit of progress. Great minds now occupy the thrones of science. Already the Thinker holds the sceptre and rules the world. He lifts the palm and gracefully wears the amaranth.

What astounding changes since Babylon, now being unearthed, fell! What developments since Caesar's time! When he was murdered by Brutus, only a few Romans knew of the crimson deed for months afterwards.

When Washington's body was laid to rest at Mt. Vernon, only tolling, gruffy stage-drivers carried the sad news over rocky hills and along muddy roads.

When the sad-eyed multitude stood by the dead body of Lincoln, the colored man's emancipator, no cable transmitted the sorrowful news to London, or over onto the Continent.

And so when the great American heart was quivering with intensest emotion at the fatal shot of that Buffalo assassin, there was no wireless telegraphy to flash the sorrow with lightning speed from city to city, and from ship to ship that whitens the ocean. Now railways, steamers, telegrams, cablegrams, wireless communications, and electro-wave transmissions span and literally girdle the globe. And yet these—all these scientific achievements pale away as childish minor matters before that tremendous fact—a FUTURE LIFE DEMONSTRATED—demonstrated and clearly proven by the most irrefragible evidences. Let the whole earth shout for joy!

"WHAT HAVE SPIRITS REVEALED?"

Such is the startling heading of an article in London "Light" of June 4th, wherein "Inquirer" informs us that Dr. Sullivan in his London Alliance address to Spiritualists, said that "Nothing I have read or heard throws light on these, the most interesting problem of all—the moral and spiritual life of departed souls."

Drawing the natural inference, the above paragraph struck me as being very peculiar. And yet, I can well understand how those in their early investigation of Spiritualism should have staggeringly take this position; and for the reason that psychological clairvoyants in their descriptions of celestial scenery and spirits occupying different spheres differ in their communications—differ something as touring American journalists differ in describing London, or social life in Paris. They necessarily see from varied moral altitudes.

And yet, Spiritualists unitedly agree in some, I may say very many of the most important matters, "throwing light upon the moral and spiritual life of departed souls." While conversing with dwellers in the invisible world for over half a century, and conscious of their presence every day of my life, I have this to say—saying it of course for myself only: Spirits have revealed, or satisfactorily settled for me the following subjects beyond question:

1. Man continues his conscious individual life after the event called death.

2. He takes with him consciousness, memory, intellectual and moral attainments—in a word his personality.

3. His life in the invisible realms is just as real, and more spiritually substantial, than it was in his mortal life.

4. The future world affords equal opportunities to all and brighter, better facilities for progress than does this selfish, warring world.

5. Man as a thinking sensitive being, is inspired by higher, unseen intelligences, and is also subject to low obsessional influences from the Tartarean spheres of darkness.

6. Within the physical body there is a soul-body, the intermediary between the Ego, the immortal spirit and the coarser physical body.

7. The future life is a conscious, breathing, thinking, acting, exploring, discovering, unfolding life, and all the good, the true and the beautiful gained and outlived here, is retained beyond death's peaceful river.

SPIRITUAL SPIRITUALISM.

Doubtless, there are no dead atoms. Certainly there are no dead languages. The vitality of the old appears in the new. Language, a living thing, grows as it travels, leaving its mark, and is marked by every civilized country through which it passes. And critically analyzed, all languages abound in prefixes, suffixes and contraries. They must, in order to express the soul's varied and varying emotions. And so we have such words as light and darkness; virtue and vice, Spiritualism and materialism, optimism and pessimism.

THE PINCHED-FACED PESSIMIST.

The pass-word of the pessimist is "fear." He has not attained the apostolic altitude enabling him to say, "Perfect love casteth out all fear." He does not trust, but rather worries. He looks backward, something as crabs crawl. He sighs in minor tones, "It might have been."

The optimist smiles away his sorrows, defies defeat, and sings the sunny-souled song of hope, and trust, and immortality.

The pessimist sees little or no progress in the world. Leaping across ages into prehistoric periods, he there finds, or dreams that he finds the golden age. The dreamed-of, submerged Atlantis is his ideal. He sees then the Theosophists' 'third eye' in the back of human heads, and wonders why everybody like himself does not theoretically squint through it.

Is there no progress?

We need not dig in the mud of the Nile, need not tread the old galleries of Europe, need not climb fossil-shingled mountains in oriental lands, or ransack medieval castles to settle this question. Let us look at our native country. In the year 1816 there were 1,984 American citizens confined in jail—"Debtors' Jails"—in New York, and among them several widows. Their only crimes were that through misfortunes, or other causes, they could not pay their debts. In 1835 William Lloyd Garrison, the great anti-slavery agitator, was dragged along Washington street, Boston, with a rope around his neck to be hanged by a mob. He was rescued by the police and lodged in jail for protection. And yet he lived to see slavery die on blood-stained battlefields.

In 1832 Miss Prudence Crandall, a refined and cultured young lady of Canterbury, Conn., was persecuted for educating colored girls. Later she was lodged in jail for this alleged crime. Is there no progress?

ARE THERE NO EVIL SPIRITS? BILLY-THE-KID.

While rooming in the Glen Dell Hotel, San Diego, last winter I met that intelligent Arizona Spiritualist, W. McGregor Smyth, who saw that Mexican outlaw just after he had been shot, Billy-the-Kid, as he was called. This roving hater of humanity boasted of stealing horses, of drunken brawls, breaking open safes, holding up stages, destroying virtue and of committing twenty-seven murders—finally robbing and killing an Arizona miner, and being closely pursued by the officers, he raised his revolver to shoot, when the pursuing sheriff, being the quickest, shot him down, and so forced him by the revolver into the world of spirits, and that, too, when his whole being was aflame with malice, revenge and murder, with the crimson record of blood and murder upon him.

Now then did that bullet transform him into a beautiful character? Did that shot save him? Did those death-spasms fit him for the ecstasy of angelic fellowship? Does not identity persist beyond the grave? Will, or will not this malicious, murderous Mexican know himself over there? Will he be conscious, remembering his crimes? He was certainly intensely depraved and madly wicked in this life, his last thoughts being revenge and murder.

Tell us then, O certain spiritists (I spare them their names), what chemical, sin-cleansing disinfectant—what goat, kid, Christly-serum or fiery bullet—what psychological legerdemain, or miraculous manipulations were infused, INJECTED into this half-breed, murderous Mexican monster, transforming him in the twinkling of an eye into a peaceful, kind and good spirit, white as the beautiful snow? If he was not an EVIL SPIRIT after death, if he was immediately joyous and jubilant with happiness, then he should triumphantly shout, "BLESSED BE ROBBERIES AND RAPES, AND RIFLES, AND ARSONS, AND BURGLARIES, AND MURDERS, AND REVOLVERS, FOR THEY HAVE BEEN THE MEANS, THE EFFECTIVE MEANS OF TRANSPLANTING ME INTO THIS SHIMMERING, SUNNY SUMMERLAND OF GORGEOUS BEAUTY AND BLESSEDNESS." But is this Spiritualism—is this the Spiritualist philosophy? Does it correspond with messages from exalted spirits? Do our illustious lecturers and writers teach this doctrine? NO. A thousand times no!

Gustave Marx, one of the car-barn bandits of Chicago, confessed to the commission of five murders. On his way to the scaffold he is reported to have cursed the prison officials, cursed religion, cursed heaven, cursed mankind and had previously attempted to commit suicide in his cell. He further said that he would "die game." Did he die into glory galore?

Think of the pages written in proof, and of the platform expressed dogma repeated and re-repeated by certain spiritists that there are "no evil-disposed—no evil spirits in the spirit world;" and then think of the mad war now raging in the east! Think of the blood-inspired crusades—think of the millions of religious butcheries—think of the high-handed political villanies, briberies, arsons, kidnapings, dynamitings, assassinations, drunkenness and cold-blooded, premeditated murders that blacken the pages of our daily journals, and these—all these black-hearted, malicious, murderous mortals swept yearly into the world invisible—and yet, there "are no evil spirits!" Such assertions to me are not only false and irrationally absurd, but they are wild chimeras, and poor ponderous illusions. Such assertions, I repeat, made without a show of reasons given, made right in the face of the facts uttered by hundreds of intelligent clairvoyants, witnessing the workings of these undeveloped evil-minded spirits, and right in the face, also, of the repeated testimonies of thousands upon thousands of exalted spirits themselves, through their conscious and unconscious instruments, are to me as painful as irrational.

Hudson Tuttle, writing in "Medium and Daybreak," London, March 11, 1894, says: "I was sitting with a circle of friends around a large walnut dining table, which was moving in response to questions. The intelligence claimed to be an Indian, and to the request said he would sketch his own portrait by hand. I held a piece of chalk, the size of a small marble and automatically my hand drew a grotesque portrait. We all laughed, and my father, who had quitted the table and seated himself on the opposite side of the room, said: "It looks like Satan." Instantly my mind, from light and pleasant thoughts was changed to fierce and unutterable hatred, anger turned the light to bloody redness and TO KILL WAS AN UNCONTROLLABLE DESIRE, under which I threw the chalk with the precison of a bullet hitting the offender in the center of the forehead with a force that shattered the chalk to pieces. Had it been larger, serious influences would have resulted. Of course the seance was at an end, but I could not escape the terrible influence for the evening. The study of this seance, snowed me the danger which menaced the sensitive and gave the KEY TO A CLASS OF CRIMES THAT HAD HITHERTO REMAINED INEXPLICABLE." Mark these telling words of Hudson Tuttle—"anger," "fierce, unutterable hatred," "uncontrollable desire to kill," "the terrible influence" and the "key given to a hitherto INEXPLICABLE CLASS OF CRIMES."

What changed friend Tuttle's mind like a flash into "fierce, unutterable hatred?" It could not have been the measles, nor dyspepsia, nor epilepsy, nor any physiological lesion. What was it then, if not the influence of an evil—evil-disposed spirit?

And yet, we are told that there are no evil spirits! The mad automatic hurling of this "piece of chalk" to a father's head with the desire to "kill" seems to me to be something more than "a diakka prank of a mischievous college boy."

Further, does not this phrase of Hudson Tuttle—"inexplicable class of CRIMES" forcibly remind us of that terrific storm-center caused by that book, "The Great Psychological Crime," which called down such a thundering avalanche of criticisms, some of which were not excessively tender nor "pretty." Nevertheless, Spiritualism lived. Great is my faith. Beloved, have no fears. A good deal of the froth and fuss and fraud masquerading under the name of Spirtualism ought to die—and that right speedily.

THE CHURCH, SLAVERY AND PROGRESS.

In the Charleston "Courier" appeared the following in 1835: "Field negroes by Thomas Gadston. On Tuesday, the 7ith inst., will be sold at the north of the exchange, at 10 o'clock a. m., a prime gang of ten negroes, accustomed to the culture of cotton and provisions, belonging to the Evangelical Church, in Christ Church parish."

In the Savannah "Republican" appeared the following item: "Also, at the time and place, the following negro slaves, to wit: Charles, Deggy, Antoinett, Dany, September, Maria, Jenny, and Isaac—levied as the property of Henry L. Hall, to satisfy a mortgage, issued out of McIntosh Superior Court in favor of the board of directors of the THEOLOGICAL SEMINARY of the Synod of Southern Carolina and Georgia, said Henry L. Hall. Conditions cash."

Here is another: "On the first Monday of February next, will be put up at public auction, before the Court House, the following property belonging to the estate of the late Rev. Dr. Furman, viz.: a plantation or tract of land, on and in the Watereeswamp; a tract of the first quality of fine land on the waters of the Black River. A lot of land in the town of Camden. A library of a miscellaneous character, chiefly theological. Twenty-seven negroes, some of them very prime. Two mules, one horse and an old wagon."

Mark well—the wagon was "old," but the negroes were "prime." Just consider a moment! Here land, a THEOLOGICAL LIBRARY, OLD WAGON, NEGROES and MULES, all classed together for sale. Do not think I am casting reflections upon the South, for I am not. The proud Empire State, New York, used to be a slave state. Nearly fifty years ago when living and lecturing here in Battle Creek I frequently saw and heard that noted negress orator, "Old Sojourner Truth," as she was called, who was forty years a slave. Think of it—a chattel slave bought and sold in New York. Is there no progress?

And England need put on no lofty airs of political purity or social superiority, for she was once a slave-holding country. We quote the following from a recent number of "London Light":

"Until 1770, Christian England was not only a slave-holding country but a slave-country. Here is the proof: In the issue of the 'Gazetteer' dated April 18, 1769, there was advertised For Sale at the Bull-and-Gate Inn, Holborn, a 'well-made, good-tempered Black Boy.' And in the 'Public Advertiser' for November 28, 1769, the following advertisement appeared: To Be Sold, a Black Girl, the property of J—— B——, eleven years old, who is tolerably handy, works at her needle tolerably, and speaks English tolerably well; is of an excellent temper, and willing disposition. Inquire of Mr. Owen, at the Angel Inn, behind St. Clement's Church, in the Strand.'"

Though America and English speaking nations have abolished physical slavery, is there no churchianic slavery? Are there no labor slaves? There is a mighty work yet to be done in the line of freedom, opportunity and education.

CAN OBSESSING SPIRITS LEAD TO VICE AND CRIME?

When the controvery relating to "The Great Psychological Crime" was raging at fever heat a prominent author published the following paragraph in The Thinker

"I deny utterly and for all time that individuals are led into evil and crimes by persons in the other world. I know the pranks and college-boy mischievousness of 'Diakka'—but, even for them and all such, I know that the police regulations of the other world are adequate and universally effective."

It will be observed at a glance that this writer furnished no reasons. His position of denial rested solely upon a bare assertion. The statements, or assertions of hundreds of other psychics to the contrary, are to the masses just as authoritative. Truth and not personality must be and is in all well-balanced minds, authority.

Contrary to the above position of this writer, I "POSITIVELY KNOW" and "FOR ALL TIME" that "INDIVIDUALS ARE LED" INTO ERROR AND EVIL BY SELFISH, UNPRINCIPLED INTELLIGENCES IN THE OTHER WORLD. Logically this must be so if the lower spirit-world spheres have any influence upon the inhabitants of this world.

In all sincerity I further KNOW that the "police regulations" (if there be such regulations) in the other world are "not adequate and universally effective." In fact, I am inclined, after fifty-six or fifty-seven years' experience in Spiritualism to believe that these assumed "police regulations" are quite as carelessly and shabbily administered over there as they are in this world of city hold-ups, conflicts, murders and dark, destructive crimes. In mortal city-life policemen are most absent when most needed.

"How can we reason," said Socrates, "but from what we know?" How do I know that there "evil spirits" in the world invisible obsessing human beings? I know it by conscious sensitiveness, know it by my observations, by my personal experiences, by my sense perceptions, by my intuition, by my highest judgment, by my psychic clairvoyance, and by the consensus of exalted spirits' testimonies.

I am now reminded that a number of years ago I knew a very intelligent family in Oswego, N. Y., who came into Spiritualism through Universalism. Their only daughter, a cultured and refined young lady, became a planchette writer, then a trance speaker and a little later she gave fine tests. The family were delighted and invited neighbors were highly pleased. But soon some frivolous and false communications were received. These degenerated into downright falsehoods. It was evident that another control had entranced her. This invisible presence seemed to shadow her night and day. Returning one night from a social party she was seized by a strange positive influence, becoming rude, vulgar and profane. This spirit called for tobacco and whisky, talking in a jolly Irish brogue. The father begged of him to be decent and respectful. Again he called for stimulants. Being refused tobacco and liquors, he became furiously angry, and using the young lady's hand automatically struck the mother over the eye and upon the cheek, KNOCKING HER DOWN; when the father and a neighbor seized the demon-controlled daughter and forcibly held her till this evil spirit had left. Becoming conscious, the young lady was shocked, chagrined at her tobacco-stained lips, and was nervously prostrated for days; while the good old mother, wearing a black eye for weeks, considered that SPIRIT BLOW something more than a gentle summerland tap from a good, angelic spirit.

A brilliant writer in "London Light" said not long since "Does any sensible person imagine that we can send thousands upon thousands over there, from our earth every year, mostly fools or worse, and not store up evil in that other world?" And the able, outspoken editor of The Progressive Thinker said in his columns a few months ago that "This matter of obsessions will not down." Emphatically it will not: and for the reason that it is a fact, though sad, it is a clear, well-established fact; and one, too, that some spiritists flippantly deny, exclaiming, "Oh! I do not believe it—I have never seen any of these obsessions!" Quite likely you have not—and blind men have not seen the sun. But what blind men or what YOU have not seen in your little, narrow, pent-up sphere of life, is of very little consequence. Negotiations prove nothing. Agnostics, writing or talking upon any subject, should be exceedingly modest.

It might not be amiss for me to here say that I have had in preparation for two or three years a book upon the subject of Obsessions—Demoniac influences and the reign of Undeveloped Spirits manifest in this and foreign countries. This exhaustive work, of about four hundred pages, is now in the binder's hands and will be ready for the public in a few weeks. These obsessional controls and similar questions must be candidly, bravely met by Spiritualist as well as by candid investigators and carping critics.

THE CORRECT VERSION.

The True Character of "One Behind the Prison Bars" Vividly Portrayed.

He Misled the Editor by His "Spirit" Communication--His Own Personal Ingenious Scheme to Mislead.

To the Editor:—In the article "From Behind Prison Bars," in The Progressive Thinker, the part referring to myself, I wish to say is an absolute falsehood, as I at the time mentioned could only have been a child of 13 years of age. William Stansbury was 34 or 34 years of age, and such a union would have been utterly absurd and impossible.

In regard to "Baby Ella," supposedly controlling this prisoner, she never called me "Mamma," nor "Mamma Mabel."

This article I would like published that all of the many who read this may know that such statements are utterly false. Those wishing to know more of this prisoner's character may obtain my address from the editor. Yours truly, MABEL.

To the Editor:—The letter printed conspicuously on the first page of The Progressive Thinker, "From Behind the Bars," contains statements that are false, malicious and libelous; and so intended to be, against the good name of myself and family. The reference to "My friend Mabel," "who afterward became my wife," is false and misleading. My daughter Mabel was not yet 14 years of age, a sick and delicate child, and the possibility of marriage was preposterous, and there is no record or evidence, or relationship of any kind that would tend to even hint of such an absurdity.

Referring to "Spirit Daughter Ella," at the trumpet seance, and the reference to "Mamma Mabel" insinuating as above, and through the claimed spirit control of him called her "My Mabel," using baby dialect, from which he changed "My Mabel" to "Mamma Mabel" to mislead. We have reasons to doubt even the existence of a spirit "Ella," on account of numerous other similar claims. For instance, the wife "Nellie," supposed mother of "Baby Ella," was claimed to control the writer of "From Behind the Prison Bars," was proven during the trial, to be living in Chicago, and who now repudiates the name and unfortunate relationship, the prisoner having deserted her, leaving her with a young son, as shown by the authorities, whom he also claimed to be in spirit, and controlled him, and who is now about 17 years of age and residing with his mother in Chicago.

Referring to the prisoner's "home" at Erie, Pa., it is shown by the criminal record that he practiced the same career of infamy that he did in Detroit, under the name of "Wm. Simpson," where he was taken into custody, but was given over to the Detroit authorities, because the infamy of his offense against an adopted child of 10 years was so heinous that his conviction would insure punishment to suit the enormity of his crime.

He was sentenced to imprisonment for not less than 24 or more than 25 years, and the anathus of court, jury, press and public, as having received his just deserts. I am positive that the motive of the publication in The Progressive Thinker was intended to disgrace and degrade a member of my family because of our testimony on behalf of justice, against him at the trial. This attempt to disgrace my family was done through and under the cover of Spiritualism. The prisoner claimed also that the crime for which he is now serving sentence was done under spirit control.

I refer to the above facts to show the baseness of the character of the prisoner, whose statements are made through the columns of The Progressive Thinker, as a source of promulgation of the truths of Spiritualism as unfit, indiscreet, and unworthy of notice, and should not have been published without investigation. MR. G.

THE IMMACULATE CONCEPTION.

Some Curious Views from the Standpoint of Walter De Voe.

All substance and all space is intelligent. Everything that ever happened is remembered by the Mind of things. The Mind everywhere present never forgets the acts done in its presence. Even the "walls have ears" and a bit of plaster from a room in Pompeii will reveal to the awakened sense of a psychic all that transpired in that room hundreds of years ago.

Spirits can read in the mental atmosphere somewhat of the records stored there of mortal happenings, but not so clearly or truly as awakened souls. All spirits have not become awakened. Awakened souls can see in the atmosphere of Waterloo or Gettysburg the pictures of all that happened there, both on the material and spiritual side. In spirit they can walk again with the Christ and see all the wonders of that immaculate life of God manifest in the flesh. And when they have pupils on the earth plane sufficiently unfolded, this spiritual knowledge may be imparted to the world.

The following was given as truth from the mountain heights of wisdom where dwell those who love the Christ as the supreme individualization of Divinity. The words are mine.

A soul was born from the immaculate glory of the Father's presence, born like many other mystic souls from the central light of love of eternity, the Father-Mother God. For ages that soul lived in the most sublimely luminous kingdom of the Father, growing in wisdom and power, passing through all stages of soul education and experience in the heavenly worlds until he attained the supreme power of Mastery, developing from a soul-spark of deific consciousness into an innocent cherub, such as always behold the face of the Good Father, from a cherub to the self-conscious beauty and grace of an angel; from an angel to the wisdom and power of those who manifest the will of the Father in all heavenly realms of life; and then from an archangel to the next grand degree of godhood through the path of incarnation, through sacrificing his high position in bliss to use his divine powers of soul for the education of humanity and the alleviation of suffering. The ways to the heights of godhood are as varied as the needs and temperaments of souls; no two souls travel exactly the same path in their upward progression. And to the souls born from Divinity the path of incarnation in the flesh is not a necessity but a choice. Only an infinitesimal number of the great myriad of souls continually being born from the Divine Nature ever seek incarnation; they find all the experience and wisdom necessary for their development of self-conscious Divinity in the various realms of spiritual activity above the mortal plane.

But the earth needed this grand soul and the truth in his possession as it needed those other mighty souls of light, Buddha, Zoroaster and Krishna, who before him had compassion on humanity.

He felt the love of the Father-Mother God within him inspiring him to go to earth and seek for those who were lost in the ignorance and sin of the mortal realm: those souls who were so bewildered by the darkness of the lower realms that they reincarnated over and over and could not seem to find the path that led back to the realms of light. There is much light and much freedom in the spirit realms close to the earth at the present time, and the dominion of darkness that surrounded the earth has been scattered and dissipated to a large degree, thanks to the wisdom and love of the heavenly hosts and to Christ, their leader.

The Father sent him. He heeded love's monition. He came and conquered the occult laws and the false beliefs that held souls in chains of ignorance. Among these occult beliefs that the selfish priesthood had woven into the mind of earth was that age old belief in the necessity of reincarnating as a means of redemption, the belief that justice could be appeased only by sacrifice and pain. The spirit priesthood held that binding belief over spirits coming up from earth (as they do to some degree to this day) and compelled them to reincarnate without gaining wisdom and progression in the spirit spheres, in order that they might perpetuate their selfish power on earth.

He himself, a form of truth, descended into those dark paths of mortal ignorance and led captivity in a mysterious way which mortals will never comprehend, bringing the freeing light of love not only to the conscious mind of mortals but also to dark mortal spirit spheres, the cause world, where the cause for mortal sorrow was rooted, where the principalities and powers of darkness were enthroned over humanity. Surrounded by the mightiest souls in heaven he fought the spirit priesthood as well as their counterparts on the earth.

If mortals could but see as the angels see the mighty work that was accomplished by that soul, they would worship and praise him with true appreciation as he is adored by angels and archangels in the higher heavens.

It is recorded of all the saviors worshipped by humanity that they were immaculately conceived. Herein is a spiritual mystery that like many other spiritual truths means nothing when taken in a literal sense.

After that archangel soul decided to enter the physical world through human birth he must involve his soul powers and veil the mighty light in his possession in order to make himself negative enough to come in touch with the lower planes, and then after that long period of involution he must seek for a suitable birthplace and for parents who would provide him with mental and physical characteristics that would offer the least resistance to the unfoldment of his soul after it was born in the physical body He found parents with psychic faculties unfolded and mediumistic powers developed to that degree that could see him and be impressed by his angelic presence to fulfill the divine laws of heredity whereby the best elements of their natures were conserved for the conception of a child that would have the intense spiritual devotion and aspiration that the parents had previous to its conception, as the dominant characteristics of its mortal nature; and when we think of the mighty overshadowing of the Holy Spirit that radiated from his soul, of the love and power focussed on the tiny germ that was to grow into a body for his indwelling, and of the angelic company gathered about him, making all the subjective atmosphere luminous with the light of heaven, we do not wonder that the conception of his body was called immaculate

O this will become a heavenly world peopled with a glorious race of beings when children are conceived in pure love, and the aspirations of the parents draw the emanations of the angels to spiritualize all parts of the nature that is to become the soul's instrument for physical expression

Parents must be educated in the laws of heredity; they must understand how sacred is their work, and what a tremendous power is theirs to direct by prenatal culture the future character and destiny of their children; that if they want ideal children they must be ideal parents.

When parents fulfill the conditions leading to immaculate conception by devoted spiritual lives their prayers for strong and great souls will be heard and answered by heaven, and those wonderful souls in heaven who are now repelled by the animal like generation of humanity will be attracted to enlightened parents, bringing to the world a wisdom and power that will inaugurate the golden age.

But souls incarnate can gain dominion over hereditary laws by understanding that their true and most powerful self is of God, by faith in this Christ within, by denying those limiting qualities derived from mortal parents and affirming the divine attributes of the soul which they wish to bring into conscious expression.

Every soul is wonderful in its inner divine attributes, be it of little or great power in the expression of those attributes, and even a young soul may by devotion to God draw power into expression that would shame mightier souls that are just drifting in the currents of mortal pleasure.

WALTER DE VOE.
6027 Drexel avenue, Chicago.

THE GRANDMA.

Old, old, the life behind her lay
Like a long country full of light;
She gazed there with the inner eye
For round her here was the falling night,
But turned across her path to see
What lovely splendor crowned the height!

And as the fates once trod on wool,
All sounds came muffled to her ears,
Yet still her fancy heard her tune
Of bubbling laughs, of frolic fears,
Of tender whisper in the dusk,
Grown tenderer because of tears.

The gay sweet spirit in her felt
The joyous movement of the dance,
Albeit her faltering feet refused
The tripping measure. If perchance
She sang, alas! the sad old voice
Was like one singing in a trance.

So fresh, so strong in all her thought
That by the cruel mirror spelled,
Or in the glass of young girls' eyes,
It seemed a phantom she beheld
Masked with gray shadows of gray lines,

And knowing then the soul in her
Swelled, ever swelled with fine increase
And essence of immortal youth;
So she possessed that soul in peace,
And sat the slow bright summer day,
Smiling and waiting her release.
Harpers Bazar.

A VISION.

I had slept but a moment,
Then awoke with a start
With pulses quickened,
And beating of heart.
A form was beside me,
Whose beauty and grace
The years intervening
Can never efface.

The face all aglow
With a spiritual light
Eyes soft and tender,
Radiant and bright
Then like a zephyr
In gauzy array,
So silently, softly,
Wafted away.

Long years have passed
Since that stranger so fair,
She whose beauty
And bright golden hair,
Left me more thoughtful
Of others, I ween.
O that I might know,
The vision then seen.
MARIE FAULKNER.
W Duxbury, Mass.

We should be ever ready to debate any question in a courtoous, gentlemanly manner.—H. S. Holcomb.

We have to get truth as we can in this world; just as miners dig gold out of the mine with all the quartz and dirt and dross, but it pays.—Harriet Beecher Stowe.

Stephen Girard.

An Exceptionally Important Leaf From History.

"I ENJOIN AND REQUIRE THAT NO ECCLESIASTIC MISSIONARY OR MINISTER OF ANY SECT WHATEVER SHALL EVER HOLD OR EXECUTE ANY STATION OR DUTY WHATEVER IN SAID COLLEGE."—AN IMPORTANT LEAF FROM HISTORY REVIEWED ON SPECIAL REQUEST BY JUDGE PARISH B. LADD, IN SEARCHLIGHT.

After failure in an action of ejectment in the state court (as set forth in Searchlight), this case was brought on the equity side of the United States Circuit Court for the District of Philadelphia, to set aside a part of the will of Stephen Girard; Jones and Webster for plaintiffs, Binney and Sargant for defendants. Numerous grounds were alleged in the bill, but no allegations touching religious matters. After full hearing, the bill was dismissed, from which an appeal was taken to the United States Supreme Court.

I now proceed to consider this matter, as per request of the editor of the *Searchlight*.

The right of a man to dispose of his property, to take effect after his death, rests on the well-settled rules of law of all civilized nations, dating back to the remotest ages. Chaldea and Egypt gave effect to it eight or more thousands of years ago. The only limitations on such a bequest are such as are provided by positive laws, and the public policy of the state. The instrument for such disposition is called a will. While the will in the case at bar was not attacked in the bill, nor in the circuit court, on religious grounds, such grounds, for the first time, were urged as being against public policy, in the supreme court.

When no objections are raised against a will on statutory grounds or public policy, the will must go to probate and its provisions carried out, in pursance of the express wishes of the testator. The real intent of the testator in all cases is to be the guide. To this the court must look for authority, and this intent must prevail, even though the rules of grammar or the ignoring of special words have to be discarded. Where there is no ambiguity, the words of the will are to control, otherwise evidence outside of the will may be used to explain ambiguous terms. In all cases, circumstances which were present when the will was made are to be considered, for it must be presumed that the testator made his will with reference to such things. Mr. Girard lived in Philadelphia, a very religious community, where laws for the punishment of blasphemy —offenses to the gods, to the priests, etc., were in force and where Christian sects were numerous, and as elsewhere, were imbued with hatred of each other, ever wrangling over their differences and stirring up controversial excitement. The Jews and other religionists were too few to be of any moment. Most others than Christians were indifferent or Freethinkers. What Mr. Girard's religious opinions were we cannot tell from the will. The attorneys in the case did not know, nor did the court care, for the law in such a case could not take cognizance of them. Mr. Girard employed one of the most able lawyers in Philadelphia to draw up his will. If the testator was an Atheist, or other Freethinker, acting under the advice of his attorney, he made the most liberal will that could stand under the laws and public policy of Pennsylvania. Other religions than Christianity, if they may be deemed sectarian, could hardly have provoked a thought in the mind of the testator. When he used the words in the will, "sect" and "sectarian," he undoubtedly applied them to Christianity. All of these things were so many circumstances to be considered in a contest over the will which gave birth to Girard College.

Out of his fortune of $7,500,000 all except $140,000 to relatives; $300,000 to the state; $116,000 to other charities, went to the endowment of the college.

In the contest Daniel Webster and his associate were acting the part of paid attorneys to overthrow the will, consequently they allowed their interests and that of their clients to get the better of their judgments, or at any rate, their logic did violence to the terms of the will, or as I look at it, was not warranted by the language of the will. That part of the will which bears on religious questions—all of which is necessary to consider here—stands as follows: "I enjoin and require that no ecclesiastic, missionary, or minister of any sect whatever shall ever hold or execute any station or duty whatever in said college." Then follows the statement that no such person shall ever be admitted for any purpose, or as a visitor within the premises appropriated to the purposes of said college. While not of so much moment as the first clause, it is this which so offends the ecclesia; it allowed Atheists and other Freethinkers to visit the grounds where the sacred hoof of the divine priesthood is forever forbidden to tread; not only had their dignity been insulted, but their opportunity to harass and disturb the quietude of the orphans had been denied them. The will contains the further important statement that the testator "does not mean to cast any reflection upon any sect or person, but as there is such a multitude of sects and such a diversity of opinions among them, I desire to keep the tender minds of the orphans who are to derive advantages from this bequest, free from the excitiment which clashing doctrines and sectarian controversies are so apt to produce." Then follows the statement that he desires to have the orphans instructed in the principles of morality, love of truth, sobriety and industry, leaving them free to adopt (in after years) such religious tenets as their matured reason may prefer. It is from the above statement that the intent of the donor must be determined. So much depends on the words "ecclesiastic, missionary, or minister of any sect" and even on the comma after missionary, that all this requires close scrutiny. The words "ecclesiastic and minister," when used in a religious sense, mean, substantially, the same—one devoted to church service—one who administers the rights of religion—a clergyman—a priest.

As to the word "missionary," he is one sent as delegated to teach religion; the meaning is quite different; he may, or may not be, an ecclesiastic or clergyman; but a layman.

Having presented the meaning of these words *separately*, I now proceed to consider them conjunctively, followed by the words, "of any sect," i. e., "I enjoin and request that no ecclesiastic, missionary, or minister of any sect, shall hold or exercise any station or duty in said college." So far as this language is concerned, the case is changed from one thing to another by the comma after the word "missionary." If the three words, "ecclesiastic, missionary and minister," are to be governed by the word "sect," then it is sectarianism, only, which is to be shut out; but if the word "missionary" is not to be governed by the word "sect," then it stands alone and all missionaries, which may include lay teachers, are to be barred out. We find ourselves in such close quarters here that the comma after the word missionary, becomes *important*. When two or more words are used to mean one and the same thing, the comma, as in this case, should be used; otherwise the comma is omitted. As used in this case, the comma would seem to show that the words ecclesiastic, missionary, or minister, were meant to mean the same, and so, governed by the word "sect." But at this point we come to the well settled principles of law, that the rules of grammar, and even express words, must give way to the real intent, when that intent can be gathered from the entire context of the document. This brings me to that part of the will where the donor declares he means no reflection on any sect or person. Here sect or person are used without the comma, meaning neither the one nor the other. This shows that the lawyer who drew up the will used extreme caution in selecting just the words, and the punctuation desired. The donor then says: "As there are such a multitude of sects and such a diversity of opinions among them, I desire to keep the tender minds of the orphans . * * free from excitement which clashing doctrines and sectarian controversies are so apt to produce."

When this is taken and considered as a whole it seems quite clear that Mr. Girard intended to shut out nothing but sectarian controversies; to accomplish which, he had to shut out sectarians, missionaries and ministers, i. e., missionaries who were clergymen, for they are all classed as one. These men he concluded could not be admitted without engendering sectarian controversies and thereby producing excitement among the tender minds of the orphans, who should receive their education in peace and quietude, leaving the trustees free to permit the general principles or tenets of Christianity to be taught in the college, i. e., such as are held in common by all Christian sects, where no sectarianism can possibly arise. If the donor had intended to take the risk of the will being sustained, he could have inserted a clause forbidding the teaching of Christianity or the use of religious books in the college; but he did not do this. He must have known of the general prejudice at that time in the country against Freethought, and the intolerant spirit of the priesthood and Chrisians in general. In this he was evidently right, as appears from the dictum of Justice Story, who rendered the opinion of the supreme court on the appeal.

As before stated, no religious question was presented in the bill in the case. Hence there was no issue for trial before the court touching religious teachings or religious books to be used in the college, nor was any such question raised until the argument on appeal was had; but counsel went outside of the record and freely argued the religious matter, while the court sat and tolerated it, nor was this all, for in the decision the court went outside of the issues and took a hand in behalf of Christianity. All that was said by the court on this point was mere obiter dictum, binding on no one.

On the hearing on appeal, the counsel for the will took about the same view of the religious matter as I have herein expressed. But the judge, Story, who delivered the opinion, which was unanimous, seemed to be imbued with the intolerent spirit of Christianity, or in fear of the lash ecclesia, for in summing up the case he relieved himself of the following: "We are compelled to admit that Christianity is a part of the common law of the state (Pennsylvania), i. e., its divine origin and truth are admitted, therefore it is not to be maliciously and openly reviled and blasphemed against, to the annoyance of believers or the injury of the public (quoting a Pennsylvania case). He then says, "It is unnecessary for us to consider what would be the legal effect of a dovise in Pennsylvania for the establishment of a school or college for the propagation of Judaism, or Deism, or any other form of Infidelity." He then says, " such is not to be presumed. There must be plain, positive and express provisions, demonstrating not only that Christianity is not to be taught, but that it is to be impugned or repudiated." He further says, "Why may not the Bible, and especially the New Testament, without note or comment, be read and taught as divine revelation in the college; its general precepts expounded, its evidences explained, and its glorious principles of morality inculcated? What is there to prevent a work, not sectarian, upon the general evidence of Christianity, from being read and taught in the college by lay teachers?" Certainly there is nothing in the will that prescribes such studies. This, while mere dictum, is clearly in accord with the terms of the will; but as it is obiter dictum, it is no part of the law or decision in the case, nor is it to be taken as authority in any other case, whether arising under this will or otherwise. So it may be safely said that the question as to what religious books or teachings may be used in the college is still an open question, to be raised at any time when it is thought that the trustees are exceeding their powers. Since this case was decided, not only public opinion in general, but with many of the churches, has undergone material changes. What was at that time deemed to be the general opinion of the churches, is no longer so, for there are many vital tenets which were then held in common by the churches, that are no longer so held, except by particular sects; hence such are now sectarian, and on further, or a new hearing, would be ruled out of the college. In time, all of the doctrines and dogmas which are, even now, held to be general, will, as knowledge and liberality advance, become sectarian, thus barring all religious matters from the college.

The mills of the gods grind slow, so let us patiently await the grist.

Alamenda, Cal.

THEGIRARD COLLEGE INIQUITY—BY DANIEL K. TENNEY.

The conduct of Girard College has given rise to much criticism by men who well know that the intention of its founder was to exclude the teaching of theology to orphan students who should enter its classes. About ten years after Girard's death, some of his heirs commenced a suit in equity in the United States Circuit Court for the Eastern District of Pennsylvania to set aside the will on various technical grounds, among others, that by its terms the teaching of the Christian religion was excluded from the college to be established in Philadelphia. The court sustained the will. An appeal was taken to the Supreme Court of the United States. Daniel Webster, the great lawyer, politician and statesman, was employed, among others, to defend the cause of the heirs, and did so with his usual ability, but was not successful. The court held the will valid.

The principal clause in the will, which was questioned, was as follows:

"I enjoin and require that no ecclesiastic, missionary, or minister of any sect whatsoever, shall ever hold or exercise any station or duty whatever in the said college; nor shall any such person ever be admitted for any purpose, or as a visitor, within the premises appropriated to the purposes of said college.

"In making this restriction, I do not mean to cast any reflection upon any sect or person whatsoever; but, as there is such a multitude of sects, and such a diversity of opinion amongst them, I desire to keep the tender minds of the orphans, who are to derive advantage from this bequest, free from the excitement which clashing doctrines and sectarian controversy are so apt to produce; my desire is, that all the instructors and teachers in the college shall take pains to instill into the minds of the scholars the purest principles of morality, so that, on their entrance into active life, they may, from inclination and habit, evince benevolence towards their fellow creatures, and a love of truth, sobriety, and industry, adopting at the same time such religious tenets as their matured reason may enable them to prefer."

It was contended by Webster and other counsel that this clause was intended to exclude the teaching of Christianity in the contemplated college, and that therefore, the will should be held void. Upon this point Judy Story, on behalf of the court, stated its opinion as follows:

"The testator does not say that Christianity shall not be taught in the college. But only that no ecclesiastic of any sect shall hold or exercise any station or duty in the college. * * *

"Why may not the Bible, and especially the New Testament, without note or comment, be read and taught as a divine revelation in the college—its general precepts expounded, its evidences explained, and its glorious principles of morality inculcated? What is there to prevent a work, not sectarian, upon the general evidences of Christianity, from being read and taught in the college by lay teachers? Certainly there is nothing in the will that prescribes such studies. * * * It may well be asked, what is there in all this, which is positively enjoined, inconsistent with the spirit of truths of Christianity? Are not these truths all taught by Chrisianity, although it teaches much much more? Where can the purest principles of morality be learned so clearly or so perfectly as from the New Testament? Where are benevolence, the love of truth, sobriety, and industry so powerfully and irresistibly inculcated as in the sacred volume?

It will thus be seen that the will was not sufficiently specific in excluding the reading of the Bible and the teaching of theology. The lawyer who prepared the will was a little careless. Considering the spirit of the old times, when the opinion was rendered (1844) it is not surprising that the objection to the will, that it excluded the teaching of theology, was held untenable. Laymen, it was held, can lawfully teach theology in that college. Clergymen and ecclesiastics cannot. Acting upon this construction of the will, a church was long since erected upon the college grounds. Compulsory attendance is required. Licensed clergymen are not admited, but there is an array of theological instructors in it, equally diligent with those in any monastery or nunnery of the Dark Ages. The magnificent design of the noble founder of Girard College "to keep the tender minds of the orphans who are to derive advantage from this bequest, free from the excitement which clashing doctrines and sectarian controversy are so apt to produce" has been entirely overthrown. In its stead has been inaugurated a system equal to a full fledged Catholic service or a Methodist revival. The glory of the Lord controls! The manifest intention of the great philanthropist takes a back seat.

From what I learned on a visit to the great institution, many years ago, it really seemed to me that many of the religious ceremonies and observances carried on there were purely sectarian and could be successfully enjoined by proper legal proceedings. Unfortunately, however, the theological bee finds entrance to many judicial minds, and especially where judges are elected by the people. Politics and theology are inclined to go hand in hand at the polls. "All things to all men for the glory of God and for votes."

Madison, Wis.

AN IMPORTANT STATEMENT.

Says Christianity Is Not Source of Liberty—Unitarian Minister on Religion and Civilization.

"Civilization and Christianity" was the subject preached upon by the Rev. E. E. Newbert, of All Souls' Unitarian church, Indianapolis, Ind.

"Religion as an end in itself," he said, is sure to mean bigotry and fanaticism. India came under the curse and her civilization was arrested by religion. All Mohammedan lands have been blighted by the same curse. Too much religion has been the disease that has sapped Asia of her energies. Turn to the middle ages. The Christian religion took a like course for one thousand years.

"We talk of Christianizing the world. Do we hope to save the heathen by giving him the Bible and the Christian belief? Would a simple swapping of religious belief benefit Asia? Or does Asia need something else? I say no hurt of the Bible and the Christian belief when I say that these are not the source of civil and religious liberty. Freedom, the dignity of woman, the public school and the humanities bear the mark of the Anglo-Saxon. In the distant centuries the rough Teuton cherished an unusual affection and respect for woman. He made her his companion rather than his slave. In his wild poems and rough laws one finds the germ of later Shakspeares and Beethovens and Cromwells—the germ of that genius which has made his genius the richest in the world and kept his sons for one thousand years on every throne of Europe.

"Did Magna Charta come from the Bible or the Christian religion? No. Back of it is the Saxon's love of freedom. Spain was Christian at the time, but Spain has no Magna Charta. France was Christian, but Louis XI. granted no charter of liberties. Russia was Christian, but Peter the Great gave no pledge for the securing of civil liberty.

"In America and England education and civil and religious liberty go hand in hand with Christianity, so that we can not think of the one without the other. * * * South America is Christian in belief, but how great her ethical need! Cuba and Porto Rico are Christian, but poor in moral idea. Abyssinia has been Christian since the fourth century. Russia is Christian, and cruel. Her masses are no better than slaves.

"Shall the Christian missionary be our answer to the need of eastern Europe and Asia? They do not need more religion. They need the higher civilization. Religion arrested the development of China, nor would she gain by swapping it for another alien to her soil and climate and unsited to her temperament. China will be saved when she has a mind to go out and meet the world in commerce and the arts of civilized life. She is starting for freedom and progress when she decides to send her picked youths into the universities of western Europe and America. She needs to break with Confucianism but she does not need to adopt another faith.

"The ecclesiastical age is passing. Religious dogma will not again rule the world. Men are turning to life, desiring freedom, prosperity and happiness."

Herbert Spencer and George Eliot.

The great philosopher and the greatest of all woman novelists were fast friends from their first meeting. She said in one of her letters: "But for him my life would be desolate enough," and if Spencer had been a marrying man he would probably have made her his wife.

He always maintained, however, that men in delicate health, like himself, should not marry, despite Huxley's urgent and repeated advice that he should take "the wife cure." He said at another time that he might have married but had never met his ideal. It was he, however, who made her acquaintance with George Henry Lewes, whose influence on her life and work was of the first importance.

John Stuart Mill was an intimate friend of both Spencer and George Eliot. "Mill thinks the object of living is to learn and work," said Spencer, "but I think the object of learning and working is to live."—Exchange.

"Spiritual Songs for the Use of Circles, Camp-meetings and Other Spiritualistic Gatherings." By Mattie E. Hull. For sale at this office. Price 25 cents.

THE SPIRIT REALMS.

They Are in Touch With the Earth, and the Residents Thereof Are Continually Communicating With Mortals in Various Ways, in and out of the Church, in Spiritualism and out of It, Illustrating the Fact That No One Has a Patent Right on Spirit Manifestations.

Miss Marietta Holley, of "Josiah Allen's Wife" fame, believes in telepathy. Talking with a Sun reporter at the Hotel Kensington about her work, she said so and told why.

"There is not much to tell about my work," said Miss Holley. "I had none of the usual trouble getting it accepted. I sent several stories and poems, the poems in good English and the stories in dialect, to Elijah Bliss, president of the American Publishing Company. He sent back the poems and kept the short stories.

"'Write a book of the "Josiah Allen's Wife" stories,' he wrote me, 'and we will publish it.'

"That was thirty years ago. I have been writing dialect stories ever since. They won't have my good English," and a hurt look came into the authoress' big brown eyes. "That, too, in spite of the fact that the best judges liked my English. There was Whittier. He wrote me that my 'Gardner's Daughter,' a little poem of a few verses, was perfect. 'And,' he added, 'it does not stand alone in the book of poems, either.' It does seem strange," she lamented, "that they will make me go on and on writing dialect stories, when I can write such good English."

"Isn't there a good deal of psychology in your work," asked the reporter.

"Yes," assented the authoress. "I am psychic. I have strange instances of telepathy, impossible to explain. I have dreams also that come true, as they say. And how can you explain or analyze a dream? As well try to explain why a cream or pink chrysanthemum planted in with a clump of red chrysanthemums changes to red.

"As for myself, I have had so many strange instances of telepathy that they have become a second nature. Then my friends, who are perfectly truthful, have told me so many more that it would be impossible for me to doubt if I felt so inclined, which I do not.

"For instance, I was told of a case recently. It was that of a woman whose husband had forced her by his treatment of her to divorce him. She got her divorce through a dream of seeing him in apartments which she afterward saw in reality.

"She had lived with him for such a length of time that there existed between them a certain telepathy. Three years after their divorce and separation she dreamed that she saw him dead. He was not dead, but at the time of her dream was at the point of death, lying encased in ice. He had typhoid fever. Her theory was that at this critical point he thought of her and of his treatment of her and regretted it, and that produced the dream.

"I believe that this must have been the case. If two instruments can be so attuned as to produce the phenomenon of wireless telegraphy, why not two natures or souls?

"But that was not the strangest part of her story. A few months ago, early one evening, she began to cry hopelessly pitifully. She lay awake all night long, crying, she told me. A day or two afterward I met her.

"There is something wrong with my husband," she said. 'I dreamed last night that I saw him in a strange room. There were people whom I had never seen passing in and out of that room. I thought he was in that room, young and handsome as he was when we were first married.'

"I was not much surprised to learn later that she received a letter stating that her husband died that night she cried so, refusing to be comforted, and on the night she dreamed of the strange room and the people passing in and out he was laid out, ready for burial.

"I believe her story," finished Miss Holley. "I also think that she dreamed he was young and handsome, because when they are dead they always look years younger.

"I know a great many writers who believe, as I believe, and have all their wits about them. One of them told me a weird story of moving from the country to New York. He said that the night before he came in to look for rooms he dreamed of looking at them.

"He saw a flat, he said, in which he first entered a little narrow hall, then went from that into a long, low, narrow room, the queerest room he ever saw. It was about four times as long as an ordinary room and about the width of a room in a tiny railroad Harlem flat. The next day the first flat he looked at in New York, the woman showed him into a little hall, then into this long, low, narrow, weird room of his dream.

"Of course, you know that Mark Twain believes in telepathy and dreams and he is not the only one by many."

Miss Holley dictated several of her books into a phonograph.

"A quiet stenographer, that," suggested the reporter.

"It talks back," retorted the authoress, "but not to me. When I have finished I go out of the room and let it do all the talking to my stenographer."—*New York Sun.*

The Apostles' Creed.

It seems to be the custom now in orthodox churches for the pastor and his flock to repeat together the Apostles' Creed before the delivery of the sermon. It is perfectly consistent with old-time theology thus to do, and no doubt is done in order to prevent the rising generations in the church from forgetting and repudiating the platform upon which the religion of their fathers was founded, upon the principle that being frequently impressed upon their minds in youth, it will be difficult for them to renounce it in maturer years.

"The religion of our fathers" is a phrase which carries with it a peculiar sentimentality, very catchy and impressive to the dutiful and sympathetic children, and one calculated to overwhelm at once the second, sober thought, which questions the truth and propriety thereof. The logical statement of the proposition from an orthodox standpoint, is: "The religion of our fathers" must be true and proper, because it is "the religion of our fathers." But this sort of logic is not accepted by the "Higher Criticism" and it is only since the rise of the "Higher Criticism" that churches which did not formerly repeat the Apostles' Creed at their public services, are now doing it.

Having listened this Sunday morning (June 12) to a baccalaureate sermon to the Fort Wayne high school class, delivered by a Methodist minister, whose address was splendid, I was obliged to hear as (to me) an awkward introductory to it, the recital of the Apostles' Creed, which is not universally endorsed by educated men.

I do not propose to enter into the history of the Apostles' Creed, which may be gleaned by the reader from our various encyclopedias, but content myself with the assertion that the Apostles had very little if anything to do with it. The dogma of the divinity of Jesus it contains, was not promulgated until 325 years A. D.

The dogma of the "resurrection of the body" it promulgates, is thus treated by the late Bishop Foster of the M. E. church, which treatment is not out of harmony with, if indeed it was not taken from the teachings of Spiritualism.

Bishop Foster thus wrote: "Moses and Elias were in the resurrection state, wearing their immortal bodies. * * * * To the view of the resurrection here presented there can be no objection. It is in the line of divine analogies. It is free from grotesque and offensive implications. It is reasonable.

"It harmonizes with scripture statements. It meets all the demands of the affections. It is sublime! It is in accord with a plan of progressive glory, according to the Pauline idea.

"The resurrection state is the culmination of glorified humanity—is the change of the earthly to the heavenly—is the putting off the flesh and blood, and the putting on of the spiritual body. The resurrection is the standing again after death; the body of the resurrection is the body with which the spirit is clothed for the celestial life. The organizing life principle is uninterrupted and identical; it begins in the natural, and weaves its curious integuments of dust for earthly use. It weaves the new robes for the departing soul; it fashions the celestial organism, or more properly, God gives us a body as it hath pleased Him now and beyond the grave.

"I wish to put on record here that, for myself, there is nothing in any particle of flesh or blood that ever belonged to my body that creates in me the least desire to ever see it again.

"Beyond the grave we have found that the spirit is immortal, and that it will be clothed upon with a new form when the old one perishes—a house not made with hands, eternal in the heavens—a house, not a tent."

And so, according to this late prominent bishop of the M. E. Church, "the resurrection of the body" as found in the "Apostles' Creed" of that and all orthodox churches, should be rendered more intelligent to the believer. In this day of revision of creeds, the "Apostles' Creed" should receive some attention.

H. V. SWERINGEN.

REMARKABLE PRESENTATION.

Spirit T. DeWitt Talmage Appears at Keelers Seance.

Washington, D. C., June 23, 1904.—Last night at P. L. O. A. Keeler's seance, at 918 H. street N. W., this city, the Spirit T. DeWitt Talmage appeared, and after greeting various persons present I asked and obtained permission to approach the cabinet, and said: "Mr. Talmage, I heard you once [but had forgotten another time] in Brooklyn, N. Y., years ago, but I will thank you to settle a matter for me if you can. I wish to know how many persons were present when you delivered your famous lecture on Mars' Hill, near Athens, Greece. I believe, and which your press agent sent to many newspapers in this country, at that time?" He said: "Four persons were present," meaning *himself, his press agent, his guide,* and a milk-boy peddler. So it was stated in print by some tourist, several months afterwards on his return to this city, and Dr. Talmage's confirmation years afterward, last night, at Keeler's seance, was so remarkable, as probably no other person in the room knew of the matter, that I thought a brief report should be made of it for that valuable paper, The Progressive Thinker.

JAMES SELDON COWDON.

LIVE IN GIVING.

Take a lesson from the forest, selfish man, 'twill do you good;
Go among the plants and flowers, seek the knowledge in the wood,
It is this, "To Live in Giving"; nature shows it everywhere,
From the trees with shade and fruitage, to the pure health-giving air.

From the acorn at its sprouting, to the grand old oak sublime,
Giving wood for fire and building—living, giving all the time,
And when fall cuts off their foliage, floating down to Mother Earth.
Changes into earthly matter, goes to help next season's birth.

Man should emulate the forest, learn to give where now he takes,
Bring himself in touch with nature, give to others what he makes,
Giving like the tree its lumber, builds a house, a boat, or chair,
Man in giving starts his mansion in the new life over there.

BYRON D. STILLMAN.

Chicago, Ill.

A Chance to Make Money.

I have berries, grapes and peaches a year old, fresh as when picked. I used the California Cold Process. Do not heat or seal the fruit, just put it up cold. Keeps perfectly fresh, and costs almost nothing; can put up a bushel in ten minutes. Last year I sold directions to over 120 families in one week; anyone will pay a dollar for directions when they see the beautiful samples of fruit. As there are many people poor like myself, I consider it my duty to give my experience to such and feel confident anyone can make one or two hundred dollars round home in a few days. I will mail sample of fruit and full directions to any of your readers for nineteen (19) two cent stamps, which is only the actual cost of the samples, postage, etc. FRANCIS CASSY, St. Louis, Mo.

A LOVING TRIBUTE.

In Memory of J. Frank Baxter and His Wife, Eliza C. H. Baxter,

There is nothing that so forcibly reminds us of the absence from the mortal, of friends whose home was not in our own household, as the reading over of letters written by hands that have laid down the pen forever; they were so much a part of those who wrote them; breathe to us so much of the past, remind us in every line of the old days, the pleasant hours spent together, and the pleasure of receiving the written message when separated. All this is borne in upon me by recently reading over letters which prompt these lines in loving memory of my friends, Mr. and Mrs. Baxter.

As one after another of the tried and true workers pass on to the higher life, we hear it said, "Who will fill their places?" No one can fill another's place be that place a public or a private position, since each must do their own individual work.

J. Frank Baxter's place can never be filled in the field of lecture and song, no more than in the heart of his daughter, and in the home where his cheery voice and quick, firm step can be no more heard. No other one individual has accomplished so much for Spiritualism in it's best and highest sense, as did Mr. Baxter in his twenty-seven years of continuous labor, as none other possessed the several gifts, in all of which he excelled.

Added to this was the example of his beautiful home life, and of his sterling character, being the soul of honor and uprightness in every detail of life.

Having the privilege of a close friendship and correspondence with Mrs. Baxter for many years, I have intimate knowledge of the home life, and also of the sacrifice made by both in giving up his life to the work that took him so much from the home he loved, and which he filled with sunshine for the invalid wife and loving daughter.

In those days when the way of the public speaker and medium was anything but a path of roses, his loyal, sensitive heart was often deeply wounded —how deeply, none but his family and intimate friends were allowed to know —by the unjust attacks of public and press; but he never faltered or wavered in his clear-cut scholarly presentation of the truth, and denunciation of error and superstition.

In the letters from my beloved friend, Mrs. Baxter, which I count among my treasures of by-gone days, there is contained, in the pleasant confidences regarding her home and loved ones, a record of patient sacrifice to the cause, of which the world had no knowledge; a sacrifice uncomplainingly made, for the sweet, brave face was always calm and smiling, ever striving to hide all traces of physical suffering and bid a cheerful good-bye as the loved one left for a trip, bearing the separation by writing him daily all details of the home life, and—as she often told me—"always following him mentally on his journey, knowing just when he reached each given point," being comforted by letters and reports of his successes, and the hour of his return was an hour of rejoicing in the household.

In one letter to me is a description of the meeting held by the committee, in the early days of Mr. Baxter's lecture work, to force him to relinquish either his position as teacher or his advocacy of Spiritualism. From the moment that his clear voice rang out the one word, "Never!" in response to the direct question, "would he publicly renounce his belief in Spiritualism and retain his position," to the morning when she bade him a cheerful good-bye with the assurance that she was better, calling him back as he passed the window to wish him "Happy New Year," and gently closing her eyes to earthly scenes before his return, not a murmur of complaint ever left her lips, and never a thought of turning back from the work before him was entertained by either, though the rush of travel often left him but an hour's time in the home.

Dear loyal, true-hearted friends; for us the sorrow and the tears that we can no more have the loved voices in friendly greeting, in lecture and in song, or be cheered by the written message; for them the joyful reunion "over there."

FLORENCE H. SIMPSON.

"The Elms," Worthington, Mass.

Won Fortune and a Bride Through the Tip of a Spiritualist.

Leadville, Col., June 28.—John G. Slater has struck it rich at last. He left for the east a few days ago with $20,000 the price he received for a placer property in Summit county. Of all the wonderful fortunes made in Colorado his seems to be the most wonderful.

When he asked Nellie McClure, an east Tennessee girl, to marry him, fourteen years ago, he was poor. She promised to marry him, but she made a singular provision. She not only said that he must get rich, but that he must get rich in western gold.

Slater was not long in reaching the west. He spent many dreary months wandering and prospecting, but nothing developing. He was hungry and desperate.

One night soon after his return in 1897, Slater left his dingy room, presumably to take a walk, but he did not return, neither that night nor the next night. A searching party was organized and after many days' hunting through the district his dead body, or at least supposed to be at that time, was found in an abandoned shaft. Relatives of the dead man could not be found and the remains were buried at the expense of the county.

But it was not Slater who perished, and no one to this day can tell who the unfortunate man was. When the First Colorado regiment returned from the Philippines Slater was among the number. He was minus an arm, having lost it in battle. When he left his room that night in 1897 he had enlisted, but said nothing to his few friends about it, and gone to the war.

From the time of his return till last summer he worked for wages. One day he was walking along Harrison avenue when he saw a sign of a Spiritualist, announcing a seance for that night. He went to that seance and what the spirits told him was sensational in the extreme. He was informed that in a certain gulch near Breckenridge, Summit county, there was a million in placer gold. He went to the place designated, built a cabin near a stream and began his search.

Day after day he "panned" gravel, but was not rewarded. Each morning, noon and night the miner washed his face and head in the stream near his cabin, and he noticed the bottom was sometimes yellow, but he paid no attention to it. When the snow began to get deep he quit work, having found nothing. A few days afterward he went into C. E. Goodfriend's barber shop on East Sixth street, to get his long hair cut. When enough was removed to show the scalp the barber discovered what he thought was gold leaf and, thinking Slater might be a painter, he called his attention to it.

Slater said nothing, but he knew what was on his scalp. He knew it was placer gold from the stream over in Summit county, but the season was over, and he could do nothing till spring. The first of May found him at the cabin. He panned stuff from the bottom of the stream. He found gold in abundance for hundreds of yards. He told his story to experts, who made examinations and declared that Slater had a bonanza. He began negotiating with eastern capitalists, and in a few days he sold out for $20,000. That was enough money for him.

When he left Tennessee he was 21 years old and his sweetheart was 16. He is now 35 and she is 31. She waited long and patiently, but she will be rewarded. The wedding will take place in July, and friends have no idea that it will be the culmination of such a romance.

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INDUCE

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Suggestions and Reflections.

I have not troubled the readers of The Progressive Thinker of late and, lest some may think that I have passed into a state of innocuous desuetude and am not striving to keep up with the procession, will offer a few notes, suggestions and reflections which may be of general interest to your numerous readers.

On the evening before my departure from San Diego, a reception was planned at the parlors of C. L. Bernard, one of San Diego's prominent healers, and, for the ostensible purpose of welcoming Florence K. White, now serving the society. A goodly number assembled on that occasion and, when President C. A. Bussy arose for the opening speech I was somewhat astonished to discover that a job had been put up on myself, as they had not only met to welcome Mrs. White, but to give me a good send-off as well, and to make sure of my going, Bro. Bernard, on behalf of the friends, presented me with an elegant solid leather, nickel-trimmed suit-case as a token of their esteem and appreciation. Of course there was nothing left after this but to go.

A pleasant trip on the steamer Santa Rosa landed me in San Francisco and the following Sunday found me in the hall of the Psychic Society in Oakland, where I listened to the closing discourse of Mrs. Lillie, before taking her departure for the East.

Being requested to occupy their platform, have done so for the past two months, with prospect of continuing through July. The society is not a large one, but certainly does make up in quality what it lacks in numbers.

Another society meeting in Fraternal Hall, and presided over by Bro. Burton, holds regular meetings, with the Gillettes and other local talent as speakers and mediums.

A third meeting is conducted by Mrs. Cowell, assisted by Mrs. Phelps, in Woodmen's Hall, and owing to the message work by Mrs. Cowell, who is an excellent medium, has probably the largest regular attendance.

It seems impossible to unite the Spiritualists of Oakland or San Francisco in any co-operative effort, and in neither place have they a temple or hall which they can call their own. Repeated efforts have been made to build, but for some reason the project has always fallen through, though there are Spiritualists enough in either place to make a larger congregation than any church in the two cities. Whether this state of affairs is due to the separate workers wishing to be "greatest in the kingdom of heaven," I will leave for the reader to judge.

It was my privilege to attend the closing service of the year by Mrs. Gillespie, Sunday, the 12th, in the beautiful and commodious Elks' Hall, on Sutter street, San Francisco. A large and enthusiastic audience was present and a fine program rendered. Mrs. Gillespie was assisted on this occasion by Mrs. Place, Mrs. J. J. Whitney, Mr. and Mrs. Howe and others whose names cannot be recalled. Eight persons joined the organization which is known as the People's Church.

It seems to the writer, however, that all these societies and "churches" rest principally on the personality of their various so-called "pastors" or favorite mediums, and when these take a vacation or for any cause step down and out, the "church" goes glimmering and is non est.

It may be pertinent to inquire when will the great body of Spiritualists who believe that we have "the best and grandest religion and philosophy on earth," get together, sink their personalities for the good of the cause and organize their local societies on a solid basis for practical work, taking as much interest in the success of the movement as Christians do in the success of the church, and not have the whole burden to rest upon the shoulders of their faithful speakers and mediums? O Lord! when will this be the case? That this has been done in some places, and that the idea is a growing one, argues well for the future progress of Spiritualism.

It was also my pleasure through the kindness and invitation of Dr. W. P. Phelon, to address an open meeting of the Hermetic Brotherhood in San Francisco. Whatever the peculiar tenets of this order may be, the atmosphere was decidedly congenial, the audience taking very kindly to radical Spiritualism. Our genial friend, Dr. Phelon, is slowly but, we trust, surely recovering from a late and very severe illness and it is the wish of his many friends that he may speedily regain his accustomed state of health.

I have not mentioned the names of H. H. Brown and J. Stitt Wilson, each of whom, I understand, are doing a work peculiarly their own, and are having excellent meetings.

Mr. Willson has in the past entirely tabooed the whole subject of Spiritualism and has decried mediumship as something entirely unworthy his attention, but by reason of the passing on of a darling child has investigated the subject more closely and has come into that light which Spirtualism only can bring to a hungering, creed-bound world. That he will become an earnest advocate of the spiritual philosophy, no one who knows the man will doubt.

It must not be inferred on account of my silence that I am not interested in and highly gratified with the discussion in late numbers of The Progressive Thinker concerning mediumship and particularly in the phase known as materialization. This discussion has evidently proved a regular bonanza to the oposition, while it is peaches and cream to Bro. Jamieson, who is entirely satisfied that "the halcyon days of mermaids and the materialized are gone forever."

Not so! Bro. Jamieson, on the contrary, the halcyon days of mediumship, including materialization, have not fairly begun. Possess your soul in patience, my dear brother, until we get through housecleaning, after which you may live long enough to make the discovery that there is evidence of a spirit in some of the manifestations. Right here I will transcribe a portion of a message by independent writing, received March 28, 1900:

"We realize the environment of distrust which you encounter each day, but while it is said that so much fraud and deceit should enter our beautiful philosophy, you must not throw aside all good because of this. That which you are able to receive and know for yourself should be sufficient to sustain you for all time and purposes. It is this very over-run of fraud that is going to sift it down to the real. A regular rooting-out will be experienced before long and the truth stand out bold and free in its own light. WE ARE ANXIOUSLY WAITING WITH YOU FOR THIS."

To this message was appended several names of the dearest friends of mine in spirit life.

It would seem from late events that this prophecy is on the eve of fulfillment and that the rooting-out process has really begun. Every conscientious Spiritualist and every honest medium and worker will hope for its continuance until every fakir, charlatan and pretender as well as every dishonest medium, whether in the seance-room or on the platform, is driven so far away from our lines that they will never be able to return.

No honest medium will in the least be injured by this discussion, while the dishonest cannot be hurt any too much.

The deadly virus of this viper (fake mediumship) has already permeated the great body of Spiritualism until the very name has in many quarters become the synonym of fraud, deceit, dishonesty, unholiness and all manner of uncleanliness, and, it is up to the Spiritualists to persevere and leave no stone unturned to purge the movement of this element, for only by so doing can we retain our self-respect or gain the respect of the world at large.

There should be no abatement of this work and effort until we can present a clean bill of health for Spiritualism and be able to point with pride to every public worker in our ranks as possessing the morality and the integrity which the ethics of Spirtualism demands.

That there will be weeping, howling and gnashing of teeth is to be expected, and it is to be expected that motives will be impugned, but the very salvation of Spiritualism as a distinctive movement depends upon this good work going on.

A very unique phenomenon is occuring in one of Oakland's suburbs, at the home of H. C. Whitney, in Piedmont. Mrs. Whitney occasionally indulges in the pastime of landscape painting, and, during one of these efforts, a number of well-defined faces spontaneously appeared upon the canvas and located on the rocks. These were repeatedly painted over or eliminated by the brush, but they insisted upon reappearing and were finally allowed to remain, as they did not seem to disturb the general harmony of the landscape. In a subsequent effort and on a canvas not larger than fifteen by twenty inches, numerous faces appeared, singly and in groups, the groups containing three distinct faces.

The work is done in oil, the faces representing every age of both sexes and different nationalities, ranging from that of an infant to full-grown men and women, including some of patriarchal appearance. A very singular thing lies in the fact that in looking at the canvas from different points of view, these groups of three make a fourth well-defined likeness entirely different from any in the group. They appear on the ground, in the grass, in the trees and on the rocks, while the water and the clouds are filled with them. Between sixty and seventy well-defined faces can be counted singly, while with the combination there are nearly one hundred.

Home circles have been held by the Whitney's for quite a long period of time and this new and unique manifestation seems to be the result. It is either the outcome of the subconscious principle in Mrs. Whitney herself (very lately brought to the front) or there is evidence of an invisible artist assisting in these manifestations.

Golden-wedding bells have lately rung for Bro. and Sister Whitney, but it is hoped their lives may long be spared and that Mrs. Whitney may continue to unfold and perfect this unique and wonderful phase of mediumship.

I am having a very pleasant time in greeting old acquaintances and making new ones both here and in San Francisco, and am very kindly and generously entertained by J. J. Johnson and wife, who are old-time friends and Spiritualists, as well as constant readers of The Progressive Thinker, they being among your oldest subscribers.

WILL C. HOLGE.
1373 Tenth Ave., East Oakland Cal.

EXPERIMENTATIONS

Evincing Occult Physical Force With Human Intelligence.

A small square table with a shelf below was placed in the library, and a black cloth thrown over it. A common spring table-bell was placed on the shelf below, and Mrs. F. and Mrs. W., (the latter being somewhat mediumistic), held the slate lightly with their left hands, while their right hands were clasped resting on the table above the cloth to complete the magnetic aura as directed by psychological instructors. In less than two minutes the slate began to sway from side to side. The question was asked, "Is there a spirit present?" Three distinct knocks were made with the slate against the table leg, indicating "yes," according to the code.

"Will you spell your name, please, if we run over the alphabet?"

"Yes," was the reply, and the name Daniels was spelled out. Dr. F. asked, "Is this the spirit of Prof. C. W. Daniels, M. D.?"

Three distinct knocks answered, and the slate was twisted nearly out of the ladies' hands, and hit every leg of the table very forcibly.

"Can you make that bell ring, doctor?" was asked by Mrs. D. F., and immediately it began to ring with great force. Mrs. F. said, "That is good, you may break the slate on the bell, if you can, doctor." Probably there were ten or twelve hard blows made on the bell, and finally the bell was thrown to the floor with great force. The slate was shattered and not a fragment remained in the frame.

This seance was the first of the kind, and was suggested hoping to influence some occult power to give us slate-writing, but having forgotten to attach a pencil, we got slate-breaking instead of slate-writing. We shall try it again.

Dr. Daniels called the next day over the 'phone—or Ouija board and apologized for being so boisterous the night before, but said, "I would like to come again and break another slate."

"Yes, certainly, Doctor," said I, "could you come on the evening of the 20th?"

"No," he replied.

"How about the 25th?"

"Yes," said he.

While in conversation with Col. Ingersoll, April 17, he said, "Could you arrange another seance so I could come and break a slate and ring a bell as Dr. Daniels did on the 14th inst?"

"Were you present on that occasion, Colonel?"

"Yes," said he

"Well, Colonel, our mutual friend, Daniels, craves an opportunity to repeat that act on the 25th, at 8:30 o'clock p. m., and you can come with him and break a dozen, if you want to."

"I will be with him," and he did.

Seance No. 2.—The same table, cloth and bell as in No. 1 were used. Dr. Benj. H. G. and Otto F. (both great skeptics) held the slate. It was first controlled by Dr. Daniels, who struck the bell vehemently many, many times, but did not break the slate. Ingersoll immediately grasped it, not waiting even to be introduced. He pitched into his work as one expecting a large fee. He would not stop to answer a question until he had finished his task. I never saw him on the rostrum so enthusiastic, not even when he nominated the "Plumed Knight."

Slate and Bell Seance No. 3.—The same conditions existed as in the former seances, and the supposed spirit of the champion slate-breaker, Col. R. G. Ingersoll, took hold of the slate and possession of the table, bell and everything. After several futile efforts, seemingly he was frenzied, and grasping the slate at each end bore straight down until the bell burst through it, sticking there, requiring considerable force to pull it out. Still the Colonel hung to the frame, tried to wrench it from the hands of the two ladies, both of whom were slightly mediumistic. It seemed as if he was bound to take it back with him as a trophy. I was called to witness the contest, and taking hold of the slate with a firm grip, I said, "Colonel, shake hands," and really it seemed as expressive as his old-time shake. His effort to wrench the slate from our hands continued for two or three minutes, and the force in twisting and pulling was equal to twenty or thirty pounds to each of us.

This seance was followed by a "Melo-drame"; the prima donna spirit was supposed to be one Jessie Fisher, a particular friend of Mr. N., one of our company. A cabinet had been arranged across the corner of the large library, and a three-cornered rustic table placed in it. Mrs. N. and two other ladies were in control of the table which began to tip, and as soon as Geo. W. began to play the pianola in the music room, the table began to dance and became uncontrollable, and pushed the curtain away, leading the ladies twenty-five feet into the music room, and when in front of the pianola ceased in progress, but danced like a puppet for several minutes, the ladies simply touching it with their finger-tips in order to control its equilibrium.

Many more equally as wonderful demonstrations occurred during the evening, such as table-tipping, raps, and the twisting of the large oak dining-table completely around and back. This table will weigh 100 pounds. This seance occurred May 1, and since then Jessie F. has danced the little table into the music room twice while we have been communing with her over the Ouija board, and some one happened to sit down to the pianola. Last Sunday my daughter was writing automatically, and Jesie F.'s spirit began to write, and hearing the pianola, she stopped suddenly and said, "Oh! pshaw! I wanted to write a little, but that music is too sweet, and evidently skipped away.

Sometimes she prefers the graphophone in the dining-room, but does not go to it. We are informed that when Jessie was here she was passionately fond of music, and was a great theatre-goer, and was a musician of no mean pretentions. I have no doubt but she might be found to-day at Convention Hall, listening to Victor Herbert's orchestra, or perhaps at the Lafayette watching the "Pretty girls," (the City Sports) dancing, or on my veranda in a large easy chair listening to some one of the modern hand organs.

Almost every day our experimentations bring forth something surprising, something new and amusing if not always edifying, but we know that there is no fraud connected with our investigations, and they are harmless.

Of course our friend Jamieson can account for all these psychological "mysteries," but he does not like to grapple with them publicly.

R. E. FLECTION, M. D.
Buffalo, N. Y.

After Death—What?

BY CHARLES DAWBARN.

It has been pretty well demonstrated that manhood is not destroyed by death. Cautious officers of the Psychical Research Society admit as much as that. We may even go still further, and admit that intelligences who have reasonably proved their identity are sometimes able to give wise counsel to the mortal. It is certain that such returning intelligences possess memories, more or less confused, of their earth experiences, although, for the most part they seem to pick up such memories here, rather than to bring them with them from the other side of "fog-land." They also, at times, exhibit a knowledge of earth happenings beyond that of the mortal. And they apparently possess and wield faculties that make them more or less independent of time and space. They seem to have a power of entrancing a mortal, provided he be a natural sensitive, and using his organism as a means for entering earth life, and exhibiting their ultra normal faculties and powers.

So much hardly admits of dispute by anyone who has been once introduced to a fact such as "spirit return" and has made its friendly acquaintance. So we have gradually evolved our present conception of a borderland as dividing our visible and invisible life lines, where spirits and mortals meet, and extend greeting to each other.

In spite of shouts of joy, and tearful greetings from the bereaved, there seems to be little sunshine in this borderland. It is immersed in a perpetual mental fog, and, as we know too well, both mortal medium and returning spirit are alike befogged when they enter it. But out of this "fog-land" comes the entire history of spirit return, called Modern Spiritualism. And as a remarkable fact, Spirit Return has proved to be a very one-sided affair. It evolves intelligences, once mortal, who can and do talk lucidly about their own earth life and ours, though, so far as known, they have never yet startled the world with any new grand invention or discovery. Radium and the X-ray were not announced by spirits, and we look to mortal genius for whatever may be our next advance in knowledge and its power for good or ill upon earth life. But, as we have said, the results of spirit intercourse, such as they are, have proved very one-sided. Spirits talk to us of earth incidents with a fair degree of accuracy, but when we would travel the other way and peer out into their lives and experiences, we only get deeper and deeper into the fog. Not a tale comes from spirit life of spirit happenings that will bear scientific investigation.

The reader should not be repelled by the term "scientific investigation" for science is really only the orderly arrangement and logical study of facts. That is to say, every fact has its own place in the eternal sequence of cause and effect, and it is the business of science to discover just where a fact belongs, but it can usually discern, almost at a glance, where a fact does not belong.

Of course the various tales of spirit life with which spirit return is festooned and garlanded are presented to mortals as statements of fact, that is, of actual occurrences on the spirit side of life. They have been, and still are, accepted by many as truth, because such statements and histories are made and given in the name of a spirit. It sounds like heresy to the average Spiritualist when these fascinating tales are declared to be full of impossible "facts"; that is to say, of "facts" that are impossible under the supposed conditions of the story to which we are listening. Instead of being an orderly arrangement of facts, and therefore scientific, they are facts belonging only to this life, although most ignorantly asserted to belong to the life and experience of the spirit who is telling the tale. Such impossible statements of fact repel the scientific investigator, and usually lead him to make an illogical denial of the proved fact of spirit return.

It may be a very ungrateful task, but the writer is proposing, in this article, to expose some of these impossibilities which have been, and still are accepted as gospel by the average believer in Modern Spiritualism. Every investigator soon discovers that many of his spirit visitors are so unspiritual as really to belong to earth life in thought, word and deed. In everything but the texture of their bodies they are of the earth, and very earthy. For the most part everything that is disorderly and unsatisfactory in seance experience is really caused or evolved by these earth-bound spirits. Necessarily their experiences, no matter how high may have been their mortal station, are much the same as those lived in the slums of earth-life by the unprogressed mortal. They are children of the fog, and know nothing of the beyond we are seeking. So, unless they assume to play the reporter for the higher life, we will pass them by, so far as this article is concerned. It is the pictures of spirit life, drawn by spirits apparently worthy of respect, that we are about to carefully examine in this article.

That the law of evolution, so dominant on earth, should continue after death is so natural an assumption that we accept it as a most reasonable statement when made, for instance, by the returning spirit known as George Pelham, through Mrs. Piper, the medium. But when we are asking "After death—what?" we must remember that evolution means both more and less to the spirit than in earth life. It does not mean the survival of the fittest, for all alike "over there" have already survived death. But it means, or seems to mean that there is in the beyond a law by which progress continues to be evolved as the result of effort. But that progress carries with it consequences unknown in earth life. Death seems to evolve a most startling change in the substance of which our mortal bodies are composed—but all alike experience that. The new body is invisible and intangible to the old one. But the intelligence inhabiting the form seems literally unchanged by the death process. Man sleeps here, and wakes yonder. That is death. But the truism that a man can carry none of his possessions with him when he dies, includes every particle of his old form, as much as his money and houses. So he finds himself with a new form, just as material as his old one, but adapted to the other side of death.

Our first and all-important question at this point is what has the spirit left behind him beside his old body? Is mortal life composed of experiences compelled by the shape of his form, and its conditions, which cease at death? Is the new form maimed and scarred by the earth experiences of its intelligence?

At this point we have our first painful experience of the "fog-land" through which the man has passed in his death sleep, and to which he must return if he would communicate with a mortal. The painful experience which here meets us is the direct contradiction of returning spirits as to how much of the mortal has become the personal property of the spirit.

Theology has taught from the very beginning that his earth life makes a man happy or miserable after death. And, to a certain extent, that has seemed a most reasonable conclusion. Our modern spirit return has repeated the tale, although it has dropped the vagaries of hell fire and endless torments for sinners. This modern spirit return has had as one of its most eminent and respected exponents a highly educated English clergyman known as M. A. Oxon, but whose real name and title was Rev. Stainton Moses, M. A. Mr. Moses was not only a clergyman but also a remarkable medium, and had a number of controls, through whom much information was given concerning the life after death. His inspired teachings have been counted as high water mark by most Spiritualists, although there was always a pronounced theological bias. The reader will please note that in this article we are only concerned with what his spirit guides and inspirers taught as to the effect of his earth life upon spirit man. The names of these guides by which, at least, they are distinguished one from another, are Rector, Doctor and Prudens, as subordinates of a powerful intelligence calling himself Imperator.

In Stainton Moses' book called "Spirit Teachings" we are told that men take with them beyond death all their desires, and all their evil passions. This is, so far, of course, an emphatic answer to our question, "After death—what?" and we are not now concerned with the influence such spirits cast back upon our mortal life. The reader will please remember we are confining ourselves to an enquiry as to what awaits man in spirit life. And the fact that the mortal carries himself over there, just as he was mentally here is thus taught by Mr. Moses, just as it has been taught by thousands of other mouthpieces for spirit teachings.

This has seemed so natural a result, at least for a time, and to explain so many happenings in earth life, that it has been almost universally accepted. But the war between fact and fiction seems to begin just here, and the first gun of contradiction has been fired by spirits through the organism of the now renowned Mrs. Piper, who for many years has been under scientific direction, and held at the disposal of officers of the S. P. R.

It came to pass, by due process of Nature, that Rev. Stainton Moses "slept with his fathers"; that is to say, he passed into spirit life. When safe across the divide he most naturally foregathered with the authors of his "Spirit Teachings." In coming back through Mrs. Piper he has succeeded in proving his identity to the satisfaction of the scientific men who keep one eye on Mrs. Piper, and the other on "spirit return." But he startles everybody, including the present writer, and probably the reader, by declaring that he was wrong, completely wrong in his old teachings. He now denies that spirit man carries with him any of his old passions and desires, and positively asserts that the souls of the wicked are not playing any part in our present earth life. He now solemnly teaches that evil thoughts and passions die with the body. And still more startling, his old guides, Imperator and the rest, make the same direct contradiction of their old teachings.

We are thus face to face with a question of fact, and it is useless and absurd to set one spirit statement against another spirit statement, and sit as a jury to determine which tells the truth. But, all the same, it is direct proof that even the very best and clearest spirit communications must pass through "fog-land," and that both medium and spirit are alike bewildered and befogged by the conditions. We further remember this applies just as much to the spirits writing or speaking through Mrs. Piper as it did to mortal Moses, and as it does to every other medium.

We have now discovered, and proved, that our question, "After death—what?" cannot be answered to our satisfaction by any spirit communication, so far, at least, as to prove the moral status of the new born spirit. We are left in the fog, and can only pick and choose that which may seem to us most reasonable. But it then becomes a matter of belief, and not of knowledge; and it is not at all the purpose of this article to decide which assertion is true, and which is false.

So dense is the fog in which M. A. Oxon finds himself, even after his identification, that he cannot recall his own earth knowledge of Greek, in which he was an adept; nor ever the true name of Imperator, which he had recorded in writing before his death.

So far we are obliged to acknowledge that we have not made much progress in determining the condition of manhood after death. We have proved that he must enter "fogland" when he would try to return, and that the mortal who would clasp hands with him must do the same. But this fact destroys our interest in the many fascinating tales of spirit life which have been spoken and written in the name of spirits. We see that so far as they are genuine spirit productions they also come from "fog-land." Instead of accepting them as true because they come in the name of a spirit, we grow suspicious, as we are now sure that a befogged spirit could not describe spirit life as it really is. But ten thousand such tales, often of deep interest, have been told and accepted as true because they seemed a continuance of our earth life experience. Just as Robinson Crusoe describes what takes place day by day on his island, so do these whisperers from "fog-land" make their autobiographies fascinating and interesting. And they claim to be telling us their experiences just as they actually are.

The grown-up boy discovers that the histories of Robinson Crusoe and of David Copperfield were tales of events and experiences that might have happened. But the grown-up Spiritualist discovers that these tales of "after death" are describing impossible events and experiences.

Suppose we make a brief examination of some of the tales told us by "befogged" spirits, through "befogged" mortals.

(To be continued.)

San Leandro, Cal.

JUDGE CHARITABLY.

A Message From Spirit Henry George.

Circumstantial evidence should never be taken as a standard by which one should be judged. I have known instances in my own life where the outside world would condemn, but they who knew the real issue of the question knew how innocent I was of wrong doing. So, my dear people, never pass judgment on one until you know all the circumstances surrounding the case, and then be charitable. I do not mean to be censorious, but I overheard a conversation this morning that has set me going, and I do not want you to fall into the error of misjudging your fellowman, and to set up your standard as arbitrary, and leave no loop-hole for a few stray thoughts to enter. No one man knows all the truth, and every one knows some truth; so gather them in by the wayside or wherever they may be found, and cherish them, no matter from where they came, and after awhile your garden will be blooming with truth gathered from every clime and nation.

I am sorry to see nations still fighting and killing each other just for a little foothold of earth, when they ought to be helping each other to rise out of their poverty and spiritual degradation to that higher ideal of brotherhood and fellowship that can rejoice in another's victory. The rise of one nation always seems to be the fall of another; and while one is being inflated with victory, another is in the throes of agony; and so the poor old world goes on with its years of peace and carnage, and one does not learn the lesson of peace until he is in the midst of strife again.

Must it ever be thus? Will men never awaken from their dreaming and come into the full consciousness of what they are doing? They seem so phlegmatic and unconcerned, while the time is being wasted, and thousands going to their death, with no one to cry "halt" on their destruction.

Ruthlessly they are condemned to die without one thought of their salvation. If all the money that was being spent for firearms and ammunition was spent on the poor and helpless, in giving employment and carrying on the gentler trades, that will turn the swords into plowshares, it would make the old world a paradise, instead of a slaughter-pen. The stench of their impurities reaches up to heaven, and there will have to be another deluge to purify the earth; not a deluge of water, nor of fire and brimstone, but the spiritual awakening that will come to all mankind whenever they will heed the call that is being made. They seem lifeless now and unconcerned, but the spiritual side will eventually come uppermost. There has been a reign of the material things, and gold and gain has been the God, but man will find that nothing but a spiritual God can satisfy the innermost craving of the human soul; and they will part with their wealth, that they can have that peace that passeth all understanding, and will be willing to arbitrate and to give in rather than fight for their seeming liberty, but in reality their slavery to ambition.

Crime is gendered into the being before it is brought into the world; the mother looking out into the world sees man's inhumanity to man, and in her outraged feeling, she unconsciously leaves her mark on her child that will break out in its life, and she, ignorant of the laws of nature, will wonder and say, why did I ever give birth to such a child? Where did he get this inhuman trait? for neither I nor his father ever exhibited such traits! and so she says, "he must have inherited it from some of his ancestors; for the sins of the fathers shall be handed down even unto the third and fourth generation."

Oh, mothers! be careful; you little know how you influence that little mite that is given you. Commence before the child is born to train it into the useful paths of life. Look closely into your own life; weed out all unholy thoughts and anything that would tend to drag down; then will you be given children fit to inherit the kingdom of heaven, and not brutes in man-form.

Now, my dear friends, I will leave you for a while. I thank you that through you I can come into communication with mankind again, and once more sound the clarion note of warning to men and women, and to bring them into the full realization of what life is and what it is meant to be.

Thanking you again for services rendered, I remain, yours truly,

HENRY GEORGE.

Mrs. Mary L. Kaiser, medium, Fort Scott, Kansas.

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The healing forces are absolutely free. It costs you nothing, it is all around you, and in you waiting to be appropriated and used as soon as you understand how to do it. But if you do not know how to thus appropriate and use the universal healing force, and if you employ me to give you treatment, it is but simple justice that you should pay me for my time, and for this I charge a small fee.

Now if you need my assistance, and you live out of the city and cannot come to see me, send $1.50 by Express and I will give you 10 minutes of my time for 10 days. Read

A Few of the Many Sworn Statements.

CHICAGO, January 10, 1901.

TO WHOM PRESENTED:

This is to certify that my sister, Miss Louise Schoepf, of Highland Falls, New York, was injured three years ago by a blow on the back of the head, which caused her great pain and suffering and resulted in hemorrhages from the nose and mouth which baffled the skill of a number of the leading physicians, who failed to give her relief. Having heard of the healing power of J. W. McAllister, East 63rd Street, I consulted him and he gave her absent treatment which resulted in her hemorrhages ceasing at once. It has been about eight months since her last hemorrhage and from this remarkable cure I consider him a most able healer. Very respectfully,

J. B. SCHOEPF.

Subscribed and sworn to before me this 19th day of Jan., 1901. Witness my hand and seal.
(SEAL) PETER NILAND, Notary Public.

WOODLAND PARK, COL., May 8, 1890.

Your welcome letter received yesterday and was very glad indeed to see your hand writing once more. Well, Mary has seemed to be some better now for about ten weeks. That is, she has not suffered so much, but on Monday night following the Sunday evening when you say the faith doctor began to treat her she was so free from pain she did not have to take any morphine and slept well all night. Then it stormed, and she always feels worse when it storms. Then on Thursday she got up to dinner and did not go to bed again until eight o'clock that evening, and felt better than she had for months; could straighten up and her back did not hurt and was not in pain anywhere. Said she thought to herself that now she was going to get well. Then it stormed again and she had not felt as well until this a. m. She is up, sitting at the south window in the sun, yet she does not feel as well as she did last Thursday. Mary says she don't know of course what the man's belief is, but if he thinks he can cure her she will try hard to believe he can do it.

The above is an exact copy of a letter received from my sister regarding the other sister's illness. She had been given up by doctors who stated her case hopeless. She has since been treated by J. W. McAllister and when last heard from was as well as the average woman of her age, which is 56 years. J. F. BROWNING.

J. F. BROWNING, personally known to me, makes oath to the above statements as being true. Witness my hand and notary seal this 3d day of June, 1900. PETER NILAND,
(SEAL) Notary Public.

CHICAGO, ILL., June 21, 1900.

TO WHOM PRESENTED:

This is to certify that for four consecutive weeks prior to being treated by J. W. McAllister, of East 63rd Street, Chicago, Ill., I was unable to walk about for even a half hour at a time without great suffering from pain in my lower limbs and feet. I could not wear my shoes, having been more or less distressed from varicose veins on my lower limbs and feet, with discoloration of the surface. Great soreness and swelling for a period of eight years. No one who knows of my condition fails to express their surprise that I could walk at all. After many and continuous efforts to obtain relief, I am most happy to testify that after four weeks' treatment, mostly absent treatment, I can wear my shoes with comfort and walk from two to four miles per day with ease. Respectfully,

DR. MARANA C. DOW, 6311 Parnell Ave.

Subscribed and sworn to before me this 30th day of June, 1900.
(SEAL) PETER NILAND, Notary Public.

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SATURDAY, JULY 9, 1904.

WORDS OF CAUTION.

You should not send money in a letter. You may do so a dozen times safely, and then the next remittance may be lost or stolen. Secure a postal order for five cents, and then you are perfectly safe, and will save yourself annoyance and trouble.

HUDSON TUTTLE.

Editor-at-Large for the National Spiritualist Association.

Mr. Tuttle has been engaged to answer all attacks in the secular or religious press on Spiritualism. Send him clippings when an attack is made, giving date and name of paper. Address him at Berlin Heights, Ohio.

Christian Science Warfare.

All is not lovely in the camp of the Christian Scientists, as well as in other Christian camps. Notwithstanding all is spirit or God, and disease, whether mental or physical, is a delusion of the carnal mind, an unreality of the imagination, yet there seems to have been something of an evil and infectious nature at work, that has caused the high priestess of the cult to come forth into print after the following style:

"Their published boast in 1903 that Mary Baker G. Eddy would never again meet with her church is not fulfilled. She deems it wise for her church not to visit her home at each communion season. Also the less ceremony we include in our worship the better. Hence, I hereby notify my beloved brethren that I shall not attend the church dedications, but, as usual, remain at home, working and praying for the prosperity of Zion.

"The mental assassins are in God's hands, and He will uncover their crimes and punish them in His own good time and way. Let us obey Jesus' command to bless our enemies and do good to them that despitefully use us.

"MARY BAKER G. EDDY.

"Pleasant View, Concord, N. H., June 7, 1904."

"Mental murderers," "mental assassins," "mental malpractice," "malicious animal magnetism," such are some of the expressive terms used by "Mother Eddy" and her followers, to designate the persons and work of her opposers.

It must be said that such terms are very peculiar when used by one who is endeavoring to "obey Jesus command to bless our enemies and do good to them that despitefully use us." To the uninitiated non-Christian such expressions would seem to savor of the disposition to return spite for spite, curses for curses, hatred for hatred, rather than good for evil.

Mother Eddy, however, can find plenty of samples of prayers for God's curses to fall on one's "enemies," recorded in the Bible, notably in the imprecatory psalms," as they are called by biblicists.

The Bible apologists attempt to dodge these imprecatory prayers, by claiming that they are prophecies instead of prayers. This is a mere evasion, however, to escape an unpleasant predicament.

But, laying aside Bible interpretation and comment, there is a truth in the implication conveyed by the terms "mental murderers, mental assassins, malicious animal magnetism," etc., and it may be possible that the terms are justly applicable to some of Mrs. Eddy's "enemies."

The psychic powers of mind can be used for healing and helping, or misused for evil effects. These powers are forces of nature, and can be rightly and properly used to benefit humanity physically, morally, spiritually—and, like all other forces of nature they can be perverted and misused to the detriment of mankind.

A Study of Food Effects.

There is room for serious psycho-physiological study in the following excerpt from the Chicago Chronicle. The influence of diet in forming the mental and spiritual characteristics of man, as well as affecting his physical being, is worthy of studious consideration by sociologists and all who are interested in the higher development of humanity and humanitarian ethics.

A butcher claims that meat-eating is responsible for most of the bad temper that exists in the world.

"Who are the heaviest meat-eaters?" he said. "The English. And who have the worst dispositions? Why, the English. Everybody knows that. Go to England and they'll give you nothing fit to eat but meat. Morning, noon and night, they'll set before you the best meat in the world, but no vegetables to speak of, no desserts, no entrees; meat only. The consequence of all this meat eating is that the red-faced Englishman is worse than a bear to have around the house. If you go to France you don't get much meat. The French like fruit, vegetables, salads, a little fish and a little chicken. I'd venture to say that an Englishman eats more meat in a day than a Frenchman does in a week.

"What effect on his disposition does the Frenchman's less gross food have? A good effect. The French are polite. The world over they are noted for their politeness and good humor. But the Japs prove my point best. The mass of the Japanese people live on rice, fruit, sweetmeats and fish. They don't touch meat from one year's end to another. And their temperance and delicacy at table give them the best disposi-

HAIL TO THE FRIENDS! HAIL TO THE WORLD!

Greetings to the Many Friends at the Various Spiritualist Camp Meetings.

The Progressive Thinker goes out in spirit and in form to all the camps in session over the country, freighted with the best thought of the day, and with its best wishes for all its readers, and hopes for a harmonious season at every resort, wherever even a few are gathered together.

It is impossible for us to visit these places in person, as ours is a never-ending round of toil and care to bring out The Progressive Thinker with its feast of reason each week; but we can give aid to the cause in a more effective way by keeping up the reputation of the paper and furnishing the campers with a regular weekly volume of good thought, and help them to enjoy their rest and recuperation.

We do not expect, at this season of the year, to arouse much enthusiasm or create much commotion in Spiritualistic circles, for this is the time of all times when the human system is relaxed, wants to relax, needs to relax; the time when commotion is not very welcome, unless it be from an atmospheric source.

We expect our patronage to hold to its regular height, its summer height.

People will take their outings, our many camp-meetings will receive their usual attendance, no doubt, and we are glad to know it can be so, and wish them, once more, all the success in finance and the spiritual revival that can come to them.

To a limited extent only is literature enjoyed at those outing places. Rest, recuperation, intercommunication ("yarn-swapping"), visiting old friends upon both sides of life, lecturing, etc., are a few of the appreciable attractions of the average camp, but in a great measure the camps are important institutions in the progress of the cause. They attract and educate the people who would not take a paper or attend a spiritual meeting, and often lead to investigations and a close study of the philosophy.

To many these days are looked forward to with a high degree of anxiety and pleasurable anticipation from the time of the closing of one season's camp-meeting to the opening of the next. Speakers and mediums begin to cast about for engagements; the energetic secretaries and executive committees begin to contract for the next, and nothing but the next camp-meeting is talked of by the committees of arrangements.

Verily, these are real celebrations that denote loyalty to the cause and fidelity to each other as brothers and sisters. In the groves beneath the high arch sky; loitering along the banks of a rippling stream; rowing upon the placid waters of a beautiful lake; standing in the midst of the throng or alone in the silence and in touch with nature and close communion with the arisen spirits, dear friends, remember The Progressive Thinker and its corps of co-laborers. Remember that we are at our various posts of duty, working for the advancement of the whole cause. Remember the vast amount of literature we are offering at almost cost, just to place it before the world, that the people may be brought out of darkness into the light, and that those who follow us in the work may not meet with the opposition we have encountered all along the line.

As a fitting expression of appreciation of the patronage received during the past year and as a further means of harmonizing the forces and factions at the camps, we append hereto an appropriate "Camp-Meeting Song," handed us for publication by Dr. T. Wilkins, with the hearty good wishes of the author thereof, and ask that it be sung in the true spirit of brotherly love and spiritual fellowship:

Camp-Meeting Song.

(Tune: "Tenting To-night.")

We are living to-day on the old camp-ground,
The place that we love so well;
We are living to-day where the spirits abound,
With love from the land where they dwell.

Chorus:—Living to-day, living to-day, living on the old camp-ground,
Looking for the light of a brighter, better day
When the earth will a heaven be.

We are resting to-day on the old camp-ground,
Where peace, love, and harmony reign;
Where our voices united will ever resound
In making our truth ever plain.

Chorus:—Resting to-day, resting to-day, resting on the old camp-ground,
Looking for the light of a brighter, better day
When the earth will a heaven be.

We are feasting to-day on the old camp-ground,
On the good things from sweet summer land;
On the faces and the forms, and the flow of reason found,
Coming from our loved spirit band.

Chorus:—Feasting to-day, feasting to-day, feasting on the old camp-ground,
Looking for the light of a brighter, better day
When the earth will a heaven be.

We are learning to-day on the old camp-ground,
The lesson of life ever dear,
By the interchange of thought and experiences unwound,
Of the friends that are hovering near.

Chorus:—Learning to-day, learning to-day, learning on the old camp-ground,
Looking for the light of a brighter, better day
When the earth will a heaven be.

sitions in the world. On the streets of Japan there is never any fighting or quarreling. You never see a disturbance of any kind among that people. Tolerance, courtesy, high-bred and ceremonious manners are as prevalent in Japan as grumbling in England.

"What is the philosophy of all this? Why, simply that meat is a stimulant, like beer, and that, after the brief happy effect of this stimulant has worn off there comes a long effect of ill-humor and irritability. All heavy meat-eaters have had bad dispositions because they are always suffering from their food's aftermath—because they are always, so to speak, getting over a spree. This holds good, too, among animals. Lions, tigers, leopards and the rest of the carnivora are fierce and treacherous and mean. The herbivora—elephants, antelopes, camels—are good-tempered, mild creatures."

The highest honor we can pay to truth is to show our confidence in it, and our desire to have it sifted and analyzed by how rough a process soever. —Dr. Robert Taylor.

A truth-loving and truth-telling race will never be borne by those who must take their opinions from others and suppress rebellion under a show of acquiescence.—Helen H. Gardener.

I choose the nobler part of Emerson, when, after various disenchantments, he exclaims: "I covet truth." The gladness of true heroism visits the heart of him who is really competent to say this. —John Tyndall.

Better than councils, better than sermons, better than Parliament, is that free discussion through a free press, which is the fittest instrument for the discovery of truth and the most effectual means of preserving it.—J. Anthony Froude.

The Tables Have Been Turned.

Jenkin Lloyd Jones, pastor of All Souls' Church, Chicago, in a recent issue of Unity, says:

"When Miss Susan B. Anthony with her brave associates began over fifty years ago a systematic agitation for women's enfranchisement, the plea was in behalf of a suppressed and submerged sex. Woman's capacities were undeveloped; her powers untested; her social and economic rights not so much denied as ignored. They rightly asked for suffrage for woman's sake.

"Now the tables have been turned; woman 'has the floor' quite as much if not more than man; she is heard on the civic, economical, social and ethical problems of the day more often than man, and she brings to the discussion of these questions perhaps a better trained mind and certainly a more careful immediate preparation than man. And now the forced plea for the enfranchisement of women is in the interest of men, or rather, in the interest of the community. Then the woman needed the ballot for her development; now the state needs the woman's ballot by virtue of her development. The state is in dire need of more culture, more refinement, more grace, more conscience at the polls.

"It is because we believe woman is prepared to make such contribution that we rejoice in the ever-growing claim of men and women who are marching forward to victory under the banner of equal suffrage to men and women, to black and white. Whatever safeguards and restrictions it is necessary to throw around the ballot box they are not such as can be emphasized by either a sex line, a sect line or a race line."

Children in Heaven.

Interesting reading is that embodied in an editorial in the Chicago Chronicle, anent the destiny of children dying before arriving at years of moral responsibility. Under the title, "Children in Heaven," the Chronicle says:

In consequence of the sudden and terrible death of hundreds of innocent children by the burning of the steamer General Slocum the city of New York has been precipitated into a maelstrom of theological discussion, and even the secular newspapers contain editorials on theodicy, on the origin of evil, on the goodness of God, on the eternal decrees of God and on the salvation of infants.

One of these newspapers publishes several communications which give an idea of the popular excitement on these subjects. "None of these dear children under the age of responsibility," says one writer, "will be lost." Another correspondent remarks: "God in taking away the lives of those on the Slocum chose those who were jewels in his crown." Still another concludes his reflections on the catastrophe as follows: "Without children heaven would seem to us a dull, uninteresting place to which few would care to go."

It will be impossible for many persons, no matter how much they may love children and no matter how much they may desire to go to heaven, to read these pathetic expressions without having some rationalistic thoughts in regard to what is involved in the doctrine that all infants and children dying under the age of responsibility become inhabitants of the heavenly world.

It is a well-known fact that one-half or more of the members of the human family die in infancy, and it is safe to assume, therefore, that two-thirds die before reaching the age of accountability. These facts alone would make the children in heaven twice as numerous as the adults, but there are other facts to be considered. According to orthodox views not more than one in 100 adults, even in a Christian land, are likely to reach heaven, and on this basis there will be in heaven 150 children to every adult, and the calculation does not stop here.

It must be remembered that, on the theory above referred to, the children of all lands, heathen and Christian, are saved, while the adults of pagan lands, excepting a few converts, are, according to the generally received theory, lost. Nor is this all, for this process had been going on for thousands of years before "life and immortality were brought to light in the gospel." It is impossible, of course, for arithmetic to follow such a train of thought, but it is only reasonable to estimate that on these theories there must be in heaven at least 10,000 children under the age of accountability for each adult.

Heaven, therefore, must be filled with beings who have never known sin nor the pardon of sin and have no more recollection of this world than if they had never existed. Hence the correspondent who seemed to be afraid that heaven would not have children enough in it to be attractive unless a few were burned up occasionally in steamboat disasters really has no cause for alarm. When he gets to heaven he will be such a curiosity that he will probably be willing to return for a day or two to New York.

There are several theories of the future life, not widely held, however, which negative more or less this preponderance of children in heaven. The old Calvinistic theology taught that only elect infants were saved, the non-elect infants, presumably almost all of them, being reprobated or lost. This view is now reprobated and lost.

Then there is the Universalist theology which teaches the salvation of every human being, young and old, under which there will not be in heaven more than three or four children to each adult. The doctrine of conditional immortality denies that anyone will live again after death except those who are Christians and to whom Christ has imparted the gift of eternal life.

With such a variety of views a person must be hard to please who cannot select one which will afford some comforting reflections.

It would not be amiss to append to the Chronicle's article, a statement of the Spiritualist view concerning children in the spirit life, and how much more reasonable it is, and consonant with common sense and the nature of things, than any one of the "variety of views" epitomized in the Chronicle's statement. Their salvation is not dependent on the murder of a righteous person, nor are they consigned to foreordained damnation.

The Cannibals.

A serious issue has arisen between Great Britain and Belgium, growing out of cannibalism in the Congo Free State, in Africa. Great Britain would exterminate the practice at once, if it cost the extinction of the native tribes that practice it. Belgium, on the contrary, hopes by precept and example to gain the same end with little sacrifice of human life. It is claimed the practice is limited to the consumption of the bodies slain in battle, each tribe feasting on the flesh of the enemy, never on that of their own tribe; and that they never go to war for the sole purpose of capturing victims for their feasts.

Abhorrent as is the practice, and sympathizing as earnestly as we may with our parent country, we must not forget that cannibalism was practiced by some of our Christian ancestors in their holy wars against the Saracens. Having ravaged the countries through which the crusaders marched, famine with all its horrors followed. Von Sybel, in his "History and Literature of the Crusades," pp. 31, 32, gives a poem, written in French, describing the awful condition following the siege of Antioch. We extract:

"More than ten thousand, where in heaps the Paynim lay about,
They hewed the corpses limb from limb, and disemboweled clean,
And there was sodden meat and roast, to blunt their hunger keen:
Right savory fare it seemed there; they smacked their lips and spake:
'Farewell to fasts; a daintier meal than this who asks to make?
'Tis sweeter far than porker's flesh, or bacon seethed in grease.
Let's make good cheer, and feast us here, till life and hunger cease.'"

If Christians in their zeal to wrest a vacated sepulchre from the Saracens fenested off the slain bodies of the enemy with such glee, let us not be too severe on the poor black man on the Congo who feasts on missionaries and slaughtered enemies when beset with hunger.

"The Present Age and Inner Life: Ancient and Modern Mysteries Classified and explained." By Andrew Jackson Davis. We have a few copies of this work by the celebrated seer. Cloth, $1.10.

Advanced Thought in the Pulpit.

Rev. W. B. Thorp, pastor of a Congregational church in South Chicago, in a discourse recently in Rockford, Ill., theme, "The New View-Point in Theology," took a very advanced position, which must place him in the front rank with advanced thinkers. He said:

"The change which has come over human thought in reference to the subject of religion in the past half century is really very great.

"Practically the whole library of theological literature previous to the great intellectual awakening of the 19th century has now become a matter of historical curiosity, as much out of date as works on natural science in the same period. It is not strange that in the midst of a transaction so great many men have become intellectually bewildered and have actually lost their bearings or gone off upon tangents. The wonder is that more have not been thus affected, and that so many have been able to make new and satisfactory adjustments.

"The principle about which all these changes gather and from which they proceed, has been the idea of the "reign of law"—of law not as edict or command, but as order, system, causation—the principle that, given the same conditions the same results will always and everywhere ensue. This conception which is the postulate of modern science, has so grown upon us that it may fairly be said to encompass everything within its domain.

"The net result of this whole mass of scientific discoveries and observations, extending as they do now far up into the sphere of personal, social and religious phenomena—has been to produce upon the thinking modern man an irresistible and ineffaceable conviction that everything that takes place in the universe is in the operation of some simple universal principle.

"Now instead of disputing this deliverance of science and protesting against it, the tendency of religion to-day is to accept it and adjust itself to it, and to find in it the foundation of a new theology as well as a new science. And it is a notable fact that one of the greatest evangelists of modern times, the late Henry Drummond, has been the pioneer in the work of interpreting to the people this heroic reconstruction of thought.

"The introduction of this new formative principle of universal reign of law is compelling sweeping revisions of all our previous doctrines concerning the method of the divine operation in the world. Indeed at first thought it would seem as if many of the Christian doctrines would need not only to be revised but to be actually erased from our minds. And truly it is more than a revision; it is a re-formation of theology that is taking place. Yet just as the stars kept on shining undimmed after Copernicus, and later Newton, had put all previous astronomy out of date, so we shall discover that all that was really true and of vital power in these old doctrines will be an abiding reality, and will have its due recognition in that theology which is now emerging."

The whole discourse, pointed and eloquent, as quoted in the Rockford papers, must have left a permanent impression on those who heard it, and was in striking contrast with the teachings that God directs and moves all the machinery of life, instead of their being the product of changeless law.

Roosevelt on Thomas Paine.

That was an ugly little slip, and utterly uncommendable, made by Theodore Roosevelt in one of his published books, in which he styles Thomas Paine "a dirty little atheist." Paine was not an atheist, nor was he a person whom the epithet "dirty" would rightly characterize.

These epithets and various others of similar character, have their base and origin in the conscienceless slanders begotten by orthodox hatred toward the man who was not afraid to think for himself and to publish his honest convictions.

The Primal blame for Roosevelt's expression should rest upon the orthodox slanderers of Paine, who have not ceased to iterate and reiterate foul and false charges against Paine (and other "infidels") even down to the present time.

Roosevelt believed his religious teachers, and was misled by them, and thus was to this extent excusable.

Let the heavier part of the blame be placed where it rightly belongs—on Paine's inveterate priestly slanderers, who scrupled not to utter any villainous lie "for the glory of God."

Don't be too severe on Teddy, he wrote as he had been taught to believe by his religious teachers.

And the same sort of influence is exemplified in the outre and horrible beliefs engendered in the general religious minds by the teachings of orthodox books, pulpits and Sunday-schools.

A Pioneer of Spiritualism.

Of the many great names of the past associated with modern Spiritualism that of Robert Hare, of Philadelphia, should not be forgotten. He was a chemist of distinction, occupying the position of Professor of Chemistry, in the medical department of the University of Pennsylvania, and was the author of several works, among which was "Chemical Apparatus and Manipulation." He was born in 1781 in Philadelphia, and died in that city in 1858. During his last years, with a mind well stored with scientific knowledge, he turned his attention to Spiritualism, and became an earnest convert to the truthfulness of its teaching. This he promulgated by pamphlets and newspaper articles, rendering essential service to the cause in the infancy of our faith. His name and Judge Edmonds, with that of Gov. Tallmadge and Robert Dale Owen, must ever be remembered as prominent, associated with Modern Spiritualism in its infancy.

A MESSAGE TO MAMMA.

A beautiful golden-haired darling,
Comes close to my side to-day,
And says, "Will you please to tell mamma,
I'm waiting just over the way.

"Just over the way, where the angels,
Are singing their anthems of love,
Oh, tell her, I'm waiting with others,
For her, in the mansions above.

"Her heart has been almost broken,
The tears she has shed none has known;
But tell her, 'her beautiful baby'
Is waiting to welcome her home."

MRS. F. B. JOHNSON.

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How the Japs Have Won.

Dictated by Edwin Arnold, June, 1904, to Martha B. Johnston.—All Rights Reserved.

John McCullough, American actor. Classic drama. b. Coleraine, Ireland, 1833. d. Nov., 1885.

Chas. Hoyt, American journalist, humorist, playwright, author. d. 1900.

Caroline Miskell-Hoyt, actress. Modern drama. d. 1897.

Oliver Wendell Holmes, American author. d. 1894.

Mary L. Ogilvie, a sister. d. 1885.

Many American writers have given to Commodore Perry the credit for Japan's success in this warfare, because he helped to open up her ports to western shipping and her eyes to the methods of win known to the western world.

But the reason of it has not been here. It belongs to the divine order of things, and has from the beginning, that Japan should win in anything undertaken this year. Russia has fought out of her planetary orbit, and neither military prestige nor preponderance of equipment could work against a law set for her defeat at creation's dawn.

When that Christian hymn had been written and the Jap designated "A heathen in his blindness," it was doubtless thought by many peoples a right description of his condition. Let us see.

As a practical religionist the Jap is an occultist. And the Jap to-day, in that respect, but an improved growth of the Jap of 3,000 years ago. His conception of deity is only comparable to a great central principle of radiance, from which waves of light, holding all good and all power, flow constantly outward. This great central good is expressed by the Jap in the single syllable, "Om" or "On," which, when he would not put himself into harmony with divinity, he repeats over and over again with musical intonation. The little sentence quoted many times by Sir Edwin Arnold and all other writers on Oriental religions, "Om mani padme hum," forms the most powerful prayer, or invocation to the divine, that the Japanese or other Orientalist can utter.

It does not surprise us now, after the lapse of 2,000 years, that when Christ came to earth those called Wise Men in his country, who had waited with listening ear, unerringly applied to Mother Nature for messages from the divine, could tell by the angle of a particular ray of light as it touched the earth, that the hour of fulfillment was at hand.

Japan has always had her Wise Men. They were there in Christ's time and are there now. They are the priests or Buddhas, and others who have chosen to walk in the light by retiring to a life of entire simplicity, contemplation and prayer; and he is accounted truly great who, thus enlightened, can look to the stars, or can find in nature somewhere the solution of every problem.

The religious dynasty of the Japanese has reached through several thousand years. Its central governing principle has been always the conservation of life in the abstract and the direct helping of the soul onward in its progress toward Eternal Good. With this in view he lives so in the simplicities of brotherly love and gentleness that he is ethnically almost on the child line, or where the life human touches the divine. That these principles are adequate for the conservation of the ego in every phase of life is more than shown by the solidarity of the Japanese kingdom in every discernible way. Optimism, sweet reasonableness and brotherly love pervade the teachings of occultism now as in the "ages dim," and Christ, if he is now on earth, must discern in the Wise men of the Japs just the kind of culture and insight that dwelt in those who bent above his cradle 2,000 years ago, and that these, too, are "searchers of the stars."

All students of astrology, and the Japs are the foremost in the world, know that the occultation of Uranus is now upon Japan. She sits, as it were, "in the shadow of a great rock," to use a scriptural expression. But they say, who are occultists: "The waves of light have drawn her into their arms. They have carried her into the bosom of her faithful star," meaning this is Japan's moment of divine favor—her time to act if she desired to win.

It were as well with the individual as with a race, to study the laws of life, on the astral plane, in search of moments of such power; but Occidental religion does not admit of those sweet obligations to the stars that led mankind to the finding of a Savior, and lent an everlasting glow to the name of Bethlehem.

We are, as the occultists say, but "travelers in the dust,' would we heap upon Commodore Perry the glory that belongs to immutable law and has since the morning stars sang together. The real debt to the American commodore is ours. He has helped to throw wide a window through which the western world might look in upon the Flowery Kingdom and discern the real power and wondrous illumination that have been the winning factors with the "little Japs."

The above is published in The Progressive Thinker by the courtesy of Mrs. Johnston.

SUGGESTION IN THE CURE OF DISEASES AND THE CORRECTION OF VICES.

The philosophy of all cures wrought under the influence of Christian Science, Divine Science, Mental Science, and all the mind and faith cures, is absolutely explained. It has been found that these cures depend entirely upon suggestion. The explanation is simple and scientific. Any man or woman of ordinary intelligence and a common education can understand it. Not only so, but when properly understood and rightly applied in practice, by what we call Specific Suggestion, the management of all diseases heretofore treated by all mental or mind-cure methods is reduced to a positive science, and the results are marvelous. We assume that the law has been discovered by which the mind can be trained to control the bodily functions in health and disease, and that under this law, by suggestion, all diseases are amenable to relief and cure.

By suggestion in the treatment of disease we mean the presentation of thoughts to the mind of the patient in a manner and under conditions that will result in the functional and organic changes necessary to restore conditions of health.

That Christian Science, Divine Science, Mental Science, and other mental cure methods have relieved thousands of people nobody can deny, and we should give them credit for all they have done, and for what they are still doing. But Specific Suggestion is away in advance of all of these; it not only takes in all other methods of cure, but it simplifies them, and shows that they are all under the operation of one common, positive law, and that all people and all diseases can be reached and cured under this law provided, however, that a cure be within the bounds of possibility.

But, notwithstanding we can demonstrate the truth in this law of cure, and are able to assert that we can, absolutely, relieve and cure disease by this method, when we attempt to make an application of it in the treatment of any case of disease, people first want to know how suggestion or mental influences can relieve pain and cure disease. It is not sufficient for us to simply assert the fact that we can cure them by suggestion. People insist upon knowing how suggestion cures.

Here is the explanation: Man is possessed of two minds. One we call the "objective mind," and the other the "subjective mind."

The objective mind is the mind which results from organization, and it may be regarded as the function of the brain. It is the mind with which we do business; the mind that operates through the five physical senses. It comes, develops with, and finally dies with, the physical body. It controls all voluntary motion.

The subjective mind is a distinct entity It occupies the whole human body, and, when not opposed in any way, it has absolute control over all the functions and sensations of the body.

While the objective mind has control of all of our voluntary functions and motions, the subjective mind controls all the silent, involuntary and vegetative functions. Nutrition, waste, all secretions and excretions, the action of the heart in the circulation of the blood, the lungs in respiration or breathing, and all cell life, cell changes and developments, are positively under the complete control of the subjective mind. This subjective mind can see without the use of physical eyes. It perceives by intuition. It has the power to communicate with others without the aid of ordinary physical means. It can read the thoughts of others. It receives intelligence and transmits it to people at a distance. Distance offers no resistance against the successful missions of the subjective mind. Its memory is perfect. It never forgets anything. It never sleeps. It is capable of sustaining an existence independent of the body. It never dies. It is the living soul.—E. Hood Carson, in Our Home Rights.

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A Revelation of Healing Power.

An Interesting Account

By Thomas H. B. Cotton.

Monday evening, January 3, 1898, when we met, only three guests were present—Mr. and Mrs. Gunn and the writer, with the host and hostess, Mr. and Mrs. Smith. Very promptly at the time appointed, 8 o'clock, Mrs. Gunn saw a young man by her side (i. e., a spirit). He was on his knees lying across her lap, his head bowed low and buried in his hands, an attitude of the most abject grief and humiliation. He had in earth life committed the terrible crime of murder. He had paid the penalty on the scaffold. He was brought to us by the circumstance of Mrs. Gunn having read during the day, an appeal in behalf of the abolition of capital punishment, a subject of profound interest to all advanced thinkers. In this appeal the name of the notorious criminal Durrant was mentioned. This grief-stricken spirit in our midst, had in an unfortunate moment, exercised an adverse influence on Durrant, and was brought to us by his mother, also in spirit life, in order to wake him up as it were. From the moment that his spirit left the body on the gallows, he drifted straight back to his cell in the prison and remained there in a comatose condition.

There he was from time to time visited by his spirit mother who was unable to make her presence known to him. How long he might have remained in that condition and in that cell, held under the spell of stupor, we can only conjecture; but the same law operating to produce this experience in this case will certainly, under like circumstances, produce a similar experience in all cases of the same kind. How many thousands of criminals who have paid the death penalty are therefore lying in their old prison cells on earth, waiting, waiting, waiting for the coming of some good Samaritan to wake them up and give them light! These are a few of the waifs of the spirit world! The mother of this young man told a sorrowful tale of pain in her own experience in the body; the result of unhappy marriage. She yielded to the pressure of outside influence and married a man whom she did not love; but O, how she did love another! The man she married was coarse and beastly. He had money, but her life with him became almost unbearable. How many times she wished him dead; and this when this unfortunate son was still unborn; and this accounted for his murderous tendency when on the earth. This woman's lover whom she did not marry, was broken in spirit and passed on before her to the spirit world. At the time of their coming to our circle, their wedding day in spirit life was fixed and the event soon to take place that would consummate a happiness replete far beyond the power of mortals to conceive of, the perfect union of two souls in spirit life. Her son also would be permitted to visit them from time to time, and when he has worked his way up from his present degraded condition will have his permanent home with them. All this which was so like a romance, was to each one present there, perfectly real and true. This woman's thanks to us for thus affording her this opportunity to help relieve her son, were expressed in words which plainly told that our work was not in vain. She labored to make it clear that this overflowing gratitude could not be restrained; but she gave us to understand that all that she could say would give us but a faint conception of her deep thankfulness. Her blessings would abide with us forever. She hoped we would go on in the good work in behalf of others. Mrs. Smith's guides then tendered her and the company that came with her a graceful invitation to remain with us during the deliberations of the evening, as guests; but she politely declined with thanks, saying that her single object was to relieve her soul of the burden of debt in this expression of gratitude to us for such a glorious work as we had done for her. She then bade us good night; and we proceeded with the business in hand, to-wit, the consideration of Mrs. Wimble's case.

By this time it was fifteen minutes past 8 o'clock. Mrs. Smith's guides reminded us that the time was fully mature for us to begin the work for which the circle was originally formed, i. e., to continue our joint efforts looking to the relief of Mrs. Wimble. She proceeded to inform us that besides the three spirits who had been the first to yield to the persuasions of the higher influences and consent to cease their annoyance of the victim, there was a great number of curious ones who were interested enough to come along with them and take their place just "outside the pickets" as the guides called the limit of intrusion. In other words, they remained just near enough to make their presence known and yet far enough to prevent their influence from being obtrusive. Of these there were believed to be no less than three hundred. We next received the unpleasant intelligence that owing to the extremely unfavorable conditions surrounding the patient at the asylum, although the four spirits who were chiefly instrumental in afflicting her, had left, the way of access seemed easy for others to step in at times through the day, making it at such times very disagreeable for her. That at night she was always free. A brief session of concentration served to emphasize this last fact, and to add very little to the information at command.

Toward the close of the sitting, a control took Mrs. Smith, whose name was William Warren, late of Saginaw, Mich. He had worked in a lumber camp and had received a fall which crushed his skull. Just previous to this control, Mr. Gunn had felt a severe thump on the top of his head, as though some one had struck him with a hammer. It was the some spirit striving to make himself known. He was greatly relieved by this short interview. It is a curious and very remarkable feature of all circles where developed mediums are present and a kindly spirit prevails, that the waifs or suffering spirits may be very greatly relieved by the mere fact of an introduction into the presence of the sitters. What an incentive is this to hold the missionary spirit and phase prominent as an essential part of the work of all circles formed among mortals!

Another control took Mrs. Smith briefly, though partly under protest, as she was somewhat reduced physically on account of extra work with the two waifs previously mentioned, as well as on the previous day (Sunday) at the mediums' meeting. These spirits are very grateful for this privilege, but the strain was especially severe on the medium. She was obliged to lie in bed nearly all the next day. It is necessary for mortals to use their judgment at such times, and not let one single control take them when they feel their physical powers giving way. They will thereby be able to do far more good in the aggregate.

It was decided that evening to once more address a communication to the asylum. Finally on recommendation it was thought best to send two messages; one to the superintendent bearing photograph and letter from Mrs. Knott (a particular friend of the patient), together with the kindly greetings and best wishes of the friends present to be alike tendered to her by the superintendent. The other communication was to be sent to the guides of a prominent Spiritualist of Napa, inviting their co-operation. The meeting then adjourned.

Monday, January 10, 1898.—On account of the medium's generosity in permitting too many controls at the last meeting, Mrs. Smith on whom the heaviest burden of the work had so far fallen, was laid up a day (the last Tuesday), and determined henceforth to keep clear of all undue taxation of her powers in the future of these meetings. Accordingly as the hour approached this evening for the business in hand, she first made a preliminary explanation, during which she paced the floor for a few times, actually walking the entire distance of the length of two rooms; snapping her fingers and making gestures which to the other members of the circle were unmistakable in their import. She was disposing the spirits who had gathered in large numbers—a mixed multiutde—in such a manner that their presence would be rendered harmless for the evening. Presently she stopped walking and began to say to one of the "invisibles": "Yes, you may stay on the condition that you make no attempt to control any medium until the business of the evening shall have all been attended to." To another she would say, "No; you will not be welcome to-night. Seek for consolation somewhere else. Your case would be hurtful to the medium. You are therefore forbidden to remain."

After a brief interval of silence my wife who had been in the spirit world since May, 1806, controlled Mrs. Gunn and said to me: "I felt that I must come and greet you, my darling." Then after a pause she said, "Do you remember when I said to you, 'Be kind to me, and I will be true to you?'" I replied that though I felt that the words had certainly been uttered in the past by her, I could not at the moment recall any certain time when she spoke them. She said, "It was on the evening of our marriage, after the guests had departed. I have come to-night to thank you, for you kept your promise faithfully. You have been kind to me indeed, through the earthlife journey, and I have been with you all the time since leaving the body, except when I go occasionally to my own spirit home. You have entered upon a glorious work. Continue faithful in the discharge of duty as you have begun, until we greet each other where parting is no more." She bade me good-bye with a hearty shake of the hand, and I was made to feel once more that my coming to Oakland had not been in vain!

We then sought to know the condition of the patient (Mrs. Wimble). She was found to be in a very nervous condition, but soon our silent concentration restored her to peace and tranquillity. It is to be borne in mind that in all these deliberations the physical presence of Mrs. Wimble was 50 miles away in the insane asylum. This bringing her visible presence into that circle from evening to evening, was purely "telepathic" or "clairvoyant," or both; so that the sensitives plainly saw her and sensed her exact condition at each meeting.

Henry Ward Beecher, a control of the medium, Mrs. Smith, made a brief but telling speech in which he declared that the faithful band were keeping guard, not only of the home, and the thronging multitude of spirits assembled there from time to time, instructing them and training them, by silent influence, but also they penetrate the walls of that asylum and keep in check the adverse influences of that woful place; that those three waifs who had so troubled the patient during the past months, had gladly accepted an invitation of the band to be taken into an institution of learning in the spirit world; and it was part of his special work to teach them there. This work of teaching these poor benighted ones, and helping those in the humble home of this medium, gave him far more pleasure and pride, than standing in the gilded hall of a great church edifice which he occupied so long in the east.

Up to this date no reply has been received from the last message sent to the superintendent and patient at the hospital, two weeks ago.

After a silence longer than usual a spirit came. In the mortal form she was known as Mrs. Phelan. She said to Mrs. Gunn, "Call the lady's face exactly to your mind just as strong as possible. Be quiet. We will do the rest." Mrs. Gunn then saw her wave her hand and there appeared a man known as one of the masters. These spirits took each other by the hand and floated away to the asylum. While there they still appeared in plain view. Mrs. G.: "They came back and stood here by me; he showing himself to me so that I will know him when I see him again. He had a long white beard and mustache. He let me take a good look in his face. I found love, charity and good will inscribed there. Now they have floated off. He told me that he could have come to me like a star, but he was willing to show himself as he had been heretofore. He says, 'The lady at the asylum, being now in perfect mental balance, thinks it an outrage to be kept there, and is extremely nervous over it at times.'"

As to those two spirit waifs (the monks) who had been troubling her, and had been the last to yield to the higher influences, they have been so thoroughly subdued, they are permitted to remain as they are now, in an atmosphere of delicious content, without one thought or aspiration for the future, yet with no desire to return to the old life.

The circle adjourned to Tuesday, January 18.

We met promptly. Present, Mr. and Mrs. Gunn, Mr. and Mrs. Smith and the writer, and one new member, Mr. Johnson. Very strong power was plainly sensed, and harmonious conditions prevailed. No adverse influences were obtrusively present.

Silence for fifteen minutes, minds being centered on the patient. Mrs. Gunn then related that she seemed to be taken to the office of the asylum, describing the archways leading to the same; that a venerable man with flowing beard was the first to meet her gaze. Then a young man with a pleasant countenance goes to a desk and picks up a letter, reads it and gives it to a clerk to answer immediately. Mrs. Gunn then has quite a "talk" with the man in authority there, and expostulates with him for some time about the patient's release. He tells her it will be his pleasure to release her just as soon as she gives evidence of being cured, but that traces of the old symptoms linger, cropping out from time to time; and he is not permitted to take any action at present. She then requested that the letter which he had ordered answered, would be left over till morning, so that he could see the patient and get an exact notion of her condition. She saw him hesitate for a few moments and then tell the clerk to wait till morning before answering the letter. That man she was "talking" with seems very reasonable and fair-minded.

Mr. Smith suggested that if possible, it was greatly to be desired that the spirit friends bring to the patient, in that asylum, such strong influence to surround her, that she should be thoroughly protected from all adverse spirits in the future. Not long afterward Mrs. Gunn saw a spirit who always called himself Ichabod. He had once been the guide of her mother, and later the controlling spirit of Lyman C. Howe. This spirit told her that he had come into the circle to announce that he would go to the patient, take her and hold her for several days. He would learn her peculiarities and get such perfect command of her manner and speech, that he would keep away all symptoms of insanity, and cause the medium to appear her normal self when in the presence of the superintendent or of any officer of the institution. This would speedily restore confidence in them and secure release at an earlier day than otherwise.

I then suggested that a vote of thanks be tendered by the circle for this special service of this missionary spirit. The thanks were gracefully accepted by the spirit friends through Mrs. Gunn, without a vote being put. The medium in exquisitely well chosen words, used as illustration, the architect and builders, when a large structure is being built. The architect does the desk work, perfects the plan of the building; but he employs others to do the building. Each does his best, and does his part well. If thanks are due from either architect or builders it is due from both. So the spirit world accepts our gratitude, with thanks to us in return.

Mrs. Gunn then asked Mrs. Smith to ascertain for her who the woman in black was that had appeared to her (Mrs. Gunn) so often lately. She had tried hard, but had been unable to find out. Mrs. Smith, through her guides informed her (and us) that this woman had committed suicide and threw the blame of it on her husband. The man died of a broken heart. The woman had not learned as yet that she had left the body. She has been all these months (or years) hunting for her husband. She will now be able to get instruction how to find him.

On this occasion a certain mischievous young man (spirit) who had managed to pass the "pickets" once before, appeared in our midst, and in such complete disguise that for a time he thought he would carry his point perfectly, namely to fool all the mediums and spirits present, "just for the fun of it." He wore the mask of an old man with white hair and long white beard. It was not till Wild Flower, the Indian girl, guide of Mrs. Smith took in the situation, that this spirit received the rebuke he so much deserved. Wild Flower then and there stoutly commanded him: "Depart from our midst, you wolf in sheep's clothing!" Furthermore she tore the mask from his face and warned him in no uncertain terms that if ever he attempted to come to us to fool us again, he would be "taken and locked up in a cage." This suggested a question of profound significance to the searcher for truth; namely are there "cages" or places of confinement in the spirit world, used expressly for the punishment or restraint of mischievous or obtrusive wicked spirits? The answer was, "Yes, countless numbers of them."

Mr. Johnson suggested that now while Mrs. Wimble is temporarily out of her body, would be a good time to catch her and talk with her, and impress her that we are working for her in this systematic way, and enlist her co-operation as far as possible. We, in silence, all called for her presence. Mrs. Gunn saw her come into the circle, dressed in perfect white raiment, with long white veil. She saw her standing, "talking" to Mr. Johnson. Mrs. Gunn then addressed her in these words: "Mrs. Wimble, I affirm you will remember this interview here to night; that you impress it on your mind, and when you are free you will continue to remember it." (After Mrs. Wimble had finished the conversation with Mr. Johnson) "She then stood with one hand on his head and the other pointing upward and in a southerly direction. Then a stream of light poured down upon her, just like that which flooded the two waifs, on a former occasion."

Johnson: "I have a request also; that is that every day at noon, five minutes before 12 o'clock, we all fix our minds upon this patient, for her benefit in general and for her complete recovery in particular."

Mrs. Gunn exclaimed, "O, I saw her body lying there; [in the asylum]. I saw her drop right into it!"

The circle adjourned to meet again Tuesday January 25.

Present, same members as last week.

Our guides began on this evening with an invocation by Mrs. Smith's guides, seemingly interrupted by repeated ringing of the firebells. She next told us that the patient (Mrs. Wimble) was present in the room, and her presence was also sensed by Mrs. Gunn. Mr. Johnson gave such of us as needed it, a lesson in concerted mental treatment as follows: "Adopt certain things to be desired or demanded of the spirit world. Then make the request in a given order of iteration, silently. Before this silent iteration of the words expressing this demand, agree on a certain rate of breathing to be indicated for instance, by his counting for us all; so that our breathing may be in as perfect unison as possible, and our unspoken words in like manner to be addressed as nearly as possible in perfect time. He counted 1, 2, 3, 4, while inhaling, 1, 2, 3, 4, while exhaling the supposed breath. His rate of counting was, perhaps slow for some of the sitters, while a trifle fast for others. The words we agreed upon were "freedom" and "health" of body and mind of the patient. Mr. Johnson further desired us to try to see a spot of light in the top of our heads. After silence of some fifteen minutes, the various members of the circle related their experiences. My experience was a dominant hope that freedom and health would yet come to her.

Mrs. Gunn's experiences were very varied. "First," said she, "a globe or white light in the center of the room. Its rays were divided into sprays or beams, resting on each of the sitters. The patient was in plain view to her. She was enveloped in a separate volume of light, her head and neck being flooded with a bright or white light, and the remaining part of the body in a marine blue. The patient said: 'O what a beautiful influence! It seems the angels must be here!' Then she said, as she came in the light by me, 'O Mrs. Gunn, where am I?' I answered, 'You are all right.' From first to last, there were so many other things that I had to throw off constantly, and fight them back as it were." Mr. Gunn reports nothing special. Mr. Smith saw floating shadows. Mr. Johnson, after some waiting saw the patient sitting all alone. Mrs. Smith said that she (the patient) was in the habit of coming here regularly and expects it every week. "When trying to draw her I could do nothing. When I committed her to the special care of the spirit friends, she was very apt to be brought promptly forward. It seemed like somebody applying a fan; whirling a fan and trying to fan her. Her spirit has been accustomed to coming here without her knowing it. Her feet were very cold to-night. She was feeling very much depressed, and exclaimed, 'Oh! free me from this, or take me from the earth plane!'"

Mr. Smith: "What about that one that was to take Mrs. Wimble in special charge?"

Mrs. Gunn: "I saw him and what he was doing in regard to this matter, to-night. He says that we must do a prominent part. He says he is conducting the forces as we send them, and centering them upon her. As I see him now he stands right back of her with his eyes fixed intently upon her. There is the influence of that white light that penetrates further down, by his being there, but the blue light is all around her. This guide that has taken the case in hand is now trying to select a band to aid him, but it is not to be done in a day nor a month nor sometimes in a year. They come in and try for a while and then remain or gracefully retire, according to their stability to serve the case."

Mr. Smith still suggested writing again, but Mrs. Gunn's guides recommended caution in regard to too much writing, lest we should unwittingly arouse the antagonism of the hubahd and brother-in-law. She says that now for the first time we have gained the ascendancy over the adverse forces; that is, we are at last more positive than they. They are just now more negative than we are. It is the first time that this condition has obtained with us, and above all it behooves us to hold on to this advantage. Mrs. Smith advised the plan of having the husband interviewed as a detective would do it; i. e., let some one go in the character of an anti-Spiritualist or one opposed to Spiritualism, and in this way, before he knows it, get just the information from him that we want. Mrs. Gunn said she would take it upon herself to see Mr. Wimble provided he could be found, between this and the next meeting. Mr. Johnson would try hard to have a friendly talk with the patient's brother during the same period.

Mrs. Gunn (addressing the patient): "We desire you here to-night to take from you an influence that is working between you and your normal spirit; that will free you from the bonds that are now held upon you by your friends, those who are keeping guard where you are. Assert your rights from what is now told you here this night. Keep as strong as possible and a determined will that those that have disturbed you shall not disturb you again. The music that you hear at night, remember. It will profit you. Remember the experiences you have had here."

A message from Mrs. Smith's band: A question: "Is it to be a success or no?" Mrs. Gunn was very tired, and got no answer. Mr. Johnson felt as if cold water were being thrown on something. Mrs. Gunn saw a crown made of flowers and a great letter C or O, rather hazy and indistinct. Mrs. Smith interpreted that to mean "Go See!" Mr. Johnson sees a woman (spirit) that bothers him some, because she is here so much, and not identified.

The meeting adjourned to Tuesday, February 1, 1898.

The usual members met on time.

After some fifteen minutes' social chat, we proceeded to the work of concentration, which as before was directed to the freedom, health and strength of Mrs. Wimble. The first report after the silence was of Mrs. Gunn, substantially as follows: "I was in the room, saw a mirror and a lady standing in front of it. She wore a cape or cloak with a velvet or fur edge. I saw Mrs. Wimble. She said 'I wish I could go with you.' 'Well, my dear,' I replied, 'you will go with me pretty soon.' It seems she has health, strength and power. 'You must be ready to go with us, and also ready to return to your body instantly.'

Next she was here. Then Mrs. Phelan came. Mrs. Phelan took her away in what seemed a shower bath of light. When she was returned to her body, I said, 'Mrs. Wimble, look at us clairvoyantly.' She replied, 'Well, it seems that I have seen you in a dream.' I said, 'Don't think of it as a dream, but fix it in your mind that you see us clairvoyantly. She seemed to wonder if her husband would ever take her back again. A spirit seemed to be manipulating her brain, relieving certain parts of it that had been overcharged by the influence of undeveloped spirits in the past. This overcharging of certain parts of the brain, instead of real obsession, has been the actual trouble with her for the past few months. Also she seems to have received a letter from her husband, which disturbed her considerably."

Mr. Johnson got the impression that she was better and would probably be back in Oakland soon.

Mrs. Gunn: Now will the guides watch with her for a time, i. e., for a little while, and see if she is listening to us and trying to catch our conversation? (To Mr. Johnson): I will address her and you, if you can, catch the answer. Mrs. Wimble, do you hear my voice clairaudiently? Please respond so that these psychics will bear witness to your response. Mrs. Wimble, do you hear my voice clairaudiently? I have spoken in your ear; do you hear me? Mrs. Smith's response: I got this both times and very rapidly the second time: 'I think I understand it to-night. I get a phase which brings me peace and harmony within myself, and is helping me physically and mentally.'

Mrs. G.: "Mrs. Wimble, I, Mrs. Gunn, of Oakland, am speaking to you now. Be of good cheer, because there are a number of friends here who are doing all in their power for you. You are not forsaken. You have dear friends who meet you every Tuesday night and help you. Be strong and happy and healthful, and mistress of your own organism."

Mrs. S.: She gets the influence, but she thinks it is one; she thinks it is spirit power. It is hard for her to understand that she has gone out of her body. It seemed very far away when she went out of herself. Things were false, not real. Things were overdrawn and intangible. All truthful, if she could gather hold and could hold and understand as she came to herself. She has lain in a trance or dazed condition as the physicians would call it. She will understand it better now, for the spirits are instructing her to remain more within herself, and the spirit she says is giving us good advice, and not making her believe that she is some great individual. "That spirit that comes now to me," said she "does not array me in white robes and make me think I am waiting for a gifted consort, coming to take me in triumph to his spirit home." She wonders much at all this, but it is something that she can understand gradually, as it comes back again to her mind. She will want to put it together and think this whole matter thoroughly over. She thinks over all through the week, what has transpired every Tuesday evening. She says: "I like the spirit that came to me last, for it is practical and very truthful," and as you go out of yourself, speaking to her, thus, she thinks to herself, "what more are you than a spirit without the physical form?" and she hears the spirit voice, and receives it, but she does not stop to question whether that spirit is living on earth, or is still in its earthly form. She calls them spirits, and she welcomes them just the same as she would welcome any other spirits from the unseen.

(To be concluded.)

BLOW BY BLOW.

The billow bursts on the rock-bound coast, and then
goes hissing home,
And the only trace of its savage night is a sheet of
flashing foam;
And the raindrop falls on the mountain side, and is
lost in the fronded fern,
And never a trace of its lifetime's worth can mortal
eye discern,
But the waves wash in with relentless force, and smile
with a heavy hand,
Till the constant crash of the coming tells, and the
rock is yielding sand;
And the raindrops fall till they fill the streams, and
the streams swell day by day,
Till the river roaring rips its banks by the hundred
yards away.
And so it is with great reform, though the work is
plain when done,
'Tis step by step and blow by blow, that the roaring
field is won;
Though the strife be fierce, and the gains seem small,
we must keep on striking home,
And to win the cause of the great reform we must
build as they builded Rome. —Exchange.

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The new song-book, "The Golden Echoes," by S. W. Tucker, has found its way into many homes, and its beautiful songs have cheered many sorrowing hearts, which they are sure to do when heard and sung. They should be heard in every home in the land. For sale at this office. Price, 15 cents; $1.50 per dozen.

..GENERAL SURVEY..

THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be **written plainly with ink on white paper, or with a typewriter, and only on one side of the paper.**

ITEMS.—Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require.

TAKE DUE NOTICE, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

KEEP COPIES of your poems sent to this office, for they will not be returned if we have not space to use them.

The Monroe Monitor speaks as follows: "The Progressive Society meets at the residence of John Brown Sunday afternoon. Quite a number of enthusiasts were present and seemed very interested in the New Thought subject. The first on the program was the election of officers. James Farmer was elected president; George Kelsey, vice president; Mrs. John Brown, treasurer; Mrs. Fred M. Ferguson, secretary. Then the principles and bylaws of our society were drawn up and adopted. They are as follows: We believe in the Infinite Spirit wisdom and intelligence called God; and the immortality of every human being. That every being is a divine germ capable of infinite unfoldment and development. That love, purity and fidelity as the spirit of religion and justice as the highest moral law, and recognizing the universal brotherhood of man. We, the undersigned, organize ourselves together for the purpose of seeking light and truth, thereby fitting ourselves for a higher and a beter sphere than we now fill and further to uplift and benefit humanity."

Considerable interest is being evinced in the case of Mrs. Georgia Lathrop, of Quincy, Ill., who declares she was wooed and won through telepathy by a preacher in a Missouri town. Mrs. Lathrop, who recently secured a divorce in the circuit court and who sings in the choir of the First Baptist church, says she and the preacher who will marry her are almost constantly in telepathic communication. She says when she received a telepathic kiss it felt as though she and the minister were actually together. The wedding is expected soon to take place."

The clairvoyants of Indianapolis are concerned about the new ordinance that makes it compulsory for them to secure licenses if they wish to continue to practice their profession. The employes of the comptroller's office were kept busy to-day answering telephone communications asking when the ordinance would be signed by Mayor Holtzman and become a municipal law. The date the mayor will sign the ordinance has not been announced.—Sentinel.

Joseph Jeanes, Sr., a photographer for fifty years, died at Chester, Pa., aged 75 years, from the effects of a fall from a chair. He gained considerable notoriety by claiming to have taken a spirit picture, which was reproduced in leading journals.

After being for seven years confined in a ward for the most violent inmates at the Southern California State Hospital for the insane, Andrew H. Young is now at his home in Chicago, the subject of most wonderful restoration. Until a short time ago Mr. Young's recovery was supposed to be beyond the range of possibility, but suddenly his mania subsided, his mind cleared, and within a week he was pronounced recovered. June 25, with Superintendent Campbell, he walked into court perfectly restored, and the guardianship which was placed upon him seven years ago was dismissed. He was certainly obsessed by a spirit.

Frederick Blausch, a cabinetmaker of Laurel avenue Stapleton, S. I., said at his home last night that his daughter Catharine, 23 years old, was a victim of the General Slocum disaster. Blausch said that his daughter was on a visit to Mrs. Tillie Hauff of 143 East Third street, who was a member of St. Mark's church. He says that Catherine and the Hauff family were on the Slocum when she started on her fatal trip. His daughter, he says, was last seen by one of the survivors on the after second deck of the Slocum. Two of the Hauff family were saved and a third is still missing. Blausch declared that a night before the accident he dreamed that his daughter Catherine went on an excursion and that he could see the vessel afire and hear his daughter cry for help. He told his wife of the affair the following day, and when he heard of the Slocum disaster he started an investigation and found his dream had come too true.—New York Times.

The Chicago Spiritualists' League will have a grand meeting at Free Masons' Hall, 4227-9 Cottage Grove avenue, Monday evening, July 11. All leaders of meetings, all workers, and those interested in this grand truth are invited to come and join us that by mutual cooperation we may aid our cause to win the attention of the people. We wish a higher standard for our workers, and by proper teaching weed out all unworthy workers and bring to the front honest mediums and psychic that shall honor our cause. Walter DeVoe will give the address of the evening on Spiritualism and New Thought, followed by a free discussion. The musical and literary part will please all; to finish with messages from Mrs. Burland, Mrs. Cleveland and Mrs. Noyes of Boston. All are welcome. Dr. Warne, president; Otto E. Kropp, secretary.

Take due notice that items for this page in order to insure insertion must contain the full name and address of the writer. Otherwise they may be cast into the waste basket.

ATTENTION LYCEUMS. — During June, July and August the Progressive Lyceum will be sent to Lyceums for one cent per copy. This will enable you to increase your subscription one-half its present number, with no extra expense. Address J. W. Ring, care of the Spiritualist Temple, Galveston, Texas.

H. L. Chapman, one of Michigan's prominent Spiritualists, writes: "While I feel that the books I have ordered will be of much benefit to me, yet I do not expect to find but a small portion of the value in them that I receive from The Progressive Thinker for only one dollar, and I wish that every truth-loving, right-doing citizen could read the article in No. 760, 'The Ethics of Spiritualism,' by Nora Batchelor. This article seems to touch the real basis of the spiritual needs of the hour. It shows us the line of thought that will carry us above and beyond the frauds and deception that are perpetrated under the name of Spiritualism; living for others more than self has made great men and good women. The few have borne much of the burden of lifting the world from its benighted conditions of the past to its present condition where liberal thought can be expressed, yet where the thinkers of the day can plainly read in the faces of the toiling masses the need of justice and right, as against the legalized wrongs of greed and self. Oh, that all the people of this so-called free country could thoroughly understand the needs of the hour, and have the moral courage to act accordingly, regardless of priest or party, that we might bring into our government a condition based on the thought of Confucius when he said, "Do not unto others that which ye would not have them do unto you." I thank you again for furnishing so much for so little cost as you do in The Progressive Thinker."

Eva Neilson writes: "June 19, I attended the First Spiritual Church at Niagara Falls. Madame Harris of Chicago, assisted the pastor, Mrs. Atcheson, in giving messages. Madame Harris told me that my mother who had passed to spirit life three months before, was anxious about some papers, and I would find out why, if on going home, I would look into a certain small box to be found in a bureau drawer. When I got home, more for curiosity than anything else, I looked for and found the box of papers, and upon looking them over, I found there were receipts paid by mother, but which had never been credited to her. Had I not looked over the papers I should certainly have lost money, which I can illafford to do."

Life After Death, as portrayed by C. W. Leadbeater: "Death is naturally a subject of paramount interest to everybody, because the one and only certain fact in the future biography of each one of us is that one day we must die. Yet there is perhaps no other subject about which there hovers so much uncertainty in the popular mind, no subject upon which there are so many and such serious misconceptions. Religion ought to have cleared up these doubts, and removed these misconceptions, consequently a vast amount of unnecessary sorrow and suffering exist in the world. The theosophical teaching, however, is absolutely clear and definite on these points, and for anyone who finds himself able to accept it it proves exceedingly illuminative and helpful. When man lays down his physical body at death he is not therefore bodiless, but finds himself inhabitating another vehicle of finer matter, spoken of as the astral body. This body is the vehicle of desires and passions and motives, and the length of the man's life in this stage depends upon the amount of such feeling still existing within his nature. If these desires are gross and physical, as is that of the drunkard or sensualist, then, since he has lost the physical body through which alone they could be satisfied, his continued desire will be a torment to him until in process of time it gradually wears itself out. But if the man has conquered during earth life all this side of his lower nature, and the only desires left within him are high and pure and good, then their satisfaction will bring him peace and happiness instead of suffering, and he will soon pass on from this astral realm to another still less material. This second stage of the post-mortem life is what has been symbolized in all religions under the name of heaven. Heaven is no mere dream, but a living, glorious reality; yet it differs much from the popular conception of it. For in this case also each man has made it for himself, and therefore it is perfectly adapted to him. Meantime, I would adjure you to avoid the evil results which come from all these popular misunderstandings about death. Among these the dread of it so often felt by many is prominent, and again, the mourning with which we usually surround it. Such mourning is entirely selfish, for it ignores the fact that the dead has passed into a higher and more beautiful life, and very often our uncontrolled grief does positive harm to those whom we love, causing in them the same depression which we feel ourselves. Not that the theosophical teaching counsels us to forget our dead. Far from it. We cannot remember them too often nor too strongly, but it must not be with selfish greed and despair, but with loving and helpful thought, which will assist them in their upward way. For we may be very sure that our thought can reach them and be felt by them, and so should be careful that it is the right sort of justice."

When the death of Mrs. Araminta Helmer of No. 4639 North Ninth street, whose funeral took place yesterday, was announced to her daughter-in-law, Mrs. William F. Helmer, on Tuesday last, the latter was not surprised, for she had been forewarned in a dream a few night before that her mother-in-law was dead. Mrs. Helmer died from a stroke of apoplexy, from which she had twice suffered before, and she told her daughter-in-law recently that the third would doubtless be fatal. On Thursday night of last week Mrs. W. F. Helmer dreamed that her mother-in-law was dead, and that she was at her side as she lay in her casket. The dream was so vivid that on waking it greatly disturbed her.—St. Louis Republic.

Mrs. LeSieur writes to remind the friends of the benefit Band of Harmony, to take place at the home of Mrs. Ellis, 403 Orchard street, North Side. A drawing of a fine china painted dish is to take place, and a pleasant surprise awaits us all. Thursday, July 7.

When writing for this paper use a pen or typewriter.

We go to press early Monday morning, hence communications intended for that *current issue* should reach this office not later than the previous Saturday morning. Bear this in mind.

Mrs. Anna L. Gillespie writes from Port Huron, Mich.: "Odd Fellows' Temple was filled to the door last night (Sunday) to attend my lecture. Wednesday evening I lectured for the New Thought Club. The cause seems to be building up, and the outlook is good. The friends gave me a royal welcome, and it was a visit long to be remembered."

Mrs. Henrietta Straub writes: "I have received all right 'Ghost Land,' and thank you very much for the fine premium. The hurried glimpse I caught from its contents warrants a fair treat for the time I can quietly study the book. It is by the same author who wrote Art Magic."

G. F. Perkins writes: "I am still here in San Francisco, and have very good meetings every Sunday evening at Scottish Hall. I hold circles Tuesday and Friday evenings. I am expecting to do better work than ever. All friends are invited to call or write to me at No. 1220 Mission St."

Mrs. Virginie Barrett desires to engage with societies as lecturer and medium, west of Indianapolis, Ind. Terms as follows: The society to pay all expenses of hall rent, advertising and entertainment, charge 10 cents admission and give her the total receipts as compensation for her services. Address her at No. 29 Gladstone avenue, Indianapolis, Ind.

The Chicago Examiner says: "Patrick Fitzgerald, thirty-nine years old, told the police yesterday that he was possessed of spirits who made him act queerly at times and spend his money recklessly, so that he was forced to sleep in box cars. The man was charged in Justice Quinn's court with sleeping in cars along the Illinois Central Railroad. He said his sister had committed suicide eight years ago and that at times he was hypnotized by what he calls 'the wicked spirit of his dead sister.'"

An item in the Chicago Examiner from Shreveport, La., says: "St. Julian Renfro, the colored boy who was stricken deaf, and dumb in Chicago, May 31, while playing whist with a party of three white friends, recovered his speech and hearing at 3 o'clock yesterday afternoon. The boy suddenly opened his lips and shouted, 'The Lord be praised!' Renfro's lips continued to work, and those nearest to him heard him utter the words of the Twenty-third Psalm. The news of the boy's recovery rapidly spread through the town and the house was filled with people. Renfro, after talking a few minutes, said he could talk no more until Sunday. A week ago Renfro said he had a vision in which he learned that he would be able to speak to-day."

You are invited to the monthly meeting of the Chicago Spiritualist League, to be held in Boydston's hall, Forty-second Place and Cottage Grove avenue, Monday evening, July 11, 1904. Business meeting, 7:45 to 8:15 p. m. Program: Music, piano and violin, Prof. Rose and Mrs. Burkhart; America, audience; piano solo, Miss Fest; address, topic, Spiritualism and New Thought, Walter DeVoe; free discussion; vocal solo, Florence Daniels; messages, Mrs. Burland, Mrs. Cleveland and Mrs. Noyes of Boston. Collection at the door, 10 cents. The object of the league is to unite all the leaders of meetings in the city and harmonize all the workers, cooperate all who sympathize, convince skeptics and demonstrate to all the grand truth of the continuity of life. All are cordially invited.

Mrs. Isa A. Cross writes: "The Hyde Park Occult Society held a picnic at Beverly Hill on Sunday, June 26, and a more delightful time can hardly be imagined. The day perfect, woods beautiful, good company, and lots to eat, made a day's outing long to be remembered. Mr. Eichelberger added much to our pleasure by the music of his large gramaphone, and fine selections. We have another picnic on July 10. Take Rock Island train from Englewood at 8:49 or 11:14 to Beverly Hill. Bring your own lunch. Go and ask your friends to go with you. Walter DeVoe will lecture for us at 319 East 55th street on Sunday evening, July 10. Come and hear him. He is a bright one of the New Thought workers, and thoroughly wide awake. Psychic demonstrations by good mediums. Everybody welcome. Service, 7:45. Look out for another progressive euchre party soon."

The Sunday-school question in De Pere, Wis.: "C. W. Smart writes: "In my rustic tramps I have attended two Sunday-school excursions, one from De Pere up the Fox river to Appleton, some 35 miles. It was very interesting. The government has expended a great sum of money on the river, in building dams and locks to accommodate navigation, but it was not a success financially for the Sunday-school. It lost from $50 to $75. This one was given by the Catholics. The next excursion was down the Fox river and through Green bay, an arm out of Lake Michigan, some 60 miles and return. It was a long day's ride and very tiresome. It was given by the Lutheran Methodists, and they were out $75 to $100. That is what I heard talked on the boat. They will give no more this year."

C. H. Figuers writes from Cleveland, Ohio: "The East End Spiritual Society, 1749 Superior street, Cleveland, Ohio, C. H. Figuers pastor, closed for the summer, June 26. There was a large audience present and much regret was expressed that the meetings would not continue all summer. The season just ended has been very successful. We will open our hall again for next season on Sunday, September 4, 1904, and continue until the last Sunday of June, 1905. We have no membership fees or monthly dues; no unseemly squabbling over this thing or that, but each member animated with the true idea of spreading the truth, lives in harmony with themselves and both worlds. We are doing our best to let our light shine with equal lustre on all. In all of our six years of continuous meetings there has been nothing but peace in our house. Let others find the pearl of great price, which is simply minding your own business, and strictly let other people's business alone. All the clamor about fraud and fraud workers has not injured the attendance at this hall in the least. We intend trying to have a choir of trained voices next season, and shall use C. Payson Longley's beautiful songs, every word and note of which goes straight to the soul, so full are they of true spirituality. We had fine music last winter, thanks to Mr. Phillip Herder, Jr., Mrs. Frank Mulder and the boy wonder on the violin, Master Alex Herder; in addition to this we will have a quartette. I do not know whether the other societies will take a vacation this summer or not, but suppose they will, as Lake Brady will open July 3, 1904, with that sterling worker and favorite, Mrs. Anna L. Gillespie; and then Mantua opens in the near future. Both places draw largely from Cleveland."

M. C. Matthews writes from Pittsburg, Pa.: "We are at the close of our season's work for 1903 and 1904. We have had a good and successful year, considering the change of location to our new territory. For the month of June we have had Mrs. A. T. Reidinger, better known as 'our own dear Margaret Gaule.' When she saw our new church building and the location, she rose to such ecstatic joy, and was so profuse in her expressions of delight, that we felt very much elated and encouraged in our work. So great is the interest in our church in the mind of 'Our Margaret' that she can hardly refrain from dwelling upon the grand building and location of the First Church of Spiritualists in Pittsburg, Pa., when addressing the congregation. Margaret is very good in her work of psychometry, tests and spirit communications. Many anxious and burdened hearts were made lighter and happier through messages received from loved ones in spirit land. Large, strong men would weep like children when receiving recognition from their mother or father and others passed over. Of course the ladies were also recipients of these communications and shared in the pleasures of the meetings. Our services are largely attended, especially on Sunday and Thursday exenings—the large number could not be accommodated. When Miss Gaule came to us from New York she brought with her Miss Mabel Clarke, the beautiful singer of the New York spiritual society of which Margaret is pastor. Miss Clarke is a grand singer, and with the assistance of her cultivated voice our services were made doubly interesting. We hope she will visit us again when visiting our city. On Sunday evening, June 26, after the services, we had a good, hearty hand-shaking of farewell, wishing each other a happy vacation and a pleasant re-uniting at the opening of our services in September, when we will welcome 'our dear Margaret' to serve us for the month. In conclusion let me say that Margaret is so closely allied with the spirit realms that she is ever ready to give words of consolation, not only to her friends and acquaintances, but to the weary traveler to the celestial spheres. May she always possess these earnest qualifications is our earnest wish."

Elizabeth M. Fish writes: "The Parkland Heights Camp-meeting and Home Association, of Parkland, Buck county, Pa., will open camp on Sunday, July 3. Mr. and Mrs. G. W. Kates will occupy the platform. We will continue every Sunday until September 1. For further particulars, address Elizabeth M. Fish, secretary, Floral Heights, Parkland, Pa., Bucks county."

Lucy S. Carroll writes from Washington, Pa.: "The First Spiritualist Temple of Washington, Pa., has closed its doors for the summer. It will open again the first Sunday in October. G. W. Way, of Wheeling, W. Va., served the society for the month of June successfully both spiritually and financially. He is an earnest and sincere worker; can handle any subject given him by the audience with ease and intelligence. His tests cannot be excelled. We look forward to having him with us again in October. Quite a number of the members of our society contemplate attending the Lily Dale camp. I will be there, and hope to meet a great number of whom I have read in The Progressive Thinker."

Secretary writes: "A communication was received this morning by Dr. H. A. Cross from Mrs. Georgia Gladys Cooley, saying she would be present at the meeting of the League, July 11, at Boydston's Hall, corner 42d Place and Cottage Grove Avenue, and would do her best to help out, and make it a success. She was asked to be one on the program when she was here in the city, but did not think it possible for her to be here. We will all be glad to hear her again, and probably we will not have another opportunity for a long time. Come out everybody and bring a friend, and let's have a rousing meeting of Spiritualists."

H. Brady writes from Thorpe, Iowa: "Help for the cause of Spiritualism is very much needed in and around this locality. Few people here understand the definition of the word medium, yet most people's minds here are fast ripening for the harvest. I will guarantee free entertainment and free hall to a good materializing medium. I hope this may meet with the attention of Mrs. Pruden, of St. Paul, Minn. She is a fine test medium, and could do a grand work among us. Good attendance can be guaranteed here for at least two weeks. We need help. Letters of inquiry will be cheerfully replied to by the writer. There is a radius of eighty miles square here where our cause has not been advocated during a lapse of fifteen years. We gather all the spiritual food we have from the columns of the dear old Progressive Thinker. Will some one please come to our aid?"

C. A. Buss writes from San Diego, Cal.: "We are weekly in receipt of the ten copies of your very interesting and valuable paper, disposing of the same in our meetings and we consider this a very effective mode of spreading the truth, a valuable aid in fact to all societies in connection with the lecture and message work. We have had since the departure of Brother Will C. Hodge, a very excellent worker (especially in the messages) in Mrs. Florence K. White, formerly of New York. She has maintained her position well and attracted to the Sabbath evening meetings a goodly number of strangers who have manifested a decided interest. We can cheerfully recommend her to societies in need of such a one. We have, in fact, been blessed in securing good substantial representatives, and our work as a result is making rapid strides. Our Lyceum has an average attendance of fifty, and the sessions are well responded to in song, recitations, marches and wand drills, and our series of lessons in class work and topics for discussion all meet with a prompt response and earnest co-operation. Within the past six months our Young People's Society has organized with an enrolled membership of forty, under the leadership of Herbert R. Fay, a young man, a recent convert, and one thoroughly fired with enthusiasm in practical works. A good choir has been established under an efficient leadership, and a series of topics has been named for each session for a period of six months, and some one of the members select out of said list the subject to enlist the attention of all during each particular session; the subjects have all been assigned. It is no uncommon occurrence to have a dozen or more give expression during each meeting. Each month they give a programme, followed with dancing and refreshments. I mention this work in detail that it may be an inspiration to other societies in this great branch of our spiritual work, the preparation of young workers to take the place of the elderly ones, many of whom did not receive this opportunity and great blessing until the midday of life. Our morning conference is devoted to general expression, and every meeting is better than the last. The Harmony Grove Camp bids fair to be this summer the best ever held; convenes July 17 and closes July 31. It will be conducted by such workers as Daniel W. Hull, Mrs. Marchant of San Bernardino, Mary Vlasek and Mrs. Allen of Los Angeles, Mrs. M. P. Morrell, Mrs. Jane Mullen, Mrs. Lily M. Thiebaud, and the worthy president of the camp association, J. L. Dryden of our city. Mr. J. T. McFerron is the secretary of the association during the present year, who will be very pleased to reply to all questions and correspondence relative to same."

ALWAYS GIVE YOUR FULL NAME AND ADDRESS WHEN SENDING NOTICES AND COMMUNICATIONS FOR PUBLICATION, OTHERWISE THEY WILL FIND THEIR WAY TO THE WASTE BASKET.

TAKE NOTICE.

In order to accommodate all parties, so that they could duly celebrate the Fourth of July, we were compelled to go to press earlier than usual, hence many items of interest were crowded out.

Consistency.

It is quite common among preachers to charge non-church goers who criticise the Bible, with picking therefrom here and there, a disconnected text, or passage, upon which to base their objections to it as a whole. Did it ever occur to the reader that of all classes of people, preachers themselves are most guilty of this very charge?

Take the subject of Spiritualism for example. Did any one ever hear a preacher discourse upon a Bible text unquestionably favorable to the Spiritualistic hypothesis? That there are many such texts in the Bible, no one knows better than the preacher, and yet he shuns them as he would a viper. But when he wants to preach a sermon against Spiritualism, he does the very thing he charges Bible critics with doing. He selects only those passages which serve his purpose, making no mention whatever of other passages which as flatly contradict those he selects, as the fifth verse of the twenty-seventh chapter of Matthew contradicts the eighteenth verse of the first chapter of Acts.

The fact of the matter is that preachers are not consistent in this direction. They are as careful in their selections of texts to preach from, as are those they criticise, careful in their selections for adverse comment upon the Bible. A little more common honesty on both sides would aid much in discovering the truth.

H. V. SWERINGEN.

THE BETTER LAND.

"I hear thee speak of the better land,
Thou callest its children a happy band;
Mother! oh where is that radiant shore?
Shall we not seek it, and weep no more?
Is it where the flower of the orange blows,
And the fireflies glance through the myrtle boughs?"
"Not there, not there, my child!"

"Is it where the feathery palm-trees rise,
And the date grows ripe under sunny skies?
Or 'midst the green islands of glittering seas,
Where fragrant forests perfume the breeze,
And strange, bright birds, on their starry wings,
Bear the rich hues of all glorious things?"
"Not there, not there, my child!"

"Is it far away in some region old,
Where the rivers wanders o'er sands of gold?—
Where the burning rays of the ruby shine,
And the diamond lights up the secret mine,
And the pearl gleams forth from the coral strand?—
Is it there, sweet mother, that better land?"
"Not there, not there, my child!"

"Eye hath not seen it, my gentle boy!
Ear hath not heard its deep songs of joy;
Dreams can picture a world so fair—
Sorrow and death may not enter there;
Time doth not breathe on its fadeless bloom,
For beyond the clouds, and beyond the tomb,
It is there, it is there, my child!"

—Felicia Hemans.

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.]

Passed to spirit life, Mrs. Esther Fox, in the 93d year of her age, from the residence of her son, June 22. She came to Berlin, Ohio, with her parents when three years of age, 1817, and has lived ever since almost on the same farm. Her life measures the development of the country from the wilderness. She may be said to have always been a Spiritualist. The funeral was held on June 24, in the United Church at Ceylon, and was largely attended. Hudson Tuttle officiated. COR.

Mr. John D. Eager passed to spirit life from his home in Pine Grove, Nian tic, Conn., June 9, 1904, aged 78 years Mr. Eager was a staunch Spiritualist, and for a number of years was vice-president of the Niantic Spiritualist Association. He was a well-read man, social and companionable, honorable and trustworthy; a man who will be missed in the community where he has so long resided.

The funeral was held at his home in Pine Grove, June 12. The services were conducted by the undersigned. As it was his wish, the body was taken to Boston, Mass., for cremation.

FANNIE SPALDING.

Passed to the higher life, from his ancestral home in Richfield, N. Y., on June 25, 1904, William Torrey Hitchings, aged 85 years.

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Author of "Merrie England"; editor of the London "Clarion."

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The Commandments Analyzed, price 25 cents. Big Bible Stories, cloth, 50 cents. For sale at this office.

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Spiritual Songster. A collection of thirty-eight inspirational songs adapted to popular music, for the use of congregations, circles and families. By Mattie E. Hull. Price 10 cents.

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Startling Facts or Deeds of Darkness Disclosed, Relative to Auricular Confession, and Its Relations to Sacerdotal Celibacy, Convents, Monasteries, Morality, and Civil and Religious Liberty. By Rev. J. G. White. Price, 75 cents.

Strike of a Sex. A unique story of a strike among women. Price 25c.

Studies in the Outlying Fields of Psychic Science. How to investigate, form circles and develop mediumship. A test of genuine mediumship. By Hudson Tuttle. Price, cloth, 75 cents.

Superstition in All Ages, or "Le Bons Sens." Testimony of a Catholic priest who abjured the Christian religion and asked God's pardon for having taught it. Price, cloth, $1; postage 14 cents.

Talleyrand's Letter to the Pope. This work will be found especially interesting to all who would desire to make a study of Romanism and the Bible. Price 25 cents.

Teachings of Jesus, Not Adapted to Modern Civilization. With the true character of Mary Magdalene. A book full of truth. By George W. Brown, M. D. Price 15 cents.

Ten Commandments Analyzed. By W. H. Bach. Price, 25 cents.

The Arcana of Spiritualism. A Manual of Spiritual Science and Philosophy. A splendid work by the seer and philosospher, Hudson Tuttle. Price, $1.25.

The A, B, Z, of Our Own Nutrition. An excellent work and guide to perfect health. By Horace Fletcher. Price, $1.

The Aristocracy of Health. A Study of Physical Culture, and Our Favorite Poisons. A masterly work on the subject, by the gifted writer, Mrs. Mary Foote Henderson. Price, $1.50.

The Candle From Under the Bushel, or Thirteen Hundred and Six Questions to the Clergy. Nuts that are hard for them to crack. An interesting book. By Wm. Heart. Price 40 cents.

The Crisis. By Thomas Paine. Price, 25 cents.

The Descent of Man. By Charles Darwin. Price, 75 cents.

The Development of Spirit—After Transition. The origin of religions, and their influence upon the mental development of the human race. By the late M. Faraday. Price 10 cents.

The Discovered Country. A very spiritual book, given through the mediumship of the late Carlyle Petersilea. Price $1.

The Divine Pedigree of Man, or the Testimony of Evolution and Psychology to the Fatherhood of God. By Dr. Thomson J. Hudson. Price $1.50.

The Dream Child. Reads like an inspiration. Treating clearly upon the laws of affinity, love and the attendant pain and sorrow invariably experienced therewith. By Florence Huntley. Price, cloth, 75 cents.

The Fairy Land of Science. This beautiful book fills a niche in the hearts of the young people. Lyceum library literature. By Arabella B. Buckley. Price $1.50.

The Fountain of Life, or Threefold Power of Sex. A work that should be studied by both man and woman. It is one of the author's most useful and instructive books. By Lois Waisbrooker. Price 50 cts.

The God Idea of the Ancients, or Sex in Religion. A sensible, logical statement of opinion, but not of a revolutionary or sensational nature. A good book all through. By Eliza Burt Gamble. Price $2.25.

The Greatest Thing Ever Known. A dainty, helpful book. By Ralph Waldo Trine. Price 35 cents.

The Great Psychological Crime, which claims that su[illegible]ctive mediumship is injurious, is edited by Florence Huntley, author of "The Dream Child" and "Harmonies of Evolution." Price $2.

The Idea of God. By Dr. Paul Carus. Fourth edition. 32 pages. "An effort to purify our 'Idea of God' that it may be greater, sublimer, and more awe-inspiring to future generations than it has ever been yet."—Literary World, London. Paper cover, 15 cents.

The Infidelity of Ecclesiasticism. A Menace to American Civilization. A trenchant and masterly treatise. By Prof. W. M. Lockwood. Price, 25 cents.

The Kingship of Self-Control. Full of most helpful ideas, and bound in white covers with pretty floral design. By William George Jordan. Price 30 cents.

The Life of Jesus. By Ernest Renan. Translated from the origin[illegible] French. Price, cloth, gilt top, 75 cents.

The Life Radiant. For every one in every walk of life. By Lilian Whiting. Cloth binding. Price, $1.

The Lover's World. A Wheel of Life. Treating on the subjects of love, marriage and parenthood. By Dr. Alice B. Stockham. "The Lover's World, garnered sheaves from the wisdom of books and life's experiences, is now returned to the heart of humanity." Price, silk cloth, $2.25.

The Majesty of Calmness. By William George Jordan. Price 30 cts.

The Missing Link of Modern Spiritualism. A most valuable book, giving a history of early Spiritualism. Written by Leah Fox Underhill of the Fox Sisters. Reduced to $1.

The Molecular Hypothesis of Nature. Demonstrates the continuity of life and our environment of spiritual influences. Free from all theories of superstition. By Prof. W. M. Lockwood. Price 25 cents.

The Mystic Thesaurus. By W. F. Whitehead. Leatherette, Price, $1.

The Other Side of Death. Scientifically examined and carefully described by C. W. Leadbeater. Price, $1.50.

The Romance of Jude. A story of the time of Christ, given through the mediumship of Mrs. Longley. Cloth bound. Price, 50 cents.

The Power of Truth or Individual Problems and Possibilities. It is excellent. By William George Jordan. Price 75 cents.

The Priest, the Woman and the Confessional. This is a most valuable book. It comes from an ex-priest, whose character is above reproach. By Father Chiniquy. Price $1.

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The Spiritual Alps, and How We Ascend Them. A few thoughts on "How to reach that altitude where spirit is supreme and all things are subject to it." By Moses Hull. Price, cloth, 40 cents; paper, 25 cents.

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The Unknown. By the scientific writer, Camille Flammarion. Price, $2.

The Widow's Mite and Other Psychological Phenomena. A new book of 538 pages by I. K. Funk. A most remarkable and valuable book. Price $2.

(Continued next week.)

QUESTIONS AND ANSWERS.

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

NOTE—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected. HUDSON TUTTLE.

Walter Lowenstein: Q. What is the difference between a spirit and an astral body?

Is there objection in the assertion that "the law of attraction is God?

The term "astral body" body belongs to theosophy, and its meaning is as obscure and befogged as most of the terms employed by that cult. It is supposed that there is an all-pervading "astral fluid" or "biogen" (life-fluid), out of which the spirit creates this body. It is the "shell," in and by which the spirit makes its appearance. It is entirely speculative, and fails to explain and unitize the facts. It is supposed to be the body in which ghosts appear, and spirits materialize. It is taken on and thrown off, and a spirit, unable to possess itself of this "shell," may wander, forever, disembodied even of this astral moonshine.

Between such a body and the real spirit body manifest by the spirit being, formed of attenuated matter, distinguished as "substance," there is widest difference. The spirit being is entire and complete, and the body cannot be departed from, or laid aside, or changed. Thus organized it has no use for an "astral body."

There is a very earnest objection in saying the "law of attraction," or any other law or force is God, for if there is a God, he is the all, the sum and infinite expression, and repulsion, the equal of attraction is a correlative part. Such terms show confusion of thought and a total misunderstanding of the processes of nature.

W. T. N.: Q. How is the negro problem to be solved?

A. This question is called out by the execution of a negro in Texas, for an unmentionable crime, committed with unspeakable atrocity. It was not a lynching, but by "law and order." Six thousand people gathered to witness the horrible tragedy. While in prison after his sentence, the negro "experienced religion," and on the scaffold made a Sunday-school speech, saying he was ready to die, and told the negroes to be good and to meet him in heaven.

Not to enlarge on the immorality of a doctrine that teaches that the most infamous criminal, by confession of sins, can be washed clean of crime by the blood of Jesus, and although too degraded for this world will become a shining angel in heaven, let the object-lesson be applied to the thousands of negroes assembled at the execution. They see the criminal for the time made notorious and a sort of hero, and although condemned by the judge, pardoned by gospel ministers and sent to the right hand of Christ!

Such executions are said to be for the intimidation of the vicious. The student of psychology will not hesitate in declaring that of all provocations to similar crimes, this publicity will prove the most excitive.

To meet the brutal instincts which dominate this class, for the present, at least, force must be used, as it would in controlling a herd of animals, but that force must not allow the criminal to exploit himself and become a hero, or martyr in the eyes of those whom it is intended to impress.

There should be great charity in considering this question. It must not be forgotten that the grandfathers, or great-grandfathers of the negroes of the South were savages in the jungle of Africa. Even in the condition of slaves their advancement in civilization has been remarkable. Thousands of years intervene between the white race as it is at present, and its savage ancestors, yet even now, there is a return to savagery, and the crime of which the South is most abhorrent, is by no means uncommon with the whites, South or North.

The negroes have rapidly absorbed the civilization with which they have been surrounded, and shown wonderful capabilities. Yet it has been more of absorption than that growth which impresses itself by heredity. They have imputed the dominancy of the whites to education, and believe that education will, or ought to give the same position, and in this they have been encouraged by their white friends. They take education not as a means but as an end, and sufficient for their support.

The black race is the oldest in order of time and the least advanced. It never had a civilization of its own or arts, or science or history. Its only progress has been under the forced conditions of slavery in this country. It has proved itself wholly incapable of self-government beyond tribal relations. Liberia and San Domingo are in evidence of what the negro can and will do if left to himself.

The fact is before us that the rapidly increasing negro population must be assigned a place or it will take a place of its own.

It cannot be absorbed, or if that were possible it would mean the deterioration of the nation. The scheme of colonization is chimerical, or the aggregation into special territory. The situation, briefly, is, the negro is here, he must stay, and as a factor that cannot be disposed of, must be cared for with the greatest charity and wisdom.

The expectation that the time will come when there will be social equality, between the two races, or class distinction effaced, will never be answered.

The whites of the South have a more than "white man's burden" to bear, and must patiently wait for the wearing away of the results wrought by slavery, and seek by true education of the negro, to make him take the place as a man, he left as a slave, which none other can fill as well.

It is not a matter to decide in an hour, but in generations. The negro has to learn that freedom brings responsibilities, and work cannot be escaped. The whites have to understand that unless they draw the negro up, he will pull them down.

It will thus be seen that there can be no snap device to solve the question. The slow processes which make history must be waited for. After all this "negro question" is in a great measure a chimera. Why not allow events to take their course, and the negro, with all the assistance citizens of great states can give each other find his proper adjustment? Thousands and hundreds of thousands of the dregs of Europe are yearly brought to this country, penniless, uneducated, brutal, and in every way less desirable as citizens than the negro. They fill the charity institutions and prisons, and are a menace to free government, yet foreign immigration is not made a political question.

The negro should be held by the laws of the nation as all other people are held, and the race not made responsible for the crimes of a few. He should receive the same educational training from the government as given the whites. He should be allowed, without hindrance from prejudice of caste, to do anything and everything he can do well.

In short, make it as easy as possible for the negro to take his place and patiently allow him to take it. Allow of evolution and do not force revolution.

THE CAUSE IN ST. LOUIS.

Prof W. F. Peck Makes a Favorable Report.

To the Editor:—A few words regarding the progress of our cause in the World's Fair City may be of interest to some of your many readers.

The past year has witnessed, I think, a greater accession of interest and numbers of adherents than any previous year in our history. Quite a number of new and excellent mediums have been developed and in a quiet way many new converts have been made.

The usual tendency, however, to weaken our forces by dividing up into little bands led by ambitious but undeveloped and uneducated mediums is manifest to a very regretable degree.

There is also in some quarters a disposition to exploit a sensational mediumship, which, while it attracts interest and curiosity for a time is almost certain to leave as an aftermath a far more stubborn doubt; yet, on the whole, a most gratifying and healthy conditions exists in our ranks and St. Louis, heretofore regarded as slow and conservative, seems to have caught the spirit of progress manifest in our great exposition and in a spiritual way we are pushing Boston and Chicago very closely for the laurels.

The Church of Spiritual Unity, with which I have been connected as speaker for six years, has had its full share in the spiritual prosperity; many names have been added to its membership, and, as usual, it comes through the year without a dollar of debt resting upon it.

Quite a number of mediums from other localities have visited and worked with us. Among others Bro. H. C. Dorn, of Newark, N. Jersey, whose excellent work and genial and unselfish manners won for him a unanimous vote of thanks from our members, all of whom regretted to part with him.

A most interesting occasion was the public ordination on Sunday evening, June 12, of Mrs. Anna Netterfield, wife of the well-known Dr. Netterfield (Espanto) as a minister of the gospel of Spiritualism. A large and interested audience was present; the ceremonies were impressive, and Mrs. Netterfield's acceptance of the charge and appointment was eloquently and feelingly expressed. To the friends everywhere we unhesitatingly commend Sister Netterfield as one not only qualified mentally for her work, but whose beautiful character makes her an honor to the cause she serves.

The writer starts in a short time to fill his annual camp-meeting duties. He will be at the Chesterfield, Ind., camp from the 14th to the 27th of July; then to Clinton, Iowa, for the entire camp season, beginning the last Sunday in July, and closing the last Sunday in August.

In the meantime his platform in St. Louis will be occupied by some of the very best talent in our ranks. So far the list of speakers is as follows: Mrs. Cora L. V. Richmond, Sundays, July 3 and 10; Dr. J. M. Peebles, July 17 and 24; Moses Hull, August 7 and 14. Others will be announced in due time. Visitors to the Fair should not fail to avail themselves of the opportunity to hear and meet with these master minds, the ablest among the many able and noted teachers that Spiritualism can boast.

St. Louis, Mo. W. F. PECK.

NEW BOOK.

Psychic Light.

BY MRS. DRAKE.

Important Addition to Our Literature.

Mrs. Maud Lord Drake has a national reputation as a medium. The manifestations given through her mediumship have been most marvelous. She has written a book with this title: "PSYCHIC LIGHT—THE CONTINUITY OF LAW AND LIFE." It is a ponderous volume of 600 pages. It will hold your attention from the beginning to the end. It is chockful of stirring incidents. Price of this large volume, only $1.50 postpaid.

"How Shall I Become a Medium," Fully Answered

In "Mediumship and Its Laws, Its Conditions and Cultivation," by Hudson Tuttle. Price 35 cents. Send to Mr. Tuttle, Berlin Heights, O.

FOES OF THE SCHOOL.

DR. SMITH SCORES FRIENDS OF PAROCHIAL TRAINING.

Champions American System—Defense of Public Schools From Charge That They Are Godless—Creeds and Technical Religion Not Taught, It Is True, but There Is Broad Religious Training—The Twins of Civilization.

"I declare that they are the sworn and unchanging foe of the public school system of this country," said Rev. Joseph E. Smith in his sermon, June 26, in Washington, D. C., in speaking of the friends of parochial schools. He was preaching to his congregation in the Grace M. E. Church, at Ninth and S streets northwest, on the subject of the public schools.

"No institution in the land but one takes precedence of our schools, and that one is our religion," said Dr. Smith in beginning his sermon. He proceeded to show how closely they were related, one not being possible without the other. "Religion without culture becomes superstition and tyrannizes over the individual; religion without education is like the foot of a Chinese woman, dwarfed and twisted. Religion and education are the Siamese twins of civilization."

Vast Sums for Education.

He emphasized how much the nation gives for the education of the children. In Washington alone, six and one-half millions of dollars are spent annually. He considered the equity of taxing all citizens for the support of the schools. "The wealth of a country is not in its broad acres," said he; "not in its mines of gold, nor in its rolling prairies; its riches are in men, and the value of men depends upon their education and culture."

"No man can live alone," he continued. "The difference between this country to-day and what it was two hundred years ago had been due to the society and education of mankind. The advance has been because the path from the schoolhouse to the White House has been straight.

"A question has been propounded much of late, and I suppose that we are to hear more of it," the minister said, in emphasizing another point. "It is why we do not set up a republic in the Philippines and give the Filipinos their independence. One word answers that and sums up the colossal objection. It is ignorance. Instantly a score of ignorant leaders would spring up to advance their causes, bringing murder to the inhabitants and destruction to the prosperity of the islands.

Religion in the Schools.

"Finally there is a phase of the question of which I must speak," Dr. Smith continued, "one which I would rather omit, but without which no discussion of the school question would be complete. That is the relation of the public schools to religion."

In the broad interpretation of the word, religion is taught in the schools, according to Dr. Smith. Pupils are taught that it is better to do right than wrong, to live noble lives than ignoble. "Yet there are people who contend that our schools are Godless because their creed is not taught," said he. "Religion in the technical sense cannot be taught in the schools, because there are enrolled the Protestant and the Papist, the Jew and the Gentile, the orthodox and the infidel.

Why objections should be raised to the reading of such selections as the Ten Commandments, many of the Psalms, and the Sermon on the Mount, he could hardly discern, but that objections were raised he was fully aware.

Comparison of Illiteracy.

He then attempted to show by figures regarding illiteracy that the highest rate is in countries where creeds or religion in the technical sense of the word were taught. He emphasized that 53 per cent of the people are illiterate in Italy, the home of the Pope, and that in Catholic Spain there are 72 per cent.

"Every teacher in the public schools knows that the pupils who come to her from parochial schools in this country do not compare in thoroughness of their training with the child in the public schools. They insist that they cannot permit their children to grow up in ignorance of God. Can any one who saw those 189 graduates from our high schools last Wednesday night say that they are Godless boys and girls. Can you possible believe that they are the product of Godless schools, schools of vice and sin. I declare that the friends of the parochial schools are the sworn and unchanging foes of the public school system of the country. Let us advocate the highest institution in this country, next to Christianity, and the noblest of all, the public schools of our country. Whatever your faith may be, stand by the schools of the land."

SAYS ROOSEVELT WILL FAIL.

Woman Prophet Predicts He Will Not Succeed Himself.

Editor Post:—I am a Republican since the days of Fremont, for whom I cast my first vote. All along I have supposed that in the forthcoming Presidential election the Republican nominee for President would win out for obvious reasons.

But "by the powers" I am told otherwise. This evening it was my luck to interview a certain old lady, who is, in general and particular, as ignorant of politics and all that pertains thereto as an untutored Filipino or a ten-year-old child. Yet this same old lady, from out of the depths of her ignorance, has the happy faculty of receiving certain information of such a definite and unusual character, wherein accuracy is a foregone conclusion, that baffles beyond measure her circle of friends.

She affirmed the election of Cleveland when he was first nominated with a persistency all her own and in open opposition to the views of her husband; she also affirmed with equal persistency Cleveland's failure to succeed himself, and Harrison's success, and announced long before it occurred Cleveland's second election; predicted McKinley's election and his sudden exit.

And now before any nominees had been selected, she proclaimed, contrary to my views and expectations, that Roosevelt will not succeed himself. The reader, if so inclined, may put these items and facts in his mental pipe and smoke them, or pass them by as the idle wind, but "what is writ is writ."

B. A. GEORGE.

Washington, D. C.

"The Commandments Analyzed." By W. H. Bach. The Commandments are not only analyzed, but contrasted with other Bible passages, showing great incongruities. Price 25 cents

"Religious and Theological Works of Thomas Paine," Contains his celebrated "Age of Reason," and a number of letters and discourses on religious and theological subjects. Cloth binding, 480 pages. Price $1. For sale at this office.

"Love—Sex—Immortality." By Dr. W. P. Phelon. For sale at this office. Price 25 cents.

A BRIEF SYNOPSIS

Of the Free Course of Lectures to Be Given at Lily Dale, N. Y., by J. Clegg Wright and Prof. W. M. Lockwood.

This course of lectures will cover the entire current season at the camp.

J. Clegg Wright at Lily Dale.

The following subjects will be treated in public and during the course of the camp-meeting.

It will be a complete presentation of the great problems before the spiritual student to-day.

The course will be a thorough exposition of the subjects which have in all ages engaged the wisest men.

The Evolution of Living Forms—The Foundation and Evolution of Morals—The Evolution of Body and Mind—The Evolution of Human Consciousness—A Study of Consciousness as Manifested in Man—Spiritual Consciousness—The Return of Spirits—Mediumship Considered as the Foundation of Modern Spiritualism—The Failure of Philosophy and Religion to Prove Another Life Beyond the Grave—The Evolution of Religion.

The Soul an Eternal Entity—Sub-Consciousness — Sub-Consciousness, Its Plane and Power—The Heredity of Intellect, of Feeling and Passion.

The Problems of Personality and Embodiments Considered—The Difference Between Soul and Mind Defined.

The Mind After Death—Can Mind Recall the Past Embodiments of the Soul?

Where Is the Spirit World?

What Is Christ? Will Christ Come Again?

These and other great problems will be entered upon during the course of the meeting. Mr. Wright's engagement covers the whole meeting.

Prof. Lockwood's Celebrated Lectures. Natural Philosophy.

The Basis of All Organization and Being Inheres in Nature and Cosmic Evolution.

No System of Philosophy or Belief is True That Does Not Recognize the Processes of Natural Development.

The Old Ideals of the Duality of Matter and Spirit Refuted by Modern Discoveries.

Spirit and Spiritual Forces the Basis of All Organization and Form in Cosmic Process.

Nature Evolves Formative or Shaping Principles—The Soul of Things, The Form, the Phenomenon of This Soul Principle.

All Nature Related by Principles of Electro Magnetism, as is Witnessed in the Development of its Various Forms.

The Relation of Consciousness to Consciousness or of Soul to Soul Are Natural Relations.

The Brain the Receiving Station of the Conscious Intellect; Its Variation; in Organization. The Relation of Mind to Conscious Processes. All Forms of Life Are Symbols of an Invisible Actuating Energy, Which We Call the Soul of Things.

The Subtlety of the Human Intellect, and Its Capacity to Be Impressed With Its Two Thousand Million Nerve Cells and Fibres.

The Science of Psychology the Savior of the World.

All processes in Nature Psychic and Invisible, This Truth the Basis of the Spiritual Philosophy.

Scientific Proofs of a Conscious Life Beyond the Grave Established Upon the Data of the Co-relation of Mental Forces, and the Conservation of Mental Energies.

Prof. Lockwood's lectures cover a vast field of scientific research and every department will be thoroughly demonstrated by beautiful scientific experiments and illustrations.

Special lectures upon the X-ray, wireless telegraphy, and Atmospheric Spectra, introducing Prof. Crookes' scale of six vacuum tubes, will be given. These lectures and those of J. Clegg Wright will be given in alternate association as in former years and comprise a magnificent course of study and investigation, not given in any other camp in the United States.

Hay-Fever and Asthma Cure at Last.

It gives us great pleasure to announce the discovery of a positive cure for Hay-Fever and Asthma, in the wonderful Kola Plant, a new botanic product found on the Congo River, West Africa. The cures wrought by it in the worst cases, are really marvelous. Sufferers of twenty to fifty years' standing have been at once restored to health by the Kola Plant Compound. Among others, many ministers of the gospel testify to its wonderful powers.

Rev. F. F. Wyatt, the noted Evangelist, Abilene, Texas, writes was cured of Hay-Fever and Asthma after eight years suffering and had no return of the disease. Rev. S. H. Eisenberg, Ph. D., Centre Hall, Pa., perhaps one of the worst cases, was permanently cured after many years' suffering. Rev. D. S. Hopkins, Wilson, Ind. Ter., writes May 25th, his wife was cured two years ago after eight years suffering. Hundreds of others give similar testimony. Hay-Fever sufferers should use the medicine before the season of attacks when practical to give it time to act on the system.

To prove to you beyond doubt its wonderful curative power, the Kola Importing Co., No. 1168 Broadway New York, will send a large case of the Kola Compound free by mail to every reader of The Progressive Thinker who suffers from any form of Hay-Fever or Asthma. This is very fair, and we advise sufferers to send for a case. It costs you nothing and you should surely try it.

DEATH.

O Death, thou art not "the grim terror,"
The "fell destroyer" painted by superstition's brush
In days gone by.
Thou art the messenger of peace and rest, O Death—
The friend of man,
Sent, by unerring love,
To take the captive home.
At thy command, O mighty monarch,
The enchained soul its fetter breaks
And leaves its prison cell.
Thou touchest with thy magic wand
Its prison bars and they are rent in twain.
At thy behest its earthly chains asunder fall.
And the liberated soul, in all its pristine beauty,
Emerges, on exultant wing,
From its low tenement clay,
And through thy pearly portals sweeps onward
In its glorious flight,
To rainbow-tinted realms of peace,
To claim, forever, its divine heritage
Of everlasting life and love.

EMMA M. HARRINGTON.

DeWitt, Iowa.

"Death, Its Meaning and Results." By J. K. Wilson, of the Pennsylvania Bar. An absorbingly interesting volume, of decided value. A narrative of wonderful psychic events in the author's experience. Cloth, 560 pages, illustrated, $1.25.

"Child Culture, According to the Laws of Physiological Psychology and Mental Suggestion." By Newton N. Riddell. A most excellent work for all who have the care or training of children. Price 65 cents.

"Death Defeated; or, The Psychic Secret of How to Keep Young." By J. M. Peebles, M. D., M. A., Ph. D. Price $1.

SEATTLE, WASH.

Efficient and Suggestive Work of the Ladies' Auxiliary.

It has occurred to the undersigned, as secretary of the Ladies' Auxiliary of the First Spiritualist Society of Seattle, that it is high time our sister societies and co-workers for the cause should know what is going on out here in Seattle.

We are working hard for, and are determined to have in the near future, a Spiritualist temple, and I will try and give you a brief outline of our method, as an incentive for other societies equally ambitious to spread the truth.

Some three or four months ago it was suggested at a regular session of the Auxiliary that a dancing class be started for the "old-young" people to bring about a more sociable spirit among our members. A professor had been spoken to in regard to teaching such a class, and he had agreed to undertake a class of not less than twenty, at one dollar per month per capita. This was reported, but almost as soon as mentioned was adversely received by one of the most earnest workers. This lady declared it foolish to pay so much money outside the society when it might all be turned toward the nucleus for a building fund. She offered her services as teacher and the use of her beautiful parlors at her home on Beacon Hill, free of charge, all moneys for tuition to be placed in the bank toward the building of a temple.

This proposition brought the members to their feet at once, the offer was accepted and a vote of thanks tendered the lady, Mrs. G. W. Stetson, for her generous offer. The following Monday evening a good-sized class met and enjoyed the evening. We continued meeting each week at Mrs. Stetson's until the class reached such proportions that the spacious parlors would not accommodate us and we were forced to rent a hall. The gentlemen generously contribute each Monday night toward the hall rent, and we were much gratified at our last meeting to be informed that there is at present in the bank $150, known as the Ladies' Auxiliary Building Fund. This fund is held in trust by Mrs. G. W. Stetson, Mrs. Lois F. Prior, Mrs. Hathaway and our President, Mrs. E. Lapworth.

This brief outline may prove an idea for some other society to start, if not a dancing club, perhaps a literary or musical affair that will be just as enjoyable and successful.

The Auxiliary also gives an entertainment once every month, for the benefit of the First Society, consisting of a program and dance. The program for the next one, to be held June 30, will be under the personal direction of Mrs. G. W. Stetson, whom we consider a dramatic artist. The society or auxiliary held its regular sesion June 17, at the home of Mrs. Stetson.

After the transaction of business the ladies spent a pleasant hour in the grounds enjoying the flowers and quaint little nooks, most noticeable among them being the artificial brook and the Japanese tea house, after which we returned to the house to partake of a dainty luncheon, served in Mrs. Stetson's inimitable manner. A vote of thanks was tendered our hostess and we departed to our respective homes with naught but harmony. Those present were Mrs. E. Lapworth, president; Mrs. Parr, treasurer; Mrs. E. L. Pomeroy, secretary; Mesdames Prior, Kirk, Benson, Stetson, Hemenway, Lundy and Stevenson. The last named ladies being new acquisitions, having come here a few weeks ago from Minneapolis where their work as mediums of a high order is well known and vouched for. The visitors present were Mrs. Ray, of California, Mrs. French, Hart and Barnett, of Seattle.

EVELYN L. POMEROY,
Secretary.

BOOK REVIEW

How to Use the Voice in Reading and Speaking. A text book of education for colleges, high schools and for self-instruction. By Ed. Amherst Ott.

A fitting companion to Prof. Esenwein's excellent volume on How to Attract and Hold an Audience, is this book prepared with much thought, care and thoroughness by Principal Ott.

Hinds & Noble, publishers, New York.

A thorough and systematic course of voice culture, of great practical benefit to public speakers and readers. A complete text book for teachers and learners. Price $1.25.

How to Attract and Hold an Audience. A popular treatise on the nature, preparation and delivery of public discourse. By J. Berg Esenwein, A. M., Lit. D. Price $1.

Hinds & Noble, publishers, New York.

It can be truthfully said of this book, that it is thoroughly concise, methodical, replete with common sense, complete. In his logical method, the clearness of his style, in his mastery of the subject, the author is not excelled by the very ablest teachers, of the art of expression. To the man or woman who speaks in public, the information contained in this book is invaluable.

Zion's Herald, a capable authority, says:

"We heartily wish every preacher who has not had the advantages of special training in public speaking could read and assimilate the excellent suggestions made in this book. It is broad, scholarly and critical, and at the same time fresh and invigorating. The most commendable feature about it, perhaps, is the light it turns upon the specific details of the preparation and delivery of sermons, addresses, lectures, etc. It enables the student to see himself as if in a mirror and recognize his defects and their cause at once. This prompt recognition of faults and shortcomings intensifies the effect of the directions for their eradication and the development of latent qualities and powers. If you are engaged in the business of public speaking and wish to increase your power and usefulness, get the book at once and read it through from lid to lid, and then keep it within easy reach for frequent reference."

KEEP POSTED

In Current Spiritualistic and Occult News.

You can do it by reading each week The Progressive Thinker. The Philosophy and the Spiritualistic and Occult phenomena it contains each week, is the marvel of the age. No one can afford to be without the paper. Its price is within the reach of all.

"The Spiritual Significance, or, Death as an Event in Life." By Lilian Whiting. One of Miss Whiting's most suggestive, intensely interesting, spiritual books. It is laden with rich, thoughtful spirituality. For sale at this office. Price $1.

"Never-Ending Life Assured by Science." By Daniel Kent Tenney. A strong and conclusive argument from the basis of science. For sale at this office. Price 5 cents.

SPIRITUALIST MEETINGS.

It is important when a meeting is suspended, that notice be given us, so that inquirers may not be mislead. We want new notices of all meetings being held here in public halls at the present time.

First German Spiritualist Society on the West Side. Meetings every Sunday at 3 p. m. in Garselman's Hall, corner Ashland avenue and W. 13th street.

The North Star Spiritual Union holds services at Perl's Hall, 1546 Milwaukee avenue, every Sunday at 7:30 p. m. Mrs. E. J. Hanson, pastor.

The Hyde Park Occult Society holds regular Sunday evening services, 7.45 o'clock, at 319 E. 55th street, between Kimbark and Monroe avenue. Jackson Park cars pass the door. The best talent available will be secured for all meetings. To spread the truth is the object of this society. Address all communications to Mrs. Isa A. Cross, corresponding secretary, 560 East 55th street. Entrance to hall, 319 E. 55th street.

The Light of the Truth Society meets each Sunday at the northwest corner of 47th street and Cottage Grove avenue. Conference at 3 p. m., and lecture and tests at 8 o'clock. Mrs. M. A. Burland, pastor.

The Progressive Society holds services every Sunday at 183 East North avenue, corner Burling, at 3 and 8 p. m. Good speakers, tests and messages at every session. Mrs. Hilbert, pastor.

The Englewood Spiritual Union holds meetings at Hopkins' Hall, 528 West Sixty-third street, every Sunday evening at 8 o'clock. Conference in the afternoon at 3. The Ladies' Auxiliary meets every Thursday afternoon at same number. Harry J. Moore, lecturer.

New Thought services conducted by Julia M. Learnered, at 7:30 o'clock every Sunday evening, at 720 West Madison street, third floor.

The German-English Society Bund der Wahrheit No. 18, holds services every Sunday evening at 7:30 in Brandt's Hall, 152 E. North avenue, between Halsted and Clybourn; and every Wednesday evening at 7:30 in Garfield Turner Hall, corner of Garfield and Larrabee streets. Emil T. Vaas, lecturer; Frank Joseph, medium.

The Church of the Psychic Forces holds services at Wilcox Hall, corner Champlain avenue and 43d street, every Sunday. Conference at 3 p. m. Lecture at 8 p. m. The hall number is 361-363 East 43d street. Conducted by Mrs. Isa Cleveland.

Church of the Spiritual Truth holds meetings every Sunday evening at 7:30 at 962 Milwaukee avenue, near North Paulina street. Mrs. J. DeLong, pastor.

Spiritual Church, Licht und Wahrheit, meeting every Sunday evening at 8 o'clock in Wicker Park Hall, 501 W. North avenue. Lecture and tests by Mrs. Th. Loll and Mrs. J. Villroak.

Church of the Spirit Communion, Kenwood Hall, 4308 Cottage Grove avenue. Conference and messages at 3 p. m.; lecture at 8 p. m. Messages by H. F. Coates and others. Good music.

The Spiritual Unity Society holds meetings every Sunday at 3 and 7:30 p. m. at 207 Lincoln avenue. Lecture and tests by Prof. R. S. Ray, pastor.

Central Spiritual Church will hold services every Wednesday afternoon and evening at Taskinge Hall, Thirty-first street and Archer avenue. Conducted by Mr. and Mrs. Howes.

The Universal Occult Society holds its meetings at No. 77 East Thirty-first street, Hall "C," every Sunday afternoon and evening, the Hon. Robert Gilray, pastor. The renowned medium, Charles J. Peterson, psychic. Conference at 3 p. m. Regular service at 8 p. m.

The Rising Sun Spiritual Mission holds its meetings every Sunday at 2:30 and 7:45. Sunday school at 1:30. Star Lodge Hall, 378 S. Western avenue. All welcome.

Spiritual Science Society meets every Sunday from 2 to 10 p. m., at Arlington Hall, N. W. corner of 31st street and Indiana avenue. Admission to afternoon meetings, free; evening service, 15 cents. Mrs. Dixon and her daughter, the child wonder, will always be in attendance. Others will assist. These meetings will be continued all summer. Dr. Beverly, president, No. 44 East 31st street.

Evangelical Spiritual meetings, Sundays, Van Buren Opera House, at 2:30 and 7:45 p. m. Mrs. L. J. Jaquet, inspirational speaker.

A Spiritualist Temple has been opened by Mrs. Schwann, at 523 Belmont avenue. Services held every Sunday and Thursday evening at 8 o'clock. Tests and music at every service.

Spiritual meetings are held at 326 Wells street, by Dr. and Mrs. Carl A. Wickland; Sunday afternoons at 2:30 o'clock and Friday evenings at 8 o'clock. Residence, 616 Wells street.

The Universal Occult Society holds its meetings at 77 East Thirty-first street, Hall C. R. Gilray, pastor. During the months of June and July the meetings will be conducted by the renowned medium, Mrs. Georgia Gladys Cooley. Her old friends will have an opportunity of hearing her once more.

The Independent Spiritualists meet every Sunday, 8 p. m., St. George's Hall, 3337 State street. Mrs. W. Brockway with "proof positive tests" which dumfound the skeptic and set the serious to thinking.

United Spiritualist Research Meeting, Schott's Hall, Racine and Belmont avenue, every Sunday at 2:30 p. m. P. M. Esser, lecturer, and other mediums.

Church of the Spirit, Schiller Building, 109 East Randolph street, conducted by Prof. Wm. Fitch Ruffle. Services every Sunday at 11 a. m. Brief address, closing with readings for all. 3 p. m., brief address, followed by tests and mental telepathic demonstrations. Speakers and mediums invited. 8 p. m., address, followed by messages.

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After Many Years.

A Psychic Story, by Mrs. I. L. Lewis, Bethel, Vt.

"It is no use," said my husband, "we can go no farther to-night. The harness is broken and cannot be mended till daylight."

"What are we going to do?" I asked anxiously.

"There is a little old farm house behind those trees ahead of us," said my husband from his position beside the horse, "and they have a light I see, and I can smell smoke, so they must have a fire. It is a poor enough place, but it will furnish warmth and a shelter from this pouring rain. I am sorry to have to ask it, Beth, but I think you will have to get out of the carriage and walk. I shall try and hold the harness together until we reach the house."

My husband spoke cheerfully and after the first disappointment at thought of not seeing my sister that night had passed away, my spirits rose and I said, "If we must stop by the way, we will make the best of it and get and give all the good we can."

We were a drenched and forlorn-looking couple that presented ourselves at the farm-house door. An old man in his shirt-sleeves, and wearing overalls, came to the door in answer to my husband's knock. In his hand he held a tallow candle set in a tin candle stick. At first he seemed a good deal bewildered and peered out into the darkness at us until the wind flared the candle and blew about his thin white hair, but as soon as he comprehended the situation his furrowed face lighted with kindly solicitude and he said heartily, "Keep ye? Why, of course we will. We wouldn't keep out a dog such a night as this, would we mother?" looking over his shoulder into the house. "Come right in, ma'm, come right in by the fire," he said to me, and then peering out still farther into the darkness, he called cheerfully, "and you, sir, drive out to that shed at your left and I will come right out with the lantern as quick as I can get on my coat."

A sweet faced, motherly-looking woman, with snowy white hair, came forward and helped me off with my wet wraps, which she at once put a-drying. She brought a large rocking chair covered with bright patchwork and placed it for me before an odd-looking high-oven stove in which she stirred a brilliant fire. She then lighted a second tallow candle and proceeded to cover the table with a heavy linen tablecloth which she told me she had spun and woven herself.

"I haven't got much cooked," she said, " but I can give you something hot and it will help you get warm."

After the two men had returned from caring for the horse, and were properly washed and dried, we sat down to steaming hot hominy and milk and baked sweet apples, and I thought it the best supper I ever ate. The kitchen was small but clean and orderly, and the furniture rude but comfortable. Poverty was everywhere discernible, but there was not a trace of neglect.

After the supper table was cleared we drew around the fire and after a little general conversation my husband asked a question which to his delight drew our host into relating incidents of bygone days when the country was new and railroads and modern conveniences were unknown. At the conclusion of one of his stories I turned to my hostess and said, "Have you and your husband always lived here?"

"Oh, no," she answered, "we have lived here only forty years. Before we came here we lived among the mountains of ——, and we might have been living there now if something had not happened. I've a mind to tell the lady that story, Father." she said, looking at her husband inquiringly.

"If you tell the whole of it she may think you are lying to her," he said, regarding me critically.

My hostess shook her head. "I believe I'll risk it," she said slowly; "some way I feel as if I had got to tell it to her."

"Then do so, by all means," said my husband, kindly.

Thus encouraged the old lady began, timidly at first, but with a clearness and vigor that surprised me as she went on. As nearly as possible I will give the story as she told it to me.

"It was in the month of April that it happened. Father here"—nodding in her husband's direction—"left me the Monday after Thanksgiving and went to a lumber camp in Canada and I did not see him again until the next May. I was a young woman, and had two children in those days. At the time of which I am telling, my boy was twelve and my girl ten years old.

"We lived in a little village built upon the left bank of river. The channel of the river at that place was narrow and a very high and rocky hill rose almost straight up from the bank opposite the village. Several miles farther up the river there was a large dam and above that at this time there was an ice jam. We had a late spring, but about the middle of April it suddenly came on very warm. A soft wind blew from the south and the skies changed from a cold gray to a soft golden look and the birds began to come back and the maples began to turn red. Then it began to rain, and how it did pour! The snow in the fields and on the nearer hills disappeared as if by magic, and great brown patches began to appear upon the sides of the more distant mountains. Every tiny stream suddenly assumed gigantic proportions and came leaping and roaring down the hills and mountains with a fury that swept every obstacle from its pathway. The villagers and those owning farms upon the banks of the river began to gather in unusual numbers upon the steps of the store and in the open door of the blacksmith's shop, and as they talked they kept glancing anxiously up the river. It was early in the morning of the 18th, and we had just got up from the breakfast table when I noticed there was a great excitement in the street; men and boys were running here and there shouting, and dogs were barking excitedly. I rushed out of doors just at the right moment to see a black horse covered with foam, whose bare-headed rider was shouting, 'The dam is giving way—run for your lives! to the hills! to the hills! The inhabitants at the lower end of the village and nearest the river were already flocking out of their homes. It was a scene of wild excitement. Women were running here and there, men shouting, dogs howling and children screaming with fright. Some were hastily snatching their most treasured belongings which could be carried, some were liberating horses and cattle, and all were looking out for themselves and those they loved best.

"It probably did not take me longer than a second of time to take all this in. Then I hurried into the house and while my children were hurrying on their wraps I tied a few small articles into a bundle and giving them to my son, and telling him to take his sister's hand and under no consideration to get separated from her, but to hasten with our neighbors to the hill at the west of the village, I put on a few light wraps and flew down the street in an opposite direction. One thing I have always remembered as being peculiar and that is that in that hour of deadly peril I took notice of little things that were of no importance. I remember that I noticed that old Grandma Smith had her best bonnet on backside front, and Miss Dunn, the dressmaker, carried a bird cage in one hand and a struggling gray cat in the other, while little Pat, the blacksmith's boy ran with a squealing little pig clasped to his breast, and I can now distinctly recall the delicate look of the pink and white ears that flapped against the boy's ragged jacket as he ran.

"On the edge of the river lived a dear friend of my mother's who was old and lame and I was filled with concern lest her nieces with whom she lived might leave her to her fate. Near my friend's home was the stable where I kept my horse, my father's last gift to me, and of which I was both proud and fond. I rushed into my friend's home, which seemed to deserted and called loudly, 'Aunt Hannah! Aunt Hannah!' She answered me from her bedroom where she lay covered in bed. "Oh! Aunt Hannah!" I shouted as I burst into the room, "the dam is giving way, and the village will be destroyed!"

"I know it, child," she answered calmly; "the girls have left me, but I can die here just as well as anywhere."

"Get up quickly," I said, "and get on some clothing. I am going to the stable and get Billy and will come for you."

I rushed out of the house and down the narrow pathway over the bare and slippery ledges to the barn. I threw open the stable door and was greeted by a shrill neigh followed by a whimper. I untied the trembling horse and led him out. 'It is true than an animal senses approaching danger just as I have read that it is,' I thought, as with eager hands I threw the harness upon him.

"It had for some time been growing dark, and as I worked I became conscious of a deeper gloom. Great black thunderclouds came rolling up over the snowy tops of the mountains and the rumble of thunder grew louder. We were to have the first thunder shower of the season to add to the other horrors. As I put the frightened and impatient horse into the wagon that had not been used since the fall before, there fell upon my ears a mighty rishing roar that although far away seemed to swallow up and overwhelm every other sound in its awfulness. It seemed to me that my fingers were sticks of wood and that I could never buckle the straps of that harness. I felt like one in a nightmare who climbs stairs only to slip backward. I must have worked with great rapidity, but each moment seemed an hour. At last I stood before the door where my aged friend, white-faced and shaking as one with the palsy stood awaiting me. Clearer and stronger came that mighty roar. With a strength I never before or since possessed I lifted my friend into the buggy. At that moment there crawled to my feet a small dog whining piteously. He was the picture of abject terror and his great brown eyes met mine with a human look of pleading. I tossed him into my friend's lap and sprang into the wagon and away we bounded through mud-puddles and snow-drifts, with patches of solid ground between. There came a vivid flash of lightning and a heavy crash of thunder, but more awful than the thunder came that appalling roar—even now in my dreams I sometimes hear it."

"Billy heard it and he ran with a speed I never before knew that he was capable of. We left the village street for a rough and rocky road leading to the mountain where the villagers had gathered. Streams of water ran upon either side of the road and often crossed it, and I could hardly tell whether we were in the road or out of it. I knew by the sounds that the flood was gaining upon us but I dared not look behind me. I expected every moment that we would be overturned and I said, 'Aunt Hannah, have you got a knife with you,?'

"She answered with apparent calmness, 'yes.'

"'Is it sharp?' I asked.

"With a visible effort she again answered 'yes.'

"'Get it ready so I can have it if I want it,' I said. 'If we are overturned I shall cut the straps and free the horse. I will not desert Billy if he is only a horse.'

"Aunt Hannah burst into tears. 'Oh, Betty,' she sobbed, 'if it was not for me'

"'Hush,' I said, 'if I only knew just where to go we would be all right.'

"'As I spoke there appeared suddenly before me a beautiful female figure floating in mid-air. Her long dress was white as snow and a mass of dark hair fell about her shoulders. On her forehead was a star that flashed like dew-drops or frost crystals in the sunlight. The angel stretched out a hand and arm looking very white and beautiful, and pointed to an open barway just before me. I drove through and found myself in a hill pasture without a trace of a road before me. In and out among the knolls and snow drifts we made our way steadily up, up, until my angel guide paused and made a gesture toward the ground.

"I never knew how, for no word was spoken, but I understood and sprang from the wagon and went to the spot indicated. There in a hollow among some bushes lay two little children. One was sound asleep but the older one was sobbing as if her little heart would break. I spoke kindly to her and taking her hand I lifted her sleeping brother and soon had both children safely in the wagon with my friend. The hill was so steep I did not dare add my weight to that already in the wagon, so I put a hand upon the thill and walked beside the panting horse as he struggled upward. We had no cause for haste for the flood must have swept past us some minutes before, but I did not stop to reason. My ears were filled with the dreadful roar mingled with the crash of thunder and the rush of wind and rain. How long after I picked up the children my angel guide remained visible I do not know. It might have been seconds or minutes—I dare not say—but at last she again paused and pointing straight up the hill she vanished and I saw her no more. We struggled on for some time and then I I heard above the din of the elements the sound of human voices shouting, and such a thrill of joy passed through me that I could scarcely keep from shrieking. Then through the rain and gloom I saw my boy come bounding toward me, followed by four of our neighbors. I suddenly grew very dizzy and fell headlong to the ground, but was at once taken up by a strong young man and carried easily onward. Looking back I saw that my boy had Billy by the bridle and the three men were pushing behind the wagon and I heard one of the men say, 'this is the only horse that we are sure is saved.'

"When we arrived at the top of the hill the drenched and excited villagers crowded around us, all talking at once, and I never knew before that I had half so many friends. When the children were lifted out of the wagon there came a wild scream and a woman rushed through the crowd, and falling upon her knees upon the water-soaked ground, she clasped the babies to her breast and covered their stained faces with kisses. They had evidently been deserted by some hireling. A silence fell upon the noisy crowd, which was not broken for several minutes. At last the lady staggered to her feet and coming to me she took my hand in hers and pressed it to her lips. She looked in my eyes and tried to speak but could not. Dropping my hand, she took from her bosom an odd-looking pin and fastened it to my dress under my shawl. She then picked up the children and walked away and for some reason I do not know, I saw her no more. I have always kept the pin and I will show it to you."

My hostess arose and went to a small cupboard in the wall and took down a cracked china sugar bowl and extracted from it a curiously formed gold pin in the center of which flashed a diamond.

"I have not shown it to anyone before for many years," she said simply, as she laid it in my hand.

For a moment I stood speechless. I looked from the costly jewel in my hands to the bowed figure before me clad in her scanty and faded cotton gown. I noted her toil-worn hands and her sweet, sad face traced with lines of care and suffering and the poverty-stricken room in which I stood reeled before my bewildered eyes. My hostess lifted the candle so that its feeble light fell upon my face.

"What is the matter?" she asked anxiously; "are you sick?"

At her question the two men arose and came to us. "Lady," I said as calmly as possible, "this is indeed an odd-looking pin, but the diamond in the center is valuable."

The woman looked at me in a dazed sort of way as one just awakened from sleep.

"You don't mean to say that piece of shiny glass is worth anything?" said our host, eagerly.

"It is not glass," said my husband, taking the pin from my hand, "it is a diamond and valuable."

The aged couple stood regarding each other fixedly for what seemed like several minutes. The only sounds that broke the dead silence were the ticking of the great clock in the corner, and the monotonous dripping of the rain from the low eaves. Then the woman spoke, stretching her withered hands upward, and, with tears streaming down her thin cheeks, "Oh, God, I thank thee for thy mercy. O blessed angel, I thank thee for the deliverence thou hast wrought."

Then looking at her husband who stood speechless and trembling before her, she exclaimed, "Oh! father, just think what this means to us! The farm will not have to go on the mortgage now. We have not got to be sold out of house and home in our old age—it is ours—ours after all these years," and she threw her arms about her husband's neck and clung to him, sobbing.

Bethel, Vt. MRS. I. L. LEWIS.

Spirit Manifestations.

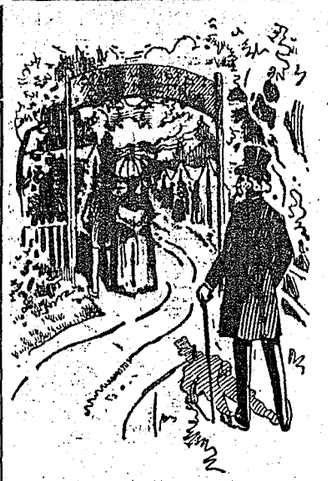
To the Editor:—As I read the article in the issue of May 28, entitled "Spirit Manifestation on a Pane of Glass," I felt I, too, must in justice to the efforts of the spirits to produce photography, relate a fact that I saw demonstrated in a humble home in a California town. The inmates of the home are the father, mother and son. The spirits over six months ago photographed on a window pane a hand. When discovered the mother became much disturbed about the phenomenon. They tried every way to remove it, but could not. About two weeks later it disappeared entirely. After a few weeks it came again. This time a mountain and lake were also there. Again it disappeared, only to again return with the mountain, lake and hand, but also two other hands came. At the time we beheld the spirit wonder—there was but one hand, the mountain and lake. While watching the hand we saw a mitten form on the hand, also saw it fade away. Saw the name Joan come in the palm of the hand. That was the name of the father's sister in spirit life.

Three weeks from that day I called again, this time to bid the friends farewell, and they again showed me the window. This time no name was there, but a face was very visible in its stead I glanced up to the upper pane and was surprised to see it almost covered with phenomena. Three faces were plain to be seen, one a lady with a hat on. Now, at my first visit there was nothing visible on that pane. We could see the picture change shape and expression while watching it. Now this wonderful production is as much of a mystery to the family as myself. They do not show it to the gaze of vulgar curious, and lest it might become public have made a ceiled partition back of which the window is hid and another one inserted instead; thus no one sees, only those the family feels—their sacred manifestation. Will hold—as sacred. Therefore we will not give the family's name or town of residence, until they bid us to so do. I only give the facts, that the readers of the same may lay aside their doubt and thus in a measure make condition for more of similar or even better productions. Anyone could plainly see these I have mentioned. I was told that they showed much better after sunset—a fact I observed upon my first visit. I hope we shall soon have spirit manifestations in every way. We have predicted for twelve years that the time would come when materialization would come independent of curtains and cabinets, and in the bright light of day, or gaslight.

We are entering a cycle of Light then let's live to help turn on more light. It is time to do away with dark circles and seances; let's have materialization of spirits above the floor. It is time to cease looking for spirits to come up out of and go down through the floor. Let us give our spirit friends or foes a higher berth and thereby also give them a higher birth. Clairvoyantly we never see spirits coming up or descending through the floor. We are in the period of the great sifting time, and every tree shall be known by the fruit it bears. We can no longer go blind, for the light of truth is our midst. If Spiritualists would not become as the blind leading the blind they will have much work to do to rid themselves of their blind infatuation with the personalities of the deceivers that are squirming under the searchlight of Mr. Hale's honest offer.

MRS. HOOKER M'EVOY.

Oakland, Cal.



LIST OF CAMP-MEETINGS.

Send in Your Dates and Names of Secretary at Once.

Interest in the various Spiritualist camp-meetings has commenced, and secretaries of the same should report at once to this office, so that proper corrections as to dates, etc., can be made.

Mt. Pleasant Park, Clinton, Iowa.

The camp session of the M. V. S. A., Mt. Pleasant Park, Clinton, Iowa, will open July 31 and close Aug. 28. For programmes address Mollie B. Anderson, secretary, Clarksville, Mo.

Maple Dell Park, Ohio.

The American Spiritual, Religious and Science Union will hold a camp session at Maple Dell, commencing July 24 and closing Sept. 1. F. H. Sherwood, secretary, Mantua, Ohio. The grounds will be open for family reunions, Sunday-school picnics, and Sunday meetings, etc., from June 1 to Sept. 15.

Lily Dale Camp, N. Y.

This favorite place of resort opens July 15 and closes September 14. For full programmes address the president, Mrs. Abby L. Pettengill, Lily Dale, N. Y.

Lake Sunapee Camp, N. H.

Lake Sunapee Spiritualist camp-meeting commences July 31 and closes August 28—four weeks and five Sundays, at Blodgett's Landing, N. H. For programmes address Lorenzo Worthen, secretary, Hillsboro Bridge, N. H., until July 25; after then at Blodgett's Landing, N. H.

Chesterfield, Ind.

Chesterfield (Ind.) camp-meeting opens July 14 and closes August 28. For programs and other information address Lydia Jessup, secretary, Chesterfield, Ind.

Unity Camp-Meeting.

The Lynn Spiritualists Association will hold meetings every Sunday at Unity Camp, Saugus Center, Mass., commencing June 5 and ending Sept. 25. For full particulars address Mrs. A. A. Averill, 42 Smith street, Lynn, Mass.

Freeville, N. Y.

The dates for the Central New York Spiritual Association Camp-meeting, at Freeville, N. Y., are from July 23 to Aug. 22, four weeks and five Sundays. Owing to the protracted and severe illness of our secretary, Miss Victoria C. Moore, I am acting secretary, to whom all letters pertaining to the camp should be addressed. W. W. Kelsey, President, Cortland, N. Y.

Lake Brady, Ohio.

The Lake Brady Spiritualist Camp-meeting opens July 3 and closes Sept. 4. For full programme address A. G. Keck, Akron, Ohio.

Delphos Camp, Kans.

This camp-meeting will begin August 6, closing August 22. Address all communications to I. N. Richardson, secretary, Delphos, Kans.

Grand Ledge, Mich.

The Grand Ledge (Mich.) camp opens July 31 and closes August 28. For full programme address J. W. Ewing, Grand Ledge, Mich.

Island Lake, Mich.

The Island Lake Camp, at Island Lake, Mich., 42 miles from Detroit, on the Flint and Pere Marquette railroad, commences July 10 and extends through the month of August. For full programmes address H. R. LaGrange, secretary, 84 East Montcalm street, Detroit, Mich.

Onset Camp.

Commences July 24 and ends August 28. For full programme and particulars address the secretary of the camp, Onset, Mass.

Franklin, Neb.

This camp commences July 29 and closes August 15. For full partticulars address D. L. Haines, secretary, Franklin, Neb.

New Era, Oregon.

The First Spiritual Religious Association of Clackamas county, Oregon, will open their camp-meeting at New Era, Oregon, July 2, and close July 26, including four Sundays. Camp about 18 miles south of Portland. For further information inquire of George Lazelle, Oregon City, Oregon, secretary; J. H. Lucas, of Portland, president.

Forest Home, Mich.

This camp-meeting, located at Snowflake, Antrim county, Mich., will open July 30, and continue till Aug. 22. For full programs address Mrs. Ruth Eastman, Secretary, Box 69, Mancelona, Mich.

Waterloo Camp, Iowa.

The Central Iowa Spiritualist Association will hold its camp at Waterloo, Iowa, from August 21 to September 11, including four Sundays. For particulars address J. E. Andrew, 205 E. Linn street, Marshalltown, Iowa.

Wonewoc, Wis.

The camp-meeting of the Western Wisconsin Camp Association will open Aug. 4, 1904, and will close Aug. 22. For full particulars write Miss Gertrude Spooner, secretary, Wonewoc, Wis.

Ottawa, Kans.

The seventh annual encampment of the Ottawa Spiritualist Association will be held at Forest Park, Kansas, Aug 20 to August 30. Send for programme. Address H. W. Henderson, president, Lawrence, Kansas, or Jacob Hey, Secretary, Carbondale, Kans.

Vicksburg Camp, Mich.

The dates for Vicksburg camp-meeting are July 31 to August 22. For full particulars, address J. Fraser, manager, Vicksburg, Mich.

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Lake Pleasant Camp, Mass.

This excellent camp opens July 31, and continues for 30 consecutive days. For full programmes address Albert P. Blinn, 61 Dartmouth street, Boston, Mass.

Harmony Grove, Cal.

The Harmony Grove Spiritualist Camp-meeting of Escondido, Cal., commences July 17 and closes July 31. For full particulars address T. J. McFeron, secretary, San Diego, Cal.

Winfield Camp, Kansas.

Opens July 16 and closes July 26. For full particulars address Mrs. Maud K. Gates, 133 South Manning street, Winfield, Kansas.

Southern Cassadaga Camp.

The Southern Cassadaga camp at Lake Helen, Florida, will open the first Sunday in February and close the 26th of March. For information regarding rooms in Apartment House or in cottages, also for programmes, write to Mrs. J. D. Palmer, corresponding secretary, Willoughby, Ohio.

Haslett Park, Mich.

This old and popular camp opens July 30 and closes Aug. 28. For full programs address J. D. Richmond, secretary, St. Johns, Mich.

Edgewood Camp, Wash.

Edgewood camp, Washington, opens July 31, and will continue three weeks, ending August 22 and 23 with their eighth annual convention. For full particulars address Julian W. Smith, 1115 North Fife street, Tacoma, Wash.

Ashley, Ohio, Camp.

The Spiritualist camp-meeting at Ashley, Ohio will open August 7 and close August 28. For full particulars address W. F. Randolph, secretary, Ashley, Ohio.

Parkland Heights Camp-Meeting.

This camp will remain open Sundays only until September 1. For further particulars, address Elizabeth M. Fish, secretary, Floral Heights, Parkland, Pa.

TREATMENT BY HYPNOTISM AND SUGGESTION; or Psycho-Therapeutics. By C. Lloyd Tuckey, M. D., Aberd. New York: G. P. Putnam's Sons. Price, $3.

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VOL. 30 CHICAGO, ILL., JULY 16, 1904. NO. 754

Do You Know What Is Doing In the Ranks of Spiritualism To-day?

If Not It Is Very Evident that You Neither Take Nor Read the Spiritualist Papers.

This Is the Camp-Meeting Time and Much Is Being Done for Spiritualism that You Will Know Not Of.

Especially you should read the opinions of Master Minds in the OPEN COURT commenced this week. You can not keep up with the Procession unless you read THE PROGRESSIVE THINKER. The Open Court will be an Arena in which will be considered what is for the best interest of Spiritualism, on a variety of subjects.

A BLAST FROM THE "RAM'S HORN."

Effectually Squelched by Hudson Tuttle, Editor-at-Large, N. S. A.

It is said that we should be generous with the dead. I have heard orthodox funeral discourses that were so generous they seemed in irony—they were not given over Spiritualists.

It may appear unkind and forgetful of the gentle amenities of social life to call things by their right names, a spade a spade, and a lie a lie, even if spoken by the dead, but there are occasions when it would be treason to a cause not to do so.

It may be disagreeable to resist by force and to use strong language, but the consequence of not resisting may be more disagreeable, and this is a case where soft words will not turn away wrath. It is an occasion which demands plain speech, and justice to the living as well as the dead.

If a man bears false witness against us, it is weakness to remain silent, and if he creeps behind the pulpit or editorial chair, refusing to listen to our reply, we have a right to brand him as a coward.

The Ram's Horn is an organ of the "church militant," and its editor, like Dowie, would him of the Flaming Sword, follows the style of Sam Small and Sam Jones in low down vulgarity rather than elegance of diction. It is for Jesus, first, last and all the time—Jesus in his blood—and has no toleration or respect for anyone who differs. The opposition has no rights it is bound to respect, and the plain truth opposes no protective barrier.

Some time ago the Ram's Horn proclaimed in tones that would be expected from the twisted horn of a black merino, that it had become possessed of a secret. A most distinguished man, in his "nineties," just ready to die, had made a clean breast of it and prepared an article in which he and he alone was declared the founder of Modern Spiritualism; and A. J. Davis an imitation and the Fox sisters cheats of the most common order. Holding this "scoop" in its hands, it expected to take in subscribers by the million and after the appearance of the confession Spiritualism would be so covered with obloquy that its believers would not dare to say a word in its defense.

Now the denouement has come. The blow has been struck out of darkness with an assassin's purpose, and proves as harmless as a bran-stuffed club.

The matter has been held till the man in his nineties" is dead and hence cannot be cross-examined, and the fifty years since the occurrences, have taken nearly every witness out of court. There have been many important cases at law decided in this manner. Many infamous criminals escaped punishment because the lawyers continued until the evidence was difficult or impossible to be obtained.

This wonderful man, it is now revealed, is no other than J. Stanley Grimes, school teacher, pettifogger, "professor," and all-round lecturer on mesmerism. In the latter character he gained notoriety. His books exploitered these lectures and are examples of the frothy style, assuming, bombastic, egotistical and arrogant which marks the fakir catering to win the applause and shekels of the public. They are now obsolete.

During his long life, and he boasted of being "the oldest public man in the world," he put forward various theories in explanation of spiritual manifestations, being a bitter enemy of the cause, and to say the least, it is a strange thing for him to wait until at death's door for a representative of the Ram's Horn to come and take his deposition or confession.

When the young seer, A. J. Davis, was wakening the world by his wonderful gift, why did not "Professor" Grimes come forward and blast him by this confession? Why did he not satisfy public curiosity and win the fame he so coveted, by giving his knowledge of the Fox sisters? He remained silent fifty years with his explanation!

But enough of the man. If he tells the truth, his character is of secondary consideration. In his "confession" he says:

"I developed the first trance speaker that ever addressed an American audience. It was in Poughkeepsie, N. Y., in 1843, during a course of lectures which led to the public advent of Andrew Jackson Davis."

He then states that his successful experiments with a young man, led the friends of Davis to put him forward in imitation. In his own words: "The motives which actuated the Davis clique will be more apparent when it is further stated that they expected to make a large sum of money out of the book, 'Divine Revelations of Nature,' that he was dictating under spirit influence." Compare this statement with the one immediately preceding it:

"Among his converts were no less than ten clergymen, including Mr. Sprague, Mr. Newton, Mr. Partridge, Mr. Brittan, Gibson Smith, Mr. Fishbough, and Prof. Bush of the New York University."

These with a few others equally eminent, formed the "clique" that fostered knowingly a fraud that they might make money out of the sale of a book! Does such an assertion require refutation?

The accuracy of "Professor" Grimes is shown by his not even giving the title of the book correctly, and the unblushing arrogance with which he accuses these "ten clergymen" with conniving at fraud is only equaled by the slanderous falsehoods of his statement as a whole. A. J. Davis never claimed for his revelations a spiritual source, nor was it claimed by his friends. He passed into what he called the "superior" state, in which it is to be inferred the intuitions are more keenly sensitive than in the normal condition. He entered the mediumistic state, but at that time it was not claimed and the movement he advocated was not Spiritualism but the Harmonial Philosophy. In his first great work there is no mention of its being of spiritual origin. The light thrown over the trance state by Spiritualism may now explain the wonderful passages it contains by the inspiration of spirit-intelligences, but at the time it was referred to the mental exaltation of the trance, or independent clairvoyance.

If the motive of the "Davis clique" was to make money by publishing the book, why did they not publish it? Why did it go begging for a publisher until some one outside the "clique" furnished the means? Spiritualists acknowledge that A. J. Davis led in the psychic part of the movement. He received messages claimed as such by himself, from departed spirits, but he did not nor did his friends claim for him that he was a medium. His development was unique, and there is every reason to conclude that it was independent. That is was not, rests solely on the word of "Professor" Grimes. He does not attempt to strengthen it by supporting evidence. His vanity is so great he seems to think the world will ask for nothing more.

Why did Grimes hate A. J. Davis? Not because he believed that he was a fraud, but because he could not use him for his own purpose. The autobiography of Davis, confirmed by William Fishbough, proves this to have been his motive. Grimes in his confession does not say that he ever met Davis, for that would have broken the force of his libel. It was before the boy Davis knew of the wonderful faculty, that with "some fifteen other young men," he submitted to the magnetism of "Professor" Grimes. When the "Professor" came to Davis, he said imperiously, (quoting from the autobiography, p. 201); "You can't open your eyes. He was mistaken. I did open my eyes with perfect ease. I make this statement to correct the subsequent unqualified assertion of Mr. Grimes "that he was the first to magnetize me and reject me as a subject because he recognized a clairvoyant propensity in my mental organization that would not serve his public purpose."

Instead of "dictating a book," young Davis was for a time almost exclusively engaged while in the "superior state" in prescribing for the sick, and he was prepared by successive steps for engaging in that task.

When he did begin the dictation the "clique" was composed of Dr. Lyons and Fishbough who acted as scribe.

After hearing the version of the story, the brazen cheek of Grimes' assertion that "I was present at the very birth of Modern Spiritualism, and in some sense accidentally the very father of it, and knew that it had a purely mesmeric or emotional origin," will be admitted to be incomparable. The "father of Spiritualism," because he attempted to mesmerise the boy Davis and utterly failed!

His "expose" of the Fox sisters has no more evidence in its support than his claim of "discovering Davis!" His witness is a Mrs. Culver. This woman pretends to have been made a confident of the sisters and assisted them in giving correct answers by rappings. Margaretta agreed to reveal the secret for this assistance. Quoting Mrs. Culver's own words:

"After I had helped her in this way a few times she revealed to me the secret. The raps are produced by the toes. All the toes are used. After nearly a week's practice with Catherine showing me how, I could produce them perfectly myself. At first it was very hard work to do it. Catherine told me to warm my feet or put them in warm water and it would be easier work to rap; she said that she sometimes had to warm her feet three or four times in an evening. I found that heating my feet did enable me to rap a great deal easier. I have sometimes produced one hundred and fifty raps in succession. I can rap with all the toes on both feet—it is most difficult to rap with the great toes."

When this agreement between Margaretta and Mrs. Culver was entered into, and the wonderfully adroit scheme to deceive concocted, Margaretta was eleven years old! This "agreement" leads to the conclusion that this eleven-year-old child was an adept in planning a deception such as no one in the world had ever before dreamed of!

The "cracking of toe joints" was the theory of "the Buffalo doctors," but was almost immediately shown to be inadequate to explain the facts. After half a century it was put forward as demonstrated! Admit that it was done by the toes. If Mrs. Culver could have been taught, then others can be and the matter at once be demonstrated, and made useless. The persons who can rap with "all" their toes or even with one, would become famous. There is not a dime museum in the country having a more wonderful freak than a person would be who could move any one of his or her toes at will! He might put his feet in hot water or on a hot brick, but he never would get a rap. This explanation is imbecile and would be so taken by any one not stultified by bigotry.

It is well that the old vanguard of Spiritualists have not all departed this life. There is at least one whose testimony is as weighty as that of "Professor" Grimes, whose hatred of Spiritualism from its beginning, if there were no other reasons, would vitiate his evidence.

Titus Merritt, of Yonkers, N. Y., whose word is unimpeachable says:

"At the time the rappings began, the behavior of the young girls was everything that could be required by the most fastidious. They were modest, unassuming and gentle in manners. When they went to New York many of the wealthy invited them to their homes to give seances. They were the guests of Horace Greeley, Joseph LaFames, Alice and Phoebe Carey, William Cullen Bryant, George Bancroft, Dr. Hawkes, N. P. Willis, Dr. Marvy, Dr. J. W. Francis, J. Fennimore Cooper, Dr. Griswold, and a host of the best citizens. Their seances while with these hosts, attended by people from almost all parts of the United States and the world. The evidence given through their instrumentality was overwhelming and convinced thousands."

Where was "Professor" Grimes at this time? Why did he wait fifty years to make a death-bed confession?

There are many other manifestations to dispose of after the rappings are accounted for. "Professor" Grimes is fully conscious of this and enumerates and disposes of them by one blow, they are all frauds!

If "Professor" Grimes should return, would he not be ashamed and in the broader experiences that have come to him since his physical death, desire to correct the errors that he so strongly advocated here? Would he not clear away the rubbish he threw in the way of spiritual advancement and knowledge of future life? Most men would, gladly, thankfully, but Grimes with his opinions, his desire for church favor, his arrogant self-conceit, would more probably confirm every word he has uttered, or possibly declare he had found an orthodox heaven and hell from which none were allowed to escape to earth.

HUDSON TUTTLE,
Editor-at-Large N. S. A.

That man is not poor who has the use of things necessary.—Horace.

Yon gray lines that fret the clouds are messengers of day.—Shakspeare.

Questions of Great Interest Considered by "Sar'gis."

To the Editor:—"The Widow's Mite and Other Psychic Phenomena, by Isaac K. Funk," is the title page in part of a very solid volume of 532 pages, and as the justice of the peace said of the statute book of his state, has been read "from kiver to kiver." And it is, all told, a very unique production. As its story is familiar to your readers, this is not intended as a rehearsal of its contents, but rather a comment.

The investigations of the author, the recital of phenomena, the quotations from distinguished men, make it a remarkable array of testimony in favor of the central claim of Spiritualism—the existence of man after death, and that he can and does communicate with living people of this world. For this the author is entitled to honor for candor and fairness in presenting these evidences. At the same time his so often repeated declaration that he personally "is not a Spiritualist" provokes a smile or wonder as the case in sight may suggest.

But, then, when it is remembered that the author is a theologian, a book-maker, a publisher, a clergyman, a D. D., and LL.D., etc., the wonder ceases. To see a man pile up testimony on testimony, that convinces all reasoning minds as to the good faith and competency of the testifiers, and then say, "I am not satisfied," is one of the mental—or moral—curiosities we sometimes meet. And the temptation is often very strong to say that nobdy but a creedal clerical theologian could be so queer.

One thing is suggested, not alone in this voluminous array of witnesses, but it is so in all like presentations: That is, that there is nowhere as a result of investigations a single fact contradictory of this central claim. All that is said or given in opposition by non-investigators is that it is "trick," "fraud," "impossible," "nonsense," "credulity," and in late years, "hypnotism" and "subliminal subconsciousness."

Another curious fact has always run parallel with these assertions, and by men claiming to be impartial and scientific: That is, that the methods employed to test the truth of this claim have ever been those used to detect crime and expose criminals. In brief, the whole process may be summed up in the one expressive phrase of the police detective—the "sweat box." Mediums are tied, handcuffed, blindfolded, gagged, and subjected to every device the criminal school and police method can conjure up. All proceeding is on the presumption that the medium is dishonest, a cheat and a fraud by profession—as the lawyers say, a villain prima facie. The common law is more human that this, as it presumes innocence and honesty.

And all this for what? To determine whether the man "for whom Christ died," really lives, or doesn't, or whether he is immortal or mortal only. Was there ever under the sun such a travesty on intelligence, common sense and decency? A hottentot, a man-eating savage, a scalp-hunting Apache would never be guilty of such treatment of their ancestors, or of "the loved ones gone before," as this saturnalia of bigotry in our Christian civilization.

And then the logic of it: Take the Psychical Research Society of both England and America and what is the governing rule in all their investigations? It is this in substance: If in a manifestation in the presence of a medium, there is any possible way in which the same may or can be accounted for or explained as possible or thinkable, then the spirit source must be rejected and some undetected device credited with it. Or as this book approvingly remarks: "The burden of proof lies with Spiritualists, who assert things that are contrary to the common experience of mankind." Page 36. * * Again on page 35 this: "As long as any other reasonable theory than that of spirits will explain the phenomena, this one will not not be accepted by the average man. There is common sense in this requirement."

This "reasonable theory" is fully exemplified in the police methods of investigation. But one thing runs all through this book—the explicit and implicit faith in the statements of the Bible and the miracles recited in the story of Jesus. In fact the author in terms rejects all messages or statements through mediumship that in any way contravenes even seemingly the Bible narrations. In regard to the Bible reports of angels, spirits, seances or apparitions, this Psychic Research rule does not apply. Duplicate and endorse them or you are no medium. What a peculiar position for a scholar and thinker to occupy.

Suppose that rule is applied to the miracles and other things ascribed to Jesus—and which "infidels" have applied with a force never refuted—what becomes of our religious creeds? Is the church faith to become a thing founded on "trick," "fraud" and "credulity," inspired by ignorance, as is the verdict of the church as to spiritual phenomena of a remarkable family likeness.

Take, for one example, the central claim of Christianity, without which the church says it has no mission—the scene and story of the sepulchre and the absence of the crucified body. Put a medium in the place of the Magdalene, and the story of the resurrected as that of a seance. Then apply this rule that if the claimed phenomenon can be accounted for on any other natural or reasonable theory than as claimed then the claim must be rejected. Let us try it. First, the relation between the dead and the Magdalene—for had he not "cast seven devils out of her"? And next the military report, that while the soldiers on guard slept the body was stolen away. This sleeping on guard post is as common as soldiering, so there is nothing improbable there. Now what is natural next? The strong personal attachment of thewoman to the dead, and her desire to save the body from profanation by his enemies. The body was buried by a disciple in a private tomb—a very essential part of the plot. And next to circumvent the guard at the tomb. Owing to the Passover the sacredness of the intervening Sabbath was intensified with the Jews, and two nights and one day were available to carry out the purpose. And what more natural than to enlist the blandishments of beauty to entice the gallantry of the soldier—and where one more versed in the ways of endearment than her that was "first" at the sepulchre. Beauty and brass buttons have been the refrain of story and song from time immemorial. The Magdalene at the sepulchre "first," and the sleeping soldier is a far more human story than that of the angels. How can the Psychical Research Society and Dr. Funk look logic and nature in the face while rejecting their rule in this case?

This illustration is not used in any levity or sense of irreverence toward the essential tradition of so many millions of honest people, but as an object lesson, from the subconsciousness of the writer, for the cavillers, doubters and denouncers of spirit phenomena ten thousand times better authenticated than this vital claim, this very foundation claim of Christianity. Apply the rule under consideration to the miracles of the Old and New Testaments, and not one of them can stand alone without the corroborating mediumistic facts of modern Spiritualism.

Is it not about time that Spiritualists quit running after "respectable" endorsements, when this is all that half a century of toadyism to ignorant science and bigoted theology has gained. "Believe" is the shibboleth of the church, and "idiotic credulity" the retort of text-book scientists.

But there are other things disclosed by the compilations and quotations of this remarkable volume. Not only are the processes of criminal detection followed to prove or disprove immortality, but deception, falsehood and every thinkable device to induce contradiction, confusion and failure has been employed. Take the case of Mrs. Piper for example: Here was a woman, in private life of respectable character, in humble circumstances, with no cloud upon her. The Psychical Research Society heard of her as being a medium. And securing her consent to "sit" for them exclusively, she was their property, so to speak, for some sixteen years—and at the end of that time she was the same respectable woman she was before they discovered her.

But what was their action? She was at once treated as a suspect, and every device conceivable employed to confuse, detect and expose her as such. It was a rare thing for her to be treated as a woman of integrity. Her interviewers were introduced under false names, sometimes disguised in what theatre people call a "make-up," to hide even their natural features. For example let this extract from the account of her treatment in England stand as a sample of all the sixteen years' ordeal. It is on pages 247-248. Mrs. Piper was brought over to London and put in charge of the Psychical Research Society there. Sir Oliver Lodge met her at the landing stage in Liverpool, and turned her to the custody of Frederick Myers, the secretary of the society. She was kept under constant surveillance by hired attendants. But here are Mr. Myers' own words. As to persons invited to sit with Mrs. Piper, he says: "I chose these sitters in great measure by chance * * and (except in one or two cases where anonymity would have been hard to preserve) I brought them to her under false names—sometimes introducing them only when the trance was begun." And again: "Mrs. Piper, while in England, was twice in Cambridge, twice in London and twice in Liverpool, at dates arranged by ourselves; her sitters (almost always introduced under false names) belonged to several quite different social groups and were frequently unacquainted with each other."

Think of this system of deception kept up for sixteen years. So far as the record goes in all that time Mrs. Piper never met her investigators in a frank, honest atmosphere. What a terrible arraignment do their own statements make. Even the criminal detective seeks to extort confession from his sweat-box sitter by dealing honestly with him and convincing him that he knows his record by telling him the truth. But these psychical researchers tell the spirit lies, give false information and then ascertain truth by being themselves detected in deception. Or, in other words, by false pretense be convinced of the "immortality of the soul"—as they put it.

This is the moral lesson of the story of the Psychical Research Society—deal falsely with mediums and spirits in order to discover the greatest truth in human existence. Such is the fact in last analysis of this organization, its motives and methods discloses—the ultimate result of theology and science to get together on the great problem. No wonder that the issue is a child of unascertained lineage.

What is the lesson, if any, of all this strange, anomalous proceeding? Plainly this, that the central claim of Spiritualism—the continuity of personal human life, proved by the testimony of the "dead"—is a fact. And that after sixteen years masquerading with every devisable scheme of deception this fact is admitted by the Psychical Research Society.

But, does the general world and the church accept this testimony? Rev. Dr. Funk says not. He is not convinced, he is "not a Spiritualist" yet. And yet he almost truculently asserts that anything that even hints at doubting the Bible stories is anathema. Is not the human mind a curious thing—particularly when it has a speciality that holds a living behind it. The book-scientist who rejects the testimony can be excused, but to see the church whose whole stock in trade rests on the return of one man from the tomb, so bitterly averse to have its possibility proved is the curious thing. And yet for centuries the church has outlawed the Jew for adhering to this Psychic Research rule so strongly endorsed by it.

The strange anomaly is presented by Christianity of adopting the scriptures of the Jew as from God himself, and then persecuting him as a human outlaw for adhering to them. But this is aside. Only that it is curious the story of the Magdalene should be taken before the national testimony of the chosen people. This parenthesis is only a parenthesis here. Modern Spiritualism was impossible of introduction before the nineteenth century. There was no portion of the human race capable of thinking practically the lesson of its phenomena before that time. Practical minds and human institutions had to be born to understand and safeguard it, and reason left free to think without a priest—to realize that it was no more out of the order of nature to evolve a form of life that involved a spirit than to develop a caterpillar that contained a butterfly. And so was born to the human mind the fact of immortality as a fact of nature—that man is immortal because he is at all—and of course the consequent death of church legends, as a mere theory of uninformed imagination.

After all has been said that is about the cold fact residuum.

But to the book, to close up this rather desultory notice. It is of value even to the Spiritualist, for the latter half is made up of extracts from among the ablest modern men of science: Hare, Wallace, Crookes, Zollner, Myers, Lodge, James, and others. There is their testimony in a compact form that would require a small library to get from their own works. So after all, enemies are made to praise, and no candid mind can lay aside the book without a feeling of gratitude to the author-compiler, who despite his half-tone deprecation, has been too honest to attempt their depreciation. And the feeling on the part of Spiritualists will be rather of sympathy than otherwise—for in the summing up his own testimony is in favor of the great central claim.

But, Mr. Editor, can you excuse here reference to a thing that underlies all that the author accepts, without even consciousness that he does so, and which is so common in the average Spiritualist—making spirit thinking impossible. And that is that spirit is, per se, supernatural—omniscient, omnipresent and omnipotent. They will dispute this, but their actions, their questions, their "test" conditions are all born of this concept. They never seem to conceive that a spirit is like when in the body—a being of limitations.

This is not a strained statement, but a very pregnant fact. Take the Psychical Research Society. For its reported sixteen years it has pursued a studied persistent and carefully guarded system of false pretenses—or in other words of falsehood. And though composed of many of the brightest minds in the English-speaking world, the self-stultifying absurdity of the situation seems never to have dawned upon them. To lie for sixteen years in order to discover a fact or a truth, is enough to convulse a thinking world with amazement—or amusement as the moon may be for the time.

Yet it is not alone the Psychical Research Society that is so affected. It is this nursery-theologic concept of the nature of spirit that handicaps the spread of spiritual truth, and almost crucifies mediumship. All that is needed is to listen to the great body of questions asked a "control" in the seance-room or on the platform. It is at the bottom of the "business seance" and the natural promoter of the "blue book" tests. The intellect ignorant enough to ask the average "test" is thick-headed enough to cry "fraud" at the answer—just as some of the psychic researchers are at their own results. For how can a falsifier accept truth from any source—that he has anything to do with?

It is this superstitious concept as to spirit that is behind nine-tenths of this cry of fraud that so frets the air upon occasion. Read their tales and then read their schemes for "testing" mediums. You will find as a rule an utter ignorance of the principle behind spirit communication, and a method of testing as crude in its way as ever witch hanging, burning or drowning exhibited to the world. All these plans are of a piece with the old idea as to the "power" of the uncanny. To a well instructed Spiritualist the "frauds" we read about are as impossible as the old belief that the devil had horns, hoofs and a tail. It is enough to make angels weep to witness such exhibitions by some men and women whose names in the spiritual press are but synonymns for discord, bad blood and jarring variance among those who ought to be in harmony.

In the name of all that is good to humanity, what would sixteen years of honest rapport with spirits, mediums and seekers after light free from false methods and bigoted criticism, bring to the cause of enlightenment, human content and happiness? All that is needed is to turn our faces to the light and seek truth by open methods instead of insisting on "fraud" and thus inviting its shadow.

SAR'GIS.

Signs of the Times."

To the Editor:—The following clipping is from "Signs of the Times," an Advent church organ, of Oakland, Cal., and in as much as this paper has from time to time given the "solar plexus" blow to Spiritualists, it seems that the article headed, "Lessons from the Story of Cornelius," of which this clipping is a part, is one to make a Spiritualist smile. GEO. F. PERKINS.

San Francisco, Cal.

From "Signs of the Times."

Heavenly beings still visit the earth, as in the days when they walked and talked with Abraham and with Moses. Amidst the busy activities of our great cities, amidst the multitudes that crowd the thoroughfares and fill the marts of trade, where from morning till evening people act as if business and sport and pleasure were all there is to life, where there are so few to contemplate unseen realities—even here heaven has its watchers and its holy ones. There are invisible agencies observing every word and deed of human beings. In every assembly for business or pleasure, in every gathering for worship, there are more listeners than can be seen with human sight. Sometimes the heavenly intelligences draw aside the curtain which hides the unseen world, that our thoughts may be withdrawn from the hurry and rush of life, to consider that there are unseen witnesses to all we do or say.

We need to understand better than we do the mission of the heavenly visitants. It would be well to consider that in all our work we have the co-operation and care of heavenly beings. Invisible armies of light and power attend the meek and lowly ones who believe and claim the promises of God. Cherubim and seraphim and angels that excel in strength—ten thousand times ten thousand and thousands of thousands,—stand at His right hand, "all ministering spirits, sent forth to minister for them who shall be heirs of salvation."

"Therefore let us also, seeing we are compassed about with so great a cloud of witnesses, lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the Author and Perfecter of our faith, who for the joy that was set before Him endured the cross, despising shame, and hath sat down at the right hand of the throne of God."

TRANSPORTATION RATES.

M. V. S. A. Camp, Clinton, Iowa.

The Western Passenger Association has kindly granted the rate of one and a third fare for the round trip upon the certificate plan from all points in Minnesota, Wisconsin, Iowa, Illinois and Missouri, going tickets to be purchased on July 28-30 inclusive, and on each Tuesday and Friday thereafter during the continuance of the camp session. Where the journey is made over more than one line, it is necessary for the passenger to purchase separate local ticket on each road. Read this carefully, and be sure that your ticket is dated as above mentioned.

The Diamond Jo line of steamers has granted one fare transportation for the round trip on their magnificent steamers plying between St. Louis and St. Paul. These steamers are scheduled, and a time-table giving the name of boat, date, etc., can be procured of agents at the various points named in circulars which can be obtained by addressing

MOLLIE B. ANDERSON,
Clarksville, Mo. Secretary.

AN OPEN COURT



Established for a Few Weeks Only, for the Consideration of Certain Important Questions Connected with the Welfare of Spiritualism.

An Impartial Hearing Is the Friend of Justice.

Resolved, That while we condemn fraud and dishonesty in mediumship, as well as in all other things, we believe that the continual "cry of fraud" from our platform and in our press is detrimental to the best interests of Spiritualism; in that while it does not prevent frauds who are posing as mediums from practicing such impositions, but it invites unprincipled persons to enter this field to the detriment of Spiritualism and our genuine mediums.

The above is an impresive resolution adopted by the New York State Association of Spiritualists, intimating that the "cry of fraud" in the press and on the rostrum is very injurious to Spiritualism, and that through "suggestion," others weak in moral strength would be apt to increase the ranks of fakes. The resolution condemns fraud, thus actually "crying fraud" from the rostrum, and doing the very thing it condemns in others. It sends the resolution to various papers for publication, thus carrying out what it fully condemns the press for doing, and in both cases badly injuring Spiritualism, according to its own estimate, and by "suggestion" increasing the number of fakes, presenting an astonishingly curious medley that we will not make it our business to unravel, it is too tangled.

The Spiritualist press has never overburdened its readers with the "cry of fraud;" it has been the secular press that has done that. When Elsie Reynolds' style of "making dear spirits" out of herself dressed in artificial toggery, was exposed in Los Angeles, Cal., the same was read by at least 2,000,000. When the materializing methods of Houghton and wife in Philadelphia were published, at least 5,000,000 read the same, as the press dispatches flashed it all over the country. When May French and Neva Murivale Jenneau were arrested in Boston, (dressed in garbs saturated with phosphorus, etc., playing the "dear spirit" to gullible mortals) millions upon millions in various parts of the country read and commented on the same. We might enumerate many others who, when caught personating spirits, were dressed in flimsy draperies made especially for the occasion. According to the New York resolution we ought to have at least 500 fakes now in the course of preparation with bogus tests for the rostrum and cheese cloth and illuminated dresses for materialization, making arrangements for confederates and test conditions such as will easily deceive the gullibles—all caused by "suggestion," as intimated in the New York resolution. We thank the New York State Association of Spiritualists (composed of those who stand high in everything that pertains to true manhood or womanhood) for passing that resolution, for it gives us an opportunity to Open Court according to law and allow our readers in brief articles to talk about SUGGESTION; talk about the CRY OF FRAUD; talk about CHEESE CLOTH AND ILLUMINATED DRESSES found on the exposed mediums and their confederates; talk about the BLUE BOOK and fake tests; talk about materialized spirits that smell sometimes of whiskey and onions, and found to be the medium or confederates —all of course labeled "Pure Spiritualism."

We fully and most cordially endorse the above resolution by the New York State Association of Spiritualists, in the following language, and we wish our readers to study it most carefully:

First.—THE CLAIM THAT THE ONE WHO CRIES "FRAUD" OR DECEPTION WHEN IT ACTUALLY EXISTS, IS INJURING SPIRITUALISM, IS ABSOLUTELY TRUE TO THE FULL MEASURE OF THE DECEPTION PRACTICED.

We also fully agree with the following, as clearly expressing the actual facts in the case. Read it, re-read it, and then reflect and ponder over both statements carefully:

Second.—WHEN THE DECEPTION, HOWEVER, IN SPIRITUAL PHENOMENA IS ALLOWED TO CONTINUE, WITHOUT MAKING IT PUBLIC, IT THEN TAKES FAR DEEPER, WIDER AND MORE INFLUENTIAL ROOTS, AND FINALLY TO A GREAT EXTENT STRANGLES THE TRUTH, AND WEAKENS GREATLY THE CAUSE IT REPRESENTS, AND IN THE END IS FAR MORE INJURIOUS THAN GIVING IT CONTINUAL PUBLICITY.

In this OPEN COURT (inaugurated by the wise denizens of spirit life, those who have made The Progressive Thinker the greatest financial success of any Spiritualist paper ever published), we wish to introduce Theodore J. Mayer, one of the noblest of men, a philanthropist in every fiber of his being, and who has done as much financially for Spiritualism as all other Spiritualists of our boasted 10,000,000 combined. His statement can be considered in the OPEN COURT. He says:

"I do not wish it to appear that I am excusing fraud, or condoning trickery, far be it from my desire. I KNOW THAT FRAUDS AND IMPOSTORS ARE IN OUR RANKS. * * * We HAVE TO DEPEND ON OURSELVES, AND AFTER HAVING BEEN TAKEN IN HALF A DOZEN TIMES WE HAVE OUR EYE-TEETH CUT, AND ARE ABLE TO TAKE CARE OF OURSELVES AGAINST EVERY FAKE AND FRAUD."

His position may be considered in the Open Court. The question naturally arises, What is the condition of a religion, a cult, a sect, or creed, in which, in order to arrive at the exact truth, you have got to run the gauntlet of fraud and deception at least six times, in order to get at the golden grains? Mr. Mayer's position should be considered carefully in the OPEN COURT.

Spiritualism in its purity is grand and beautiful; its true mediums are Angels of Light, bringing nothing but the truth to mortals seeking for the higher knowledge. Their homes are heaven itself; their presence is one continual blessing. They comfort the mourning; they dispel the darkness of error; they bring sunshine into the life of the sorrowing; they have words of cheer for those whose burdens of life are heavy. For them we have a reverential feeling; for them we have nothing but praise. In their behalf—to separate the wheat from the chaff—this OPEN COURT is inaugurated. None but rotten fakes will find fault with it.

The Fraud Question. How It Can Be Settled.

J. S. Loveland is an Octogenarian, and for nearly a half-century he has been an enthusiastic Spiritualist. A man of unquestionable honesty and integrity, his views will be carefully considered by Spiritualists generally. He opens the Discussion on the Fraud Question with an interesting article, wherein he takes a somewhat gloomy view of the situation as at present presented.

It seems that the "Fraud Question" will not down. Writers persist in its discussion, and the frauds go merrily on in their nefarious work. Proving the existence of cheats, the existence of "Blue Books," or any other books, does nothing toward the cure of the evil. Now, it must be clear to every person that the only important problem is how to arrest the terrible progress of this corruption. I have very mildly suggested the method, but the suggestion has been accepted by only here and there a single person. I now see that the time has come to make a full exposition of the entire subject, even though it may give great offense to many. But truth and justice demand that it be done, and as I am beyond the fourscore mark, I must do it now or not at all.

It is unnecessary to say that "commercial mediumship" is at the basis of fraud. And it is just as true that until the commercial spirit shall be eliminated from the practice of mediumship the prevention of fraud will be an impossibility. Among the most popular lecturers and platform test mediums have been the most consummate cheats. But that does not touch the question of prevention and cure.

Can fraud be prevented? Can the frightful evil be cured? It might be presumptuous to answer these queries in the negative. I will, therefore, propose another question. Will the fraud and cheatery so rampant in the Spiritist ranks be cured? To this I answer No. Why? Because the entire organization and mode of action on the part of the Spiritists creates and perpetuates the conditions which evolve and continue the fraud manifestations. And the most enthusiastic and persistent opponents of frauds are the ones who are doing the most to uphold it. Not that they have any intention of so doing, but their earnest work is a stupendous mistake, and a wide departure from the true conditions of genuine mediumship.

The grand effort of organic Spiritism is to get mediumship upon the platform, before the public eye. The N. S. A. in all its gatherings exploits Spiritism by the public display of mediumship. State organizations do the same, and local societies pursue the same course. It is the universal fashion. The organic bodies endorse and ordain mediums for this specific work. More than this, in all the large cities there are probably five times as many meetings carried on by private parties as by regular societies and the distinctive feature of them all is the presentation of mediumistic phenomena on the platform. Many of these meetings have been kept up for years by the same parties, and notwithstanding the fact that they weaken the regular societies, their leaders are usually ordained reverends of some state society.

The nest of the primary Spiritistic movement was the circle. The public system, which I have described, has killed the primitive circle. The modern, commercial mediums have assumed the exclusive business of the circle at so much per head. They feel under obligation to give every one of the attendants a "message," or they will not be likely to come again. Being strictly a business, the principles of business must prevail—customers, patrons must be satisfied. No stronger temptations to dishonesty could well be imagined, and all the Spiritist organizations, from the National down are creating and sustaining these temptations to fraud. And just so long as organized Spiritism keeps up its platform shows of medium manifestation, just so long will it reap the harvest of fraud. Organized Spiritism is the manufacturer and the upholder of the fraud system. Will it discontinue the system? No! The fraud element controls it. I don't mean that the leading controlling persons in the organization are dishonest. Far from it. But they are identified with and upholders of commercial mediums and their manifestations. They recommend, license, ordain and employ the commercial mediums. And it amounts to very little for them to denounce a single case of a detected fraud when they are all the while parading the temptation to dishonesty before the eyes of the many.

But I must specify one more form of influence inducing to dishonesty, and that is the love of distinction and power. Among the inherited superstitions from the old church is the widely accepted notion that mediumship is a sort of peculiar sanctimoniousness. It is a gift from God, or some other holy personage, and the function of mediumship is, therefore, especially sacred. The exercise of these sacred functions entitles them to be ordained and called REVEREND, the same as church dignitaries. This is a very strong temptation to young boys and girls who are mediumistic, or wish to be thought so. It is a mighty power to puff up with pride and self-sufficiency unsophisticated persons. And it is a wonderful help to a fraud to have Rev. prefixed to his or her name and to commence their services with a devout invocation. Now, a medium is just as sacred (and no more so), as a telegrapher or a telephoner. And conversing with spirits is as holy as talking with your friends on the street, or in the house. Mediumship is as much a gift as your capacity to talk, sing, or walk. Mediumship is the result of a specific physiological condition. And without that special physiological make-up, all the gods in the universe could not make you a medium. Hypnotism, mesmerism and mediumship are equally holy, equally gifts from God, Jesus, the Holy Ghost or spirits.

NOW, WHEN MEDIUMS ARE REGARDED SIMPLY AS MEN AND WOMEN AND MEDIUMSHIP AS A PHYSIOLOGICAL CONDITION, AND THE COMMERCIAL PHASE SHALL BE LAID ASIDE, FRAUD WILL CEASE TO FLOURISH, FAMILY AND NEIGHBORHOOD CIRCLES WILL BE HELD, AND BROTHERLY LOVE WILL PREVAIL.

There is one more point which has a most important bearing upon this fraud question as well as upon the character and progress of the cause. Very largely the especial work of the spirit world has been taken out of its hands and assumed by a special class termed developers who have made it their business to "develop" or make mediums. NOW, IT IS A FAIR INFERENCE THAT IF THE SPIRIT WORLD KNEW ENOUGH TO PLAN THIS MOVEMENT THEY KNEW ENOUGH TO SELECT THE PROPER PERSONS TO MAKE THE MANIFESTATIONS. And the manner in which the first mediums were pressed into the work is ample demonstration of the fact. The Fox girls, the Koons, Mrs. Foye, Conant and many others needed no developer to become mediums.

But the inauguration of commercial mediumship created the demand for the developers, as hundreds, who were slightly amenable to hypnotic influence, were anxious and ambitious to become mediums. They were ready to part with coin in order to be able to abstract coin from others. The result of this has been the creation of many innocent frauds and some criminal ones. An innocent fraud is one who doesn't know the difference between hypnotic and spirit influence, nor are they able to distinguish between psychometric or telepathic perception and spirit impression. Hence, they think they are spirit mediums and most Spiritists think so too. So there is a double deception and a twofold fraud. Psychometrists and telepathists are urged upon the platform, and it is a patent fact that some of the most popular platform mediums never go beyond the power of psychometry and telepathy in their messages. They are victims of suggestion. Their Spiritist friends suggest to them that they are spirit mediums, and auto, or self-hypnotic suggestion helps them out in their fraud. The extent of this phase of fraud is beyond calculation. And for this the great body of Spiritists are responsible. Not criminally so, but responsible in the same sense that every ignorant violator of law is responsible. The consequences are unescapable.

This brings us to the prime cause of all the difficulty—IGNORANCE! And although over fifty years have passed since the Rochester rappings, the great mass of Spiritists are as densely ignorant to-day of the real nature of mediumship as were the first witnesses of the manifestations. And the most regretable feature of the case is that they don't wish to learn. This is as true of the professed teachers as it is of the common people. Comprehension of the mediumistic condition demands a knowledge of physiology and psychology, as both are involved in the condition and working of mediumship. And instead of investigating in the scientific manner, the old notion of miraculism is rampant to-day. A large per cent of Spiritist lecturers are ignoramuses so far as the science and philosophy of mediumship is concerned. They have been urged onto the platform with the idea that the spirits will teach them. Spirits will do no such thing. It would be a curse if they could or would do for us what we can do for ourselves. Being thus ignorant of the real nature of mediumship so far as the physiological condition is concerned and, if possible more ignorant of the character and power of psychological or hypnotic suggestion they are the veriest tools of all forms of magnetic influence from mortals with no capacity to distinguish it from that of decarnate spirits. And in that condition they are not able to distinguish between auto-suggestion and spirit impression. And, as the audiences are in the same deplorable state of ignorance, we have any amount of innocent, ignorant fraud. And this ignorance furnishes a most admirable field for the dishonest fraud. He can produce just as good, and in many particulars just the same character of tests as the honest performer, as he or she often possesses telepathic and psychometric powers, by which a very large per cent of real tests are given.

It is then no wonder that the dishonest frauds are upheld and patronized by so large a portion of the Spiritist public. They don't know any better. And they don't wish to know any better. They will not employ and listen to those who can instruct them in the science of hypnotism and mediumship. They will pass by such an opportunity and select the fraud instead. The general public is in the same condition and will choose the fraud instead of the real.

One of the damaging results of this ignorance to the Spiritist movement is, that the conviction is almost universal, in the church and elsewhere, that the whole mediumistic phase is dishonest fraud. In view of all these facts, I can see no possibility of present escape from the fraud evil. It is too strongly entrenched in the notions, institutions and practices of modern Spiritists to be overthrown by them.

As I think I have clearly shown, the public platform methods, linked with the spirit and practice of commercialism, are too firmly established to be overthrown. And so long as the present system of public mediumship is practiced, fraud is unescapable. Public mediumship must be completely discontinued. THE FAMILY AND PRIVATE circles must be re-established. The science of hypnotism, as a potent therapeutic agent, and an educator mentally, and a renovator morally, must be taught and made practical by the Spiritists, or they will sink into obscurity with the Christian church they are so servilely imitating at the present time.

J. S. LOVELAND.

The Bogus "Spirits" of H. E. Crindle and Wife.

After the exposure of the methods of Mrs. Elsie Reynolds at Los Angeles, Cal., it was not supposed her son, H. E. Crindle--by her second husband--and his wife would be brought within the meshes of the law so soon, and their arrant trickery be exposed to the millions of readers of the secular press. Sad as it may appear, such has been the case. The picture drawn is enough to make angels weep. We believe it is our duty in connection with this Open Court, to let Spiritualists know what is going on in our ranks, as a matter of important news.

FOR TRUTH ONLY.

The Halo Proposition—Fakeism—The Blue Book—"When the Smoke of Battle Has Lifted, True Spiritualism Will Shine in More Effulgent Ray."

To the Editor:—Spiritualistic matters of this city are just at present in a state of perturbation which will ultimately be productive of good effects to the cause of Spiritualism.

The exposure here of the fake materializing mediums, the Crindles, their arrest, imprisonment, and subsequent begging off from trial by agreeing to leave the city to escape the penalty of law, are but of recent occurrence.

Following closely upon this, at Sawtelle last Friday, one Mrs. Hynsdale, upon her own motion, exposing her trick work in so-called materialization, is the latest type of deception and fraud.

Members of the orthodox (?) fold point to all this, and in the antiquated form of expression, "I told you so," proceed to enlighten Spiritualists to the extent that all this but proves that Spiritualism is based upon fraud. The writer has several times been thus approached, but to all and sundry I have answered, "Set thine own house in order"; "Thou hypocrite, pull out the beam," etc.

But those of the orthodox (?) cult who judge Spiritualism from the counterfeit brand, strangely attempt to deflect the shaft of their logic (false in one, false in all) with regard to the frauds practiced in the name of Christianity. Should their false reasoning be applied to the Christian system, the fraud and hypocrisy wrought therein are sufficient to condemn it to all eternity.

At the morning meeting of the Truthseekers' Spiritualistic Society of this city last Sunday, Brother Hale, who has recently gained considerable notoriety by offering one thousand dollars for a genuine case of materialization, spoke at length upon Spiritualism debased and prostituted by those practicing fraud, deception, chicanery and charlatanism, and was roundly applauded when he called upon Truth Seekers to be true to their name and profession by endeavoring to expose all fakes. He created a ripple of sensation by holding up to view a small note-book which he alleged contained certain "tests" given time after time from the rostrum of the Truthseekers' hall. Sunday afternoon, Brother Hale in the Christian Spiritualist Society spoke even more plainly than he did before the Truthseekers, and gave his drastic views concerning materializations generally.

Brother Hale's campaign against fraud should be effectively aided by every society and by every Spiritualist in the city by laying upon fakeism the indelible stigma of abhorrence. Judging from articles in the Spiritualistic press concerning Brother Hale's one thousand dollar proposition, I can but infer that the conditions attached to the aforesaid proposition are not well understood. Brother Hale believes in calling things by their right names, consequently his utter unbelief in materialization is founded upon the fact that in order for a spirit to materialize, it must come clothed in its fleshly body. No medium need build air castles regarding the appropriation of the proffered $1,000, for it is defended by a bulwark impervious to attack.

The discussion has elecited considerable criticism, but when the smoke of battle has lifted, true Spiritualism will shine in more effulgent ray.

J. L. MERRITT.

Los Angeles, Cal.

FULLY EXPOSED.

The Son of Mrs. Elsie Reynolds, and His Wife, Exposed in Their Attempt to Palm Off on the Public Bogus Spirits—The "Medium" Found Dressed in Artificial Toggery—A Sad Picture for Spiritualists to Contemplate.

A complete exposure of a bogus Spiritualistic medium at No. 822 South Hope street last night was followed by a fight which almost caused a tragedy.

H. E. Crindle and Ethel, his wife, live at that place, and there they have been conducting Spiritualistic seances. They are fakers pure and simple, and have been making their living by spook performances at which they pretended to produce the spirits of departed relatives of their dupes. Three times a week they have been holding seances at their house and charging 50 cents admission. It paid them, for last night they had thirty-two persons there, and that meant $16 clear for nothing. But they had not counted upon the exposure, which came, and which was one of the most dramatic performances in this city for months.

The expose resulted in a free-for-all fight and the arrest of four persons. Somebody had informed the Tax Collector's office that the Crindles were having seances without a city license, and Deputy License Collectors Shearon and McCoy were sent there to make a raid. They secured the services of Special Officer G. W. Livesey to assist them. Last night's seance was also selected by opposition Spiritualists to expose the game, but the officers did not know this.

Very Shild Medium.

For more than an hour or more the seance was about the same as one might expect, at any such foolish exhibition, but soon after 9 o'clock, Mrs. Crindle asked for the appearance of spirits of relatives, who were in her audience. Mrs. Selma Savoy, a firm believer, asked that her mother's spirit be called. That supposed spirit responded and in the darkened room seemingly began wandering from place to place answering questions, which Mrs. Savoy put to it. Unfortunately for the spirit, it went too near Mrs. Savoy, and that lady grabbed it and held on. She found he said, "and I got a taste of the truth. It a very substantial spirit, which stuck just enough to make me understand that there is reality in the teachings of Spiritualism. Then I was ready to believe anything, and I was deceived. I had asked you for bread, and you gave me stones. In this city has begun a crusade against fraud in the ranks of Spiritualism, and, please God, it shall never stop until not one fakir remains. I want the truth and all of it there is in Spiritualism, but I warn you, do not feed me on stones, for I cannot digest them."

gled and screamed, and Mrs. Savoy by a deft movement sent flying the mask the "spirit" was wearing; there before her stood Mrs. Crindle, very much in the flesh.

Then there was a riotous demonstration. Mrs. Savoy screamed for assistance and Officer Livesey responded. H. E. Crindle tried to stop him and a fight commenced in which a score of persons participated. It resulted in the wrecking of the place, and the turning on of the lights, and the complete exposure of the fake. Crindle got a sore head, for he was roughly handled while resisting the officer.

As soon as the fight commenced G. E. Beeson and P. A. Baxter, friends of the Crindle outfit, tried to rescue the medium, but they were knocked down and beaten before they could do anything in that direction.

When the first noise of the struggle was heard License Collectors Shearon and McCoy forced open the front door of the house and took a hand in the fight. Tables were overturned, chairs broken, women thrown from the room, faces bruised and heads cut. Throughout it all, Ethel Crindle, the medium, shrank into a corner where, scantily dressed, she waited until the row was over. She became the center of attack by the duped women in the audience, and they proceeded to tear nearly all her clothes off.

Upon the arrival of the police the Crindle woman was cowering in a corner and it was necessary to wrap her in a blanket to take her to jail. On the way she dropped half a score of wigs in the bed of the patrol wagon and when taken to female ward of the city jail she tried to secrete other wigs in a water closet, but was caught at it by Mrs. Gilbert, the police matron.

Crindle was also arrested, as were Beeson and Baxter. The Crindles were charged with violating the city license ordinance and the other with resisting an officer.

Before the trouble started Miss Myra Mauzy had been told that she was conversing with the spirit of her mother. The expose was too much for her and she relapsed into pretended unconsciousness, from which she was aroused by the suggestion that she be sent to the Receiving Hospital.

Up to midnight the fake medium and her husband had not been able to give bail, and their assistants, who tried to act as bouncers, also remained in jail.—Los Angeles (Cal.) Daily Times.

They Talk of Expose—Spiritualists Who Profess Honest Intentions Uphold Action Against Fakirs in the Business.

Spiritualist societies of Los Angeles have been agitated over the Crindle exposure conducted last week by the Express, and the subject was one of universal comment with adherents of this faith yesterday. Among those who profess to be honest in their investigations there was general denunciation for the Crindles and their methods, and many expressions of satisfaction over the complete exposure were heard. At the same time, it is evident that there were those present who would like to have covered the facts in the case and induced dupes of fake practice to believe that there is, after all, something of truth in materialization as practiced by these notorious frauds.

At the meeting of the "Truthseekers," held in Burbank hall, there was a gathering of many Spiritualist clans. It had been hinted that the subject of the Crindle exposition would be brought up, and suppressed excitement over the outcome was manifested. In accordance with the custom of the Truthseekers, a limited amount of time was given to each person wishing to talk on Spiritualism, and before the meeting had advanced far Robert Hale, a man of local business prominence, who has delved more or less into the belief, gained permission to speak.

Mr. Hale was interested in the recent expose, but because it was known that he is an enemy to the fakirs he was not in position to gain admittance to the Crindle seances. From the fact that he was duped by the methods of Mrs. Elsie Reynolds he has taken up arms against all deceivers who pretend to be Spiritualists and yesterday was ready to say in strong terms what he thought.

It was remembered by many who knew about the Elsie Reynolds expose that at the time Mr. Hale attempted to speak of it before the Truthseekers he was not allowed to do so. Yesterday when he arose there were murmurs in various parts of the house.

Witnessed the Fraud.

It so happens, however, that Mrs. Marie Pennington, vice-president of the society, was at the Crindle seance, and if she never before was fully convinced that materialization in general is fake, pure and simple, she was brought to that conclusion last Wednesday evening. Mrs. Pennington declares she never had any faith in the Crindles and had gone to the seance Wednesday night because she received an intimation that there would be an exposure. She wanted to see, and when the lights were turned on took a good look at the medium, and secured a piece of her celestial robe as a souvenir of the occasion. This robe, as previously stated, was made of cheesecloth, and the more censure for those in the Truthseekers' looks at it the more convinced is she that it still gives no evidences of the supernatural.

She was willing that Mr. Hale should speak yesterday, and invited him forward. He had a scripture text on which to build his remonstrance against fraud. "This is the house of God, but ye have made it a den of thieves!" he began, and then followed a vehement denunciation of the fakirs, as well as censure for those in the Truthseekers' society, who have, from time to time, countenanced persons believed by the public to be frauds.

"I came as an honest investigator," he said, "and I got a taste of the truth. Would Wink at Fraud.

T. J. Burk, who followed Mr. Hale, wanted to smooth over the situation, and suggested that if the former speaker found fraud in the ranks of Spiritualists, he should let the religion alone, say nothing about what he saw and join the Baptist or the Methodist church, or any other organization where he would be sure of not coming in contact with fraud. The argument in favor of such a course dwindled into a long, thin speech of mere words, and then the speaker used more words. Finally Mrs. Pennington called him to order, stating that he had talked long enough, and then gave her version of the Crindle raid. Mr. Hale was right, she said. While the society which she represented was looking for truth and not fraud, it should not be placed in the position of winking at deception when brought face to face with it.

Mrs. Lettie Allen, another advocate of Spiritualism, also spoke in favor of Mr. Hale's position, and A. M. Buck, who was in the party of raiders last Wednesday night, told what he knew of the Crindle expose, and urged that all persons interested in the establishment of the truth should lend their best efforts toward ridding their ranks of the disgraceful frauds that now invade them. Several other persons spoke in the course of the morning, and one or two made weak attempts to attack Mr. Hale's position, but no one came out boldly to defend the Crindles. In the back of the hall P. Baxter, one of the men arrested at the Crindle seance for resisting an officer, was seated, but he had nothing to say, and went out quietly before the meeting was concluded.

Not only at the Truthseekers' meeting, but at many others in the city yesday, was the matter of the Crindle scandal brought up, and Spiritualists who profess honesty warned their people that the time has come when they must eliminate fraud from their ranks unless they wish the outside public to do it for them.

When the Crindles were released from the custody of the law it was with the understanding they should leave town within a week, and if they fail in this it is declared that further action will be taken against them.—Los Angeles (Cal.) Express.

Elsie Reynolds' Son and His Wife Acknowledge They Were Fairly Caught in Their Trickery.

H. E. Crindle and his wife, Ethel, who were exposed as fakers at a Spiritualistic seance at No. 822 South Hope street, Wednesday night, were permitted to leave the city jail yesterday afternoon on the condition that they leave the city immediately. The "medium" and her husband stated that they intended to leave Los Angeles July 1, anyway, and will hasten their departure.

G. E. Beeson and P. A. Baxter, who were also arrested when the South Hope street spook joint was raided, and who incidentally received a few taps on the head when they resisted the officers, were permitted to depart. Crindle—who says that his name is Crandall, although it appears otherwise in his "ads"—exhibited a license taken out for purposes other than the practice of fake seances.

Mrs. Crindle managed to secure clothing yesterday morning, and the pink quilt used to shield her when taken to the police station in the patrol wagon, was discarded. The pair spent several hours in the office of the District Atorney while a decision in regard to the prosecution of the cases was reached.

Both acknowledged that they had been fairly caught in their trickery, and appeared greatly relieved when told that no warrants would be issued.

Many persons were court waiting for the cases to be called, and their disappointment was keen when they learned that there would be no prosecution.—Los Angeles (Cal.) Daily Times, June 17, 1904.

AN IMPORTANT MESSAGE.

To the National Spiritualist Association, to All State Associations, and to Honest Spiritualists Everywhere.

The Following Is Presented for Your Careful Consideration.

What every man wants, whether he is honest or beastly dishonest, is pure food—food unadulterated with health-destroying chemicals.

What every Spiritualist should want, whether he is honest or dishonest, is a Spiritualism uncontaminated with deception.

Where dishonesty commences in imitating genuine spirit manifestations, there the truth ceases to exist, and deception in all its hideous deformity commences, and a lie is labelled "Genuine Spiritualism."

A sect, a club, a cult, or a creed that harbors, or in any way defends the exercise of deception, is to that extent rotten.

Truth ceases to be the exact truth when it forms a copartnership with error.

To have to admit there is fraud and deception practiced in the name of Spiritualism, just exactly to that extent you have to admit that it is impure.

The claim that the one who cries "fraud" or deception when it actually exists, is injuring Spiritualism, IS ABSOLUTELY TRUE TO THE FULL MEASURE OF THE DECEPTION PRACTICED.

When the deception, however, is allowed to continue, without making it public, it takes deeper, wider and more influential roots, and finally to a great extent strangles the truth, and weakens greatly the cause it represents, and in the end is FAR MORE INJURIOUS THAN GIVING IT CONTINUAL PUBLICITY.

Lies and deception constitute a rotten companionship for angelic Spiritual Truth. Spiritualism can only stand forth peerless when it is freed from deception.

Truth is invariably tarnished, its influence weakened or destroyed when it allows itself to be promulgated by deceptive methods.

The cry goes forth from many conscientious Spiritualists that "It is bad enough for the outside world to 'cry fraud' into our ears, without having to hear it from our own ranks."

But so long as we make no effort to purify our Cause when we know it is to a certain extent impure, we give the outside world a license to cry out against us, besides, the world in a great measure is prejudiced against us, no matter from what cause, and people are most apt to criticise along the line of their prejudices.

The only way to purify a system is to get at the seat of the impurities and remove that; it is as correct a method for an institution like ours as it is for the Human System, a Nation, a State, or Municipality.

The renovation must begin within. The cleansing must follow the desire, but we must do it ourselves, and not leave it to disinterested people or our enemies.

In the battleground of human advancement and spiritual progress, Truth does not need Error or Fraud for an ally; on the contrary such an alliance is a source of weakness and invites destruction to any cause thus supported. Such allies are more dangerous and harmful than open and avowed enemies.

Impurities in the mind darken it, and in the same proportion, deception in a club, cult or sect throws a dark cloud over it.

If it is not in the province,—if it is not the bounden duty of a paper that represents a holy and divine Cause, to stand for the highest principles of that Cause, where lies any province? Where lies a duty?

A paper that fears to speak the truth has no business to represent a Cause like ours.

A paper that dares not stand for principle has no standard of excellence and can hope for little prestige in this world.

"Truth wears no mask, bows at no shrine, and only asks a hearing."

The fact that spirits can and do communicate with mortals, is the grandest, the most beautiful, the most sublime, the most soul-exalting truth ever presented from the angel world to mortals, and the same will receive favorable recognition from the world at large, just in proportion as it remains uncontaminated with deceptive practices.

There are hundreds of honest speakers and mediums in this country, whose lives are pure and spiritual, and whose homes are veritable heavens.

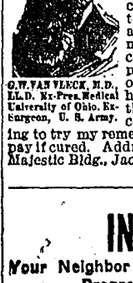
They should be esteemed as true saviors of Spiritualism; they always receive the cordial endorsement of Angels of Light. For their sake—if for nothing else—the fakes should not be allowed to represent the cause of Truth, thereby in the end proving a curse.

PILES CURED ON APPROVAL

Don't Neglect Piles—They lead to the Deadly Cancer. My New Three-fold Absorption Treatment Promptly Relieves Even Most Malignant Cases.

I want to send every sufferer from piles, ulcer, fissure, prolapse, tumors, constipation, or other rectal weakness, my New Three-fold Absorption Cure and my New Book, in colors, about rectal troubles. (All in plain wrapper.) If you are satisfied with this benefit from my treatment, send me One Dollar. If not, send nothing. You decide after you have tried it.

My treatment cures by absorbing the growths and healing the membrane. It is bringing cures where everything else has failed. It has cured cases of 30 and 40 years standing. That is why I can afford to send it on approval. Here's what you get without paying a cent in advance: 1. One tube of my Absorptive Plastic, with my new Rectal Applicator, which quickly heals all itching and soreness. 2. One package of my Muco-Food Cones, which cure constipation and nourish the membrane. 3. One Package of my Pile Pills, which remove the causes of piles and constipation, making the cure permanent. If you have piles, or the itching, burning, or heavy feeling, which shows that the dreaded disease is coming, it will cost you nothing to try my remedy, and one dollar is little to pay if cured. Address, Dr. Van Vleck Co., X025 Majestic Bldg., Jackson, Mich. Write today.



G.W. VAN VLECK, M.D., LL.D. Ex-Pres. Medical University of Ohio. Ex-Surgeon, U. S. Army.

INDUCE

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"The Present Age and Inner Life; Ancient and Modern Mysteries Classified and explained." By Andrew Jackson Davis. We have a few copies of this work by the celebrated seer. Cloth, $1.10.

Starella: A Spiritual Story. By Mrs. Abbie A. Averill.

"Starella, Starella, where are you?" The shrill voice of Mrs. Marston rang out as she stood in the kitchen door of the old-fashioned farm-house. The bees hovering over the clover blossoms swaying in the breeze heard her; the birds singing in the trees in the orchard behind the house heard her, and stopped their music for an instant, but apparently Starella did not hear her, for there was no response.

"I never did see such a child in all my life as that one," said Mrs. Marston as she turned back to where one of the neighbors sat making a morning call. "It does seem as though she can't bear to stay where folks are; just as quick as she gets her morning chores done, she is gone. I'll bet this very minute she is down in the lower orchard lying under some tree dreaming. I don't know how I ever come to have such a child; it almost seems sometimes that she does not belong to me, that she must have changed when she was a baby, like stories that I have heard; even her name doesn't seem natural; whoever heard of a farmer's girl being called such an outlandish name as Starella?"

"How did you come to name her that?" asked Mrs. Gowen.

"Oh! I didn't do it; her father's sister—I guess you never knew her; she married young and went out west to live—was here on a visit, and she thought the world of the baby; she never had any of her own. She was another just such a dreamer, she believed a person's name affected their lives or their lives made their names, something of the kind.

"Starella takes after her in nearly all her ways. One night she sat rocking her a long while and singing to her and when she got up and put her in my arms to take to bed, she said, very solemnly, 'Eliza, heaven has lent you one of its brightest stars for a little while; take care that you return it with its brightness undimmed.' What in the world she meant, I'm sure I don't know, and the next morning she began calling her Starella and the name stuck to her. I tried to break them of calling her by it, but when I found that her father had written it in the family Bible I thought I'd let it go. She was never like other children. She won't go to Sunday-school, and I can't get her to without whipping her, and she is most too big to whip. The first time she ever went she came home and said she didn't want to go any more; she didn't like to hear the teacher tell about God, she was afraid of him, but now she says she ain't afraid, for she has found out that there ain't any such God as they tell about in Sunday-school."

"Why! Mrs. Marston!"

"Yes, I wouldn't tell anybody half the dreadful things that child says. Do you know, Mrs. Gowen," lowering her voice and looking carefully around, "she sees things?"

"Sees things? What kind of things?"

"Spirits."

"Oh!—well, perhaps she does; there are people that can see them."

"I don't believe it. I believe when we die we shall go so far away from here that nobody can see us. I just can't believe it. I believe it's all her imagination."

"Well, I don't know. We ain't all alike. There's Mary Ann Simmons; she can draw your picture and paint it so life-like that anybody would know it; and there's that boy Martin Prays, he'll sit down to a piano and play any tune that he ever heard, without a bit of teaching. You nor I couldn't learn to paint pictures nor play the piano, but perhaps we can do some things that they could never learn to do. I know some folks have strange peculiarities. There's my Aunt Phebe Smart, she can always tell when she's going to have company, and she tells lots of little things that are going to happen."

"Starella can, too. About three weeks before Susie Murray died she came in one day—she had been gone all the afternoon—and she said 'Mother, you will have to go over to Mrs. Murray's to help before long, for Susie is going away.'"

"'Where is she going?' says I, and she says, 'She's going to heaven.' She knows that I don't like to have her say such things, and she is pretty shy about talking to me. I scolded her well, but she stuck to it; she said she had seen her in her coffin; it was a white coffin and lots of flowers on it, and Elder Whitney was preaching the funeral sermon; and sure enough, he was over to a quarterly meeting at Little River and they got him to attend the funeral."

"That was strange, wasn't it?"

"I've done everything I can to make her like other folks, but I can't account for her."

"Well, I wouldn't worry. You know you used to fret about James when he was small, because he didn't care anything about the farm, and was always fussing with all the crippled cats and dogs he could find, and you are proud enough of him now; worked his way through medical college and settled down with a good practice. I was over to Greenfield the other day and I heard some one say that Dr. Marston was one of the smartest physicians in the city."

"Yes, James has done well, no mistake, but there seemed to be something more sensible in his notions than in Starella's. Suppose such a thing, that she can see spirits, what good does it do her? Just unfits her for any good for anything else. It ain't natural; keeps one worrying all the time for fear she ain't right in her head."

"Well, well, I would not fret about it if I was you; she might be much worse. I'm sure she is a good obedient daughter; but I must be going. Good-bye."

It was true, Starella was a peculiar child; nobody understood her. Kind, affectionate, but too shy to be demonstrative. So extremely sensitive that she was never a favorite with the other children; they always said she was too touchy to have any fun with; the roughness of play which other children took in good part and returned in kind always seemed to her sensitive soul as an intended hurt, and she usually spent the most of the play time in her desk, dreaming as the teachers called it. Her dark brown eyes always had a far-a-way look in them, as though she saw things invisible to others. To her mother she was a constant source of trouble and anxiety because she did not take more interest in house-keeping and patchwork and all the things so dear to the bustling, energetic home-maker

"James," said Mrs. Marston to her son, who was home on a short visit a few days later, "I wish you would have a talk with Starella. I don't know what is to become of her if she don't wake up and try to learn something."

So, in the late afternoon, when the sun was going down behind the western hills, he sought her and found her, as usual, under a wide-spreading apple-tree in the orchard, engaged in examining the mysteries of a late rose which she held in her hand. Throwing himself on the soft grass beside her, he began, "Starella, I want to talk with you a little while. Don't you think you are about old enough to be doing something more useful than pulling roses to pieces?"

Starella looked at him in confusion. "I didn't know it was any harm; I only wanted to see how it was made, what was down in the heart of it."

"It isn't that it is any harm but you ought to be learning something about cooking and keeping the house. You are fifteen years old now, and it won't be many years before you will be old enough to be married and have a home of your own, and you should know how to take care of it."

"But I shall never be married."

"Yes, I suppose you think so now, but you will think differently a few years from now. It is natural for all women to wish for a home and family of their own. What are you going to be if you do not get married, a school teacher, or milliner, or dressmaker? or perhaps you want to be a doctor. I don't know as we need two doctors in the family."

"I would like to heal people, but I would never give them poison stuff as you do. I would give them the pure healing herbs that nature makes for them. Oh! I wish you would use the power you have in your hands (placing her hands upon his) to cure diseases instead of giving them all the horrid things that poison their blood. Don't you remember when I used to have such dreadful headaches, how you would place your hand on my head and the pain would all go away in a few minutes; and nights when I couldn't get to sleep, if you came and sat beside me and held my hands I would go to sleep so quickly? Oh! James, there are many, many sick people that you could cure by the healing power you possess if you would only learn to use it for the benefit of the sick; and for those that do not need medicine, there is something that grows for every disease. When nature makes or develops any living thing it provides something for it to eat and all the means of sustenance it requires, and it also provides something to cure all its ailments. If we were as wise as the animals we should know right where to go every time we were sick to find the means to relieve us."

While Starella was talking James was surprised to see that her nervousness all dropped away from her; her eyes changed in their expression, she talked with an earnestness and assurance entirely foreign to her usual manner.

"Why do you say nature makes any thing? Why don't you say God?"

"I don't know anything about God," she answered.

"I don't like the kind of God they talk about at church. I don't believe there is any such God, and I don't listen when they tell about him. I look away or shut my eyes and think of other things, and then I don't hear it. They say God is a person like us, and if he is he can't be perfect; he would make mistakes sometimes and if he did, everything would go all wrong, but nature never makes mistakes."

"What do you read?" asked James.

"I don't read much anyway. I don't care much for stories, or for any I can get, and I don't like the Sunday-school books, so I don't have much that I want to read."

"Don't you read the Bible any?"

"No, not now. There are so many horrid things in it that I don't want to think about, and I have to read them to find the good things; so I don't care much about reading it. I'd rather come out here and listen to the birds sing. Don't you love to hear them? Don't you feel as though they belonged to you? I do. I feel as though every bird there is is mine and I am theirs; I am a part of them, and of the trees, and of the wind that blows through them, and makes their leaves whisper, and of all the flowers and of the grass, and everything that lives and grows. We are all one. I am only a part and you are another part, and it's all ours, and nobody can take it away from us and we can never go away from it."

James studied her animated countenance intently. "Surely," he thought, "here is something that I can not understand. Where does she get these ideas? In what is she different from other children?"

"Are you never lonesome out here alone by yourself?" he asked.

"I am not alone," she answered quickly, as the color flamed over her face.

"What do you mean?"

"Will you let me tell you, James?" she cried, appealingly. "Mother won't let me speak of it, and if I tell father he only says, 'Well, you'd better not tell anybody else what you think.'"

"You can tell me anything you like," James said kindly.

"James, the folks that you call dead come and talk to me. When I am all alone and nobody talking to me, then they come, and they tell me the most beautiful things and I am so happy. Don't you say you don't believe it, or that it ain't so, for it is true; I do see them."

"But, Starella, it can not be so; you must imagine it. The dead are gone far away from here, and how can you see them?"

"Where have they gone?"

"I don't know. The Bible says the good go to heaven and dwell with God."

"Where is heaven?"

"I don't know; we none of us know about these things."

"Yes, we do. You can't tell me where they go, nor where heaven is, nor anything about it, because you don't know; but I can tell you because I do know. I see them and talk with them, and they have told me many things about where they live and what they do."

"What do you see?"

"Oh! so many. Susie Murray comes to me almost every day. She wants me to come out here alone so she can talk with me; and I see Aunt Jennie. You know mother tells us about her, how she went away when she was a girl, but she ain't a girl now; she is the most beautiful angel you ever saw; always dressed in a lovely white robe, and she says she has taken care of me ever since I was a baby, and grandpa—you know I never saw grandpa—but one day he came and put his hand on my head and I knew it was him without anybody teling me, and when I looked at him I saw that he was real lame and couldn't walk without a cane, but I didn't know it before. I asked mother what made Grandpa Marston lame and she told me that he broke his leg before he died, and he was so old it never healed properly, and it always bothered him, but when I told her that I had seen him, she scolded me and said for me never to tell such a thing again."

"What do they look like, real people?" asked James.

"Yes, just the same, only more bright and nice. I can see them all right but I can't touch them. If I try to touch them, I don't feel anything."

"I don't know what to think," said James. "It was only grandfather's body that was lame; his spirit can't be lame."

"It ain't; they tell me all about that. It is only when they come close to us that they look and act as they did when they were in the body. We wouldn't know them if they didn't; but the real 'they' is just the same all the time, they have only just took off the body, just as you will throw away this suit of clothes when it gets soiled and worn; you will leave it off and put on a nice new suit, but it will be you just the same; you've only got a better suit of clothes to wear, that's all."

"And it makes you happy to talk with them?"

"Oh, yes! I'd like to talk with them all the time. I try and mind mother and do what she wants me to, and get my lessons at school, but all the time I am wishing I could be out here or in my room talking with them. I want to learn all I can about their lives and their homes."

"Why do you want to learn theset things?"

"Because I am going with them before long, and I want to know all I can about it before I go."

"Why do you think you are going with them?" and a pang smote his heart as he noted the transparency of her complexion and the unearthly look in her eyes.

"They tell me that I am. Aunt Jennie says it is natural for some plants to die without growing to maturnity; that if all the little trees that start up were to grow up, the earth would be overgrown with trees, that of every thing than grows there are more that do not live their full lives, or what we think is their full lives, than there are that do, but they are only transplanted. I shall never die. I shall only go away a little ahead of the rest of you; I shall get my new suit before you do yours, and I shall be so busy getting ready for the rest of you. Aunt Jennie says there will be plenty of work for me; work that I shall love to do. I don't know yet what it will be, but it will be what I can do best."

"If it were true and you knew you were going, wouldn't you feel dreadfully to think you were going to die and leave us all?"

"James, do you remember before you decided to settle at Greenfield, you thought you would like to go to California and start in your practice; you got very enthusiastic over it. You thought it was a beautiful country; you had heard so much about it, you thought you could do so much better there than here. You hated to go so far away and leave us all, but you said you would write often, and come home once in awhile, and you said that if you liked it, perhaps after awhile father would sell the farm and we could all come. That's the way I feel; I am sorry to leave you all and I hate to have you feel bad about it, but I do want to go. It is so beautiful, and I can do so much that I can't do here, and it's better than California, for I can come and see you every day, and talk with you if you will let me. I shall be in my lovely new home, and still shall be beside you all too. I shall know what you are doing and all that happens, and, James, you will tell father and mother about this after I am gone, won't you? and tell them not to feel bad or to mourn for me the least bit, for if they do I shall know it and I can't be happy while they are mourning. I am not going right away, and perhaps they will let me talk to them about it before I go."

"Well, little sister, I hope it will be a long time before that day comes, but it is getting damp, and we must go into the house."

James thought long and deeply that night but could come to no conclusion as to whether Starella really possessed a power or faculty that others did not, or whether it was all owing to an over developed imagination.

Before going away the next morning James told his mother to be careful of her, not to make her study any more than she liked, to give her only light household tasks to do, but to try and provide as much cheerful company for her as possible. He thought it might be well if she could go away from home for awhile, have something to change the current of her thoughts, new scenes and new companionship, a suggestion which Mrs. Marston tried to carry out by writing to a cousin who lived in the city and asking her to take her for awhile; but Starella pleaded so hard not to be sent away that the project was given up.

* * * * * * * * * *

The summer passed away. Fall came with its cold bleak days and the trystings in the orchard had to be given up. School began, but Starella came home so very tired at night, and took so little interest in her studies, that, with James advice, she was allowed to stay at home. As winter wore away she did less and less of the household duties, but seemed content to lie upon the couch by hours, gazing into the fire in the old-fashioned fire-place. It came to be generally understood that she was going into a decline. The neighbors openly discussed the probability of her living until spring. Everybody but her mother seemed to recognize the fact that she was not to be here long. Mrs. Marston stoutly insisted that there was nothing serious the matter with her, she was only ailing a little, and would be all right when it came spring and she could get out of doors.

On one of James' visits home, he brought with him a brother physician in whose judgment he had great confidence. His opinion, plainly stated, was, that she would probably not live long. She might, if she could go to some warmer climate, linger a year or two, but she would never be strong or healthy. She had been born with a delicate constitution, predisposed to a weakness of the lungs, which the rigors of the severe New England winters had aggravated. In short, he gave them no hope that she would ever be better.

As the fact grew more certain that she was fading away, her spirits seemed to rise; she grew more cheerful; seemed to try in every way possible to brighten the days for her father and mother. Her cheery laugh was heard much more frequently than before she was sick.

James called the corner of the big kitchen where her couch was, "the happy corner." The girls of the neighborhood enjoyed coming to see her, declaring that she was twice as jolly as she used to be. But her mother noticed that often when she had to leave her alone while she was performing her household tasks, in coming back into the room she would find her with the old rapt, ecstatic look in her eyes, as though she was permitted to see the glories of the land to which she was fast hastening. At last, the sympathy and love in the mother's heart conquered the old prejudices, and she was allowed to tell her her experiences, and many hours were spent in conversation upon the subject upon which Starella had so longed to talk, in which she would use every argument she could think of to convince her mother that God was not a God of wrath as she had always believed, but that God was love, and that heaven was with us all the time if we would have it, and that the loved angels who had left our mortal sight were still near us, and that she would herself after a little while become a daily visitor to the home from which her bodily presence should have passed away. Gradually a peace and hope was born in the mother's heart that helped her to be ready for the day in which she must give up her only beloved daughter, a day that came all too soon.

The first warm sunny days of April had come. Starella was very restless; a weary night has passed, and in the morning she said to James, who was at home, "I wish I could go down in the orchard once more. Can't I go?"

"You can't walk, I am afraid, but if you want to go real bad I will carry you."

"I wish you would. I feel as though I must go. So she was wrapped up in warm shawls and in her brother's strong arms carried out under the apple trees and laid in a reclining chair.

"Oh! isn't this heavenly!" she whispered, as she lay looking up at the fleecy white clouds that were chasing each other across the sky. "I wish I could go from here; it would be so easy. Mother, they are all here. I wish you could see them. Aunt Jennie is waiting and she smiles so sweetly. She says I shall not have a single pain in going, that the way is all ready and they are all waiting for me to come. Mother, please do not cry for me, now, nor after I am gone, but every morning when you get up, think that I shall be there, and every night at dark give me a few minutes; let me come to you. I will do all I can to be a good helpful daughter to you. Father, don't work very hard the rest of your days. It will only be a little while. Your work is almost done. I will help you, too. James, you have been a dear brother; I know you will look after father and mother, and sometime the angels will open your eyes, and you will see them, too, and know that it wasn't imagination. I am sleepy. Kiss me, all of you, and I will go to sleep."

She slept so long, that, fearing she would take cold, James took her in his arms and bore her gently into the house.

Just as he laid her on the couch, she opened her eyes and with a glad cry, "Oh! Aunt Jennie, can I go now? I am coming," her freed spirit joined the dear ones who had tried their best to prepare and fit her for the life in the beautiful summer land.

Lynn, Mass. ABBIE A. AVERILL.

Notes From Texas.

With the summer months there comes a slight lax in the work of the Spiritualist societies, as in other places; yet in several of the cities actual work is continuing.

Mrs. Laura B. Payne, who some months ago took up the work in Beaumont is just recovered from typhoid fever and lately delivered a most impressive and helpful lecture at the Temple in Galveston on the subject, "In the Valley of Shadows," prefacing her lecture with the poem lately published in The Progressive Thinker, which came to her as an inspiration almost immediately upon leaving the hospital from her illness. Mrs. Payne is now in San Antonio with her daughters and will lecture there and in Austin until time for the state convention which will be held in San Antonio late in September. Mrs. Payne is one of the earnest devoted lecturers with the life-giving beauty of Spiritualism in our ranks, who lives the philosophy she teaches and thus impressing those to whom she ministers.

Mrs. Isa Wilson Kayner is spending a few months in Chicago but expects to resume her work in the "Lone Star State" early in September, and persons desiring her services should address her at 619 Jackson Boulevard, Chicago, Ill., or address President John W. Ring, Spiritualist Temple, Galveston, Texas, relative to the matter. Mrs. Kayner's work was highly appreciated in every one of the various places she visited, and there are already requests for her return.

Mrs. Alice Baker continues to uphold the banner of organized Spiritualism for the society in Dallas. Her work is generally acceptable. Her son, Master Milton Baker, is at present at the Temple in Galveston, and attracted a large audience of earnest, intelligent listeners for his lecture a few Sundays since; though a lad of but fifteen years, his ideas are advanced and his language pleasant, thus making him attractive not only as a prodigy, but as a valuable worker for Spiritualism.

Mr. John W. Ring continues his work in Galveston, and also issues regularly each week the Progressive Lyceum, a lesson sheet for the various lyceums. If those persons having charge of the lyceum department at the various camp-meetings will address Mr. John W. Ring relative to literature for the lyceum they will find it helpful.

Regardless all the hubbub concerning fakes and regardless their actual existence the pure white banner of our beloved Spiritualism floats steadily before the breeze of progression. It will no doubt be further reaching and more favorably conspicuous when workers moved by the holy impulses of loving devotion will cease to stoop beneath the standard of the very highest and best. It is time that we take a permanent stand for the pure and good, utterly disregardless the questionable and unworthy; thus attract by actual merit the attention of that element of people who will support Spiritualism in its rightful position as a religion of comfort and peace.

The Home Progressive Lyceum of Galveston, Texas, intend to hold an Apron Handkerchief Sale some time during August and kindly solicit these ever useful articles from the various friends to whom this notice may come. Please address all donations to Miss Clyde Garrett, 1604 Avenue M.

CORRESPONDENT.

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PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.]

Passed to the higher life, June 23, Abel Davis, of Watertown, N. Y., aged 94 years and 1 month. He has been an earnest Spiritualist since the truth first came to his notice in 1849, and a healer of great power. He has been called to treat patients in the family of the chief executive of state, and in many a poor working man's home, with a graciousness born of love and sorrow for their suffering. His work was done freely. Early in life he learned the molder's trade and went into business for himself, and quite early retired from business with a modest fortune which he invested in such a way as to help the borrower, and gain for himself legal interest. In this way he amassed a large fortune. He never speculated, but was content to gain by methods he thought were right.

His good wife passed to the beyond in October last. Years ago they built a temple and donated it to the Spiritualist society there, and with a kindly interest have provided for its future, if the workers there will show an interest in its perpetuation, and we know they will. These friends planned their gifts together, and many thousand dollars in notes and mortgages were cancelled at his death, if those who had given them showed a disposition to be honest. Spiritualists, Presbyterians, Catholics and other denominations were treated alike. The only relations of his present at the funeral were a niece and a cousin, but his wife's family were equally dear to him, and they were present, in fact the church was full inside and many from the outside were mourners, and hundreds looked their last that day upon one who had helped them in some way. So he died rich in all that is most precious, for he has sowed seed that will bear rich fruitage in life immortal.

The writer officiated at the funeral.

CARRIE E. S. TWING.

Passed to spirit life, in Westboro, Mass., June 29, 1904, at 11 p. m., Mrs. Sarah M. Temple, aged 78 years, 7 months and 2 days. She has been a faithful worker in the Spiritualist faith for fifty years.

Passed to the "world beautiful," from North Collins, N. Y., July 1, 1904, H. Wesley Ford, aged 54 years. Mr. Ford was a firm Spiritualist, and his wife, Mrs. Ellen Landon Ford, has been a medium since childhood. His funeral was very largely attended, he having been a Mason, also an Odd Fellow, a member of the Eastern Star and Rebecca, all of whom paid him the highest tribute of respect, as did other of his town people. His wife, four brothers and two sisters miss his physical presence, but expect a glad reunion by and by. The writer officiated at the funeral.

CARRIE E. S. TWING.

Passed to spirit life, June 9, Joseph Reeder, the brother of the Rev. Mary Mann, 829 Eighth street, Louisville, Ky. He said he saw the beautiful light and that he had crossed over. The services were conducted by the Rev. George Heinsohn. He was an admirer of The Progressive Thinker and read it to the last.

COR.

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TO FOREIGN COUNTRIES.

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SATURDAY, JULY 16, 1904.

WORDS OF CAUTION.

You should not send money in a letter. You may do so a dozen times safely, and then the next remittance may be lost or stolen. Secure a postal order for five cents, and then you are perfectly safe, and will save yourself annoyance and trouble.

HUDSON TUTTLE.

Editor-at-Largo for the National Spiritualist Association.

Mr. Tuttle has been engaged to answer all attacks in the secular or religious press on Spiritualism. Send him clippings when an attack is made, giving date and name of paper. Address him at Berlin Heights, Ohio.

Telepathy in a New Role.

Some prominence has recently been given by the daily press, to the case of a lady of Quincy, Ill., who, according to the published accounts has been carrying on courtship, with all its usual accompaniments of a loverly character, by means of telepathy. As stated by the Daily News, courtship by telepathy, including kisses transmitted through space from an ardent wooer to his fiancee, are features of an engagement announced from Quincy, Ill., and which have excited interest in the belief in telepathy and its practice. While there is no organization in Chicago formed for the purpose of study of telepathy as one of the psychic manifestations that puzzle science, there are many persons who devote much reading and research to it. The instance of the courtship by telepathy is taken by some of them in a vein of seriousness. By others it is taken in the light of a joke, the humor being in the enthusiasm and acute powers of imagination of Mrs. Georgia Lathrop, the Quincy woman, who says that she received kisses from a preacher in a Missouri town while they were separated by many miles. Mrs. Lathrop recently secured a divorce. She soon will wed the preacher, who continues conducting a devoted courtship by the subtle force that they have almost a monopoly on.

"Regarding the case of Mrs. Lathrop," said Elmer E. Carey, assistant editor of a journal of the new psychology, "I would say that imagination, expectation, desire and auto-suggestion, coupled with a romantic temperament, will sufficiently account for the experience which she relates. She knew about what kind of message her lover would be likely to want to send and imagination would fill in the details.

"Such cases are not worthy of any serious consideration, except that they show that the interest is growing in psychical matters. But real telepathy, or the transmission of thought, other than through the recognized channels, has been amply demonstrated.

"Telepathy frequently occurs when one is in great bodily danger or when the mind is under great strain or when death is imminent. At such times a person's thoughts may travel to a loved one, to a relative or friend. Sometimes the telepathic impression is received as a visual perception, sometimes it is perceived by the ear or touch or by all of these methods.

"The artificial production of telepathic phenomena for experimental purposes is not unknown, but it is limited in its scope. A word or number or diagram may be perceived telepathically, but it has never been demonstrated that it is possible to carry on a conversation by this means.

"The study of practical psychology is to-day impressing the minds of many thinking men and women. The discovery of radium has opened the door for new and startling theories. It now seems that all is matter, and that thought is but a form of atomic energy. If so, why could not one brain send emanations to a distant brain on the principle of the wireless telegraph?

"In this view of the case thought is material; as matter is indestructible, it follows that thoughts are indestructible and everlasting. Why, then, under proper conditions, might not thoughts of others be recalled and be made manifest?"

A Valuable Device.

Because of a severe rainstorm it was impractical to hold church service, near Benton City, Mo., recently; so the pastor, Rev. W. T. Moore, utilized his telephone, made connection with all the phones on a party line, which embraced the leading members of his flock. Then, with a telephone booth in which the preacher was ensconced, services commenced in regular order, and were carried to their conclusion, the large congregation joining in singing. Says the report: "Every detail of the usual service was carried out excepting the taking of a collection." That, the most important of all, had, unfortunately, to be omitted. That will be a glad day for the whole country when such church exercises become universal. Then, with his phone nicely adjusted, the auditor can drop back in his chair, have a nice sleep and perchance dream, and the gospel-banger will be none the wiser for it. There is no end to the possibilities of such an arrangement.

Spiritism and Mrs. Leonora E. Piper, and Dr. Thomson J. Hudson's Theories in Regard to It. By Ex-Judge Abram H. Dailey. Demonstrates futility and inadequacy of Hudson's explanations of spiritual phenomena. Price 25 cents.

An Epidemic Cry of Fraud.

There is an "Epidemic Cry of Fraud" sweeping over the country, resulting from certain exposures of fake mediums. Honest mediums have nothing to fear. This epidemic cry of fraud will soon exhaust itself, leaving the moral atmosphere clearer, leaving Spiritualism in a more exalted condition, leaving the hundreds of honest, pure, loyal mediums in all the various phases, in the full possession of their God-given rights. This paper is the especial friend of all honest mediums. Their gifts are angelic; their homes are heavenly, and they have done a grand work for humanity. The cry of fraud will not injure them personally, and the tendency will be to purify our ranks. Running water gradually purifies itself, and this temporary agitation in our ranks will do the same good. A constant calm would prove ruinous in the material world. A stream with no current soon becomes corrupt. A cause that is not torn at times by internal convulsions never existed. Spiritualism is rent now by the cry of fraud that has emanated from the great dailies reaching not less than thirty-five millions of close readers. The Open Court on the second page will do much toward exhausting this epidemic cry of Fraud, and will result in placing Spiritualism on a higher plane, the same as the discussion of the Great Psychological Crime did. There were giants in intellect in that contest, and for several weeks the battle raged furiously. The dismal cry went forth from a few timid Spiritualists, "You are injuring Spiritualism; you are driving away investigators; you are preventing the development of mediums; you are working in harmony with the Jesuits," etc. What was the result of this discussion? Simply this: Our Cause was very much benefited, and the circulation of The Progressive Thinker largely increased. Now the cry of fraud is strictly legitimate in the estimation of many, when one's own sad experience knows absolutely there is fraud. When a materializing medium is exposed and found dressed in artificial toggery prepared especially for the occasion, should the earnest cry of fraud be suppressed, and perfect silence reign? Can a great Cause prosper while it devotes its time to covering up wrong doings? All these various questions will be discussed pro and con by our many contributors in the Open Court, making a Symposium that every one in our ranks should read.

Amazing Facts.

We presume it is well known to the readers of The Progressive Thinker, that all the translations of the so-called Holy Bible extant, have followed along the lines of the original translation, and that the Latin Vulgate, instead of the "Original Greek," as alleged, was the base. The Bishop's Bible, and the King James Bible, were, in fact, but revisions of former translations. The committee in charge of the latter, says their report: "Were favored with all the former translations. These were held in hand by members of the committee, while another read the Greek or Hebrew text." And, as any one can see by their comparison, the Douay rendering, to agree so accurately in many places with the "authorized edition," must have adopted a similar method.

The late revisers wished it "borne in mind that it was their duty not to make a new translation, but to revise one already existing."

The American revisers found and corrected 35,000 errors which existed in King James' rendering. How many others did they neglect to correct because they could not comprehend what the original writer meant by terms, some of which were given without an attempt to find an English equivalent? And then the obscenity concealed in Hebrew words were piously left untranslated.

We make these statements of facts to introduce the following paragraph from the pen of Charles W. Smiley, M. A., which we find in a Boston journal of recent date. He says:

"A correct, honest, scholarly translation of the Hebrew Old Testament and of the Greek New Testament will give us an entirely new set of writings, so different from all translations heretofore made as to amaze the world. It will entirely explode all the creeds of Christianity; will reveal an amazing system of hidden knowledge and command the admiration of every honest-hearted man. I say this from months of hard study of these untranslated documents and from some comprehension of the 'hidden mysteries' concealed therein."

What will astonish all of us is his further statement that:

"Neither the word 'Jesus' nor the word 'Christ' occurs in the New Testament codexes of ancient date. In the Bates Hall, Boston Public Library, any evening, I can show the Sinaitic Codex, the Alexandrian Codex and the Vatican Codex, proving the absence of these words. There, too, can be seen the books regarding the Catacombs, and copies of inscriptions in the Catacombs of the first and second centuries, among which the name Jesus never occurs."

The only way to discredit such statements is to raise the cry of infidelity.

Learned Christian scholars from the principal universities of Europe and America have been sent out to make explorations among the ruins in Palestine, in Egypt, in Babylonia, in Assyria and Chaldea, hoping to find corroborative evidence of Bible narratives. So far as our knowledge goes, each archaeologist in turn has been denounced as a skeptic, so soon as he made his report, and the learned the world over are branded "Infidels!" Once the favorite pastime of the church was to burn such bold thinkers at the stake. Now it has to be content with applying opprobrious epithets.

What are to be the methods of the future?

"The Romance of Jude. A Story of the Life and Times of the Nazarene and His People." Through the mediumship of Mrs. M. T. Longley. An intensely interesting book. Neatly bound in cloth and gilt. Only 50 cents.

Ignorance of the Bible.

The preachers complain that the Bible is no longer read by the people. They say the book is kept in their houses for fashion's sake, to lie unread from year to year, the possessor taking his pastor's statement for its contents:

A gentleman told us a while ago of his son, a business man of prominence, who felt he was really ignorant of the book, the base on which so many conflicting churches were built, and he asked his father to spend an hour each evening in reading aloud from the sacred pages. The aged parent commenced to carry out the son's request and read:

"In the beginning God created the heaven and the earth."

Chapter after chapter was read, and the young man learned all the nice processes of creation, of the making of man out of dust, and a woman out of a rib, and her great naughtiness in eating an apple and seducing the man to eat; of their discovery that their wardrobe was exceedingly scant, and of God, just through with his world-building, turning tailor, and making aprons for the hapless pair; and thus on from incident to incident, through the changing panorama, passing the story of the great flood, and Noah's valuable services to succeeding generations in consequence, of his drunken debauch, of the building of the tower of Babel, and of God's scattering the builders abroad over the face of the earth and confounding their language so they could not go on with the structure, scale heaven, and drive him from his throne.

Then, on the third evening, he commenced on that very interesting narrative in the 11th chapter

"These are the generations of Shem: Shem was a hundred years old, and begat Arphaxad two years after the flood. And Shem lived after he begat Arphaxad five hundred years, and begat sons and daughters. And Arphaxad lived five and thirty years and begat Salah. And Arphaxad lived after he begat Salah four hundred and three years, and begat sons and daughters. And Salah lived thirty years and begat Eber—"

Father," said the young man, "the story is intensely interesting; but let the whole d——d crew go on in their begatting business, and I will go to bed, quite satisfied with my knowledge of the Bible. If God had time and patience to write such a book let him find his own readers. I can't afford to waste my time any farther in learning its valuable contents."

The faculty of Johns Hopkins University has evidently found others whose ambition for Bible knowledge was eclipsed at an early day; for in a reading text, in a class of eighty students, a newspaper editorial was read containing a reference to the Ethiopian who could not change his skin, only one in the entire eighty was able to locate the country of the Ethiopian.

Of such preachers are made, and it is they who howl the loudest about the ignorance of Spiritualists.

HON ALONZO THOMPSON.

This gentleman, widely and favorably known among Spiritualists, just returned from a year's journey in foreign lands, accompanied by his son. Mr. Thompson's health has been very much improved by the journey, and his mind is richly stored with what he has seen and heard. His home is at Fullerton, Neb., where he has an extensive business.

"Buddhism and Its Christian Critics." By Dr. Paul Carus. An excellent study of Buddhism; compact yet comprehensive. Paper, 50 cents. Cloth, $1.25. For sale at this office.

CLAIRVOYANT VISIONS.

Dealing With Incidents at a Spiritualist Meeting.

In The Progressive Thinker of June 25 an article appeared entitled "Interesting Clairvoyant Visions," dealing with incidents at a Spiritualist meeting in this city at which Mr. J. Clegg Wright was the speaker.

The writer describes at length rites and forms of the Catholic church which she claims to have clairvoyantly seen enacted in the hall at the service mentioned. A powerful priest is described in conversation with her guides in which "they represent themselves as working in harmony with the good influences in life." So, she says, "I was a little surprised when Mr. Wright was unable to go on with the lecture, and they showed me that the band of Catholic priests had caused the condition."

As usual, Mr. Wright prefaced his lecture with a few remarks, among other things saying: "No man has ever seen God; no man ever will see God," and it is to the utterance of this statement that the writer seems to attribute the occurrence that followed.

Mr. Wright was "controlled" and spoke for a few minutes only when it became very evident that something was wrong. Spirit John Shaw (one of Mr. Wright's invisible body-guard) took possession of the medium, placed him in a chair saying that he (Shaw) would give expression to the thoughts of the spirit he had displaced, but in a little while he was unable to do so, and Mr. Wright was taken from the platform in a very weak condition.

As I was one of "the mediums who were to give messages" and the one who took the platform when Mr. Wright was assisted therefrom by kind friends, a few words from my pen may be in point.

It was by following the directions of one of my spirit guides (a powerful Indian, who took control as I stepped upon the platform) that Mr. Wright was restored to his normal condition. The treatment prescribed was not that employed to remove an evil influence, but such as would release a spirit not familiar with the organism it was controlling, and also stimulate the heart action of the medium.

As all trance or semi-trance mediums doubtless know (most of them from experience, especially where the physical body is weak) it sometimes happens that the control thrown over a medium is very deep, bordering upon or even producing a state of catalepsy. When in this condition, the heart beats very slowly.

Mr. Wright had been ill for some time, and on the morning referred to went to the hall and attempted to lecture, practically without having taken any breakfast. A spirit apparently not familiar with his organism attempted to deliver the discourse, but the medium was not in a physical condition to permit such a deep control as the spirit threw over him. The spirit was willing, but the flesh weak.

So far as my clairvoyant powers were able to discover, there was no Catholic or malicious influence thrown over the medium to prevent him giving the lecture intended by the controlling spirit. Indeed, the same intelligence took up the thread of the discourse where it was broken in the morning and completed it at the evning service the same day. (So I was informed by Mr. Wright, being unable to attend that meeting myself.)

To send broadcast an implication that Catholic or other malign influences had gained such power over a long-established society like the First Association of Washington, that they could seriously interfere with the work of one of the best known trance lecturers in the world, does not seem altogether just, unless the evidence is conclusive.

The cry that Jesuit spirits are ever around seeking to destroy the work of capable and honest toilers in the cause of Spiritualism is an old one. But it seems to me it would be far wiser for mediums and Spiritualists to cease bemoaning the superior power of the hosts who would destroy, and to so fortify themselves by a thorough understanding of the known laws of spirit return, that all such forces would be powerless to affect conditions in any way.

When this is done, all impersonating or deceptive spirits of whatever cult, will lose their power to impose upon us. In knowledge alone lies safety and strength—especially is this true in mediumship.

We become the tools of deceptive forces when we cease to exercise the God-given rights of cool judgment and common sense.

The statement that "No man has ever seen God; no man ever will see God," coming from the lips of an entranced medium should by all the rules of reasoning arouse no greater opposition to the control, than the assertion made on a subsequent occasion through the same medium that "the church is the damnedest institution on the face of the earth," yet he was not struck dumb for saying this!

The lecture one Sunday morning (perhaps Easter) was especially directed against the churches, with no bad effects upon either the controlling spirit or the medium that were apparent. Then why should a collapse of the speaker, on a day when he was physically in bad condition, be credited to the efforts of an enemy?

I followed Mr. Wright with spirit messages each Sunday morning during his last engagement with the First Association of this city—seven Sundays, I believe—and at no time were the conditions unfavorable for my work except just after Mr. Wright's collapse on the platform and its inevitable exciting influence over the audience, which was very soon overcome.

Had the room been so filled with Catholic spirits at that time and immediately afterward, would they not have interfered with my work and that of Mrs. Lees who followed me?

Is it not more reasonable to suppose the condition described was of a purely subjective nature, and that perhaps the "priest" working "in harmony with" her guides was able, through some process known to spirit, to throw before her clairvoyant sight the panorama delineated, and also to surround her with the same influence during the following week?

A mirage appears before us in a desert, deluding the sense of vision, but we, knowing the nature of this phenomenon, are not deceived by it nor lured into danger by its charming illusions. In our opinion the folderol under the banner of a Catholic priest, thrown into the field of vision of a sensitive was simply a mirage, and could have had no effect whatever, either good or bad, upon the work of a medium so fully protected by spirit helpers as is J. Clegg Wright.

While we should "give the devil his due," let us not credit opposing influences with the power to undermine all the beautiful temples of truth erected by the hosts of spirit guides for the ennobling of humanity.

ELLA ROYAL WILLIAMS.
Washington, D. C.

"Healing, Causes and Effects." By W. P. Phelon, M. D. Price 50 cents.

"Ad Leones!"

"Ad leones, ad leones!" fierce and wild the vengeful cry
O'er the little band of martyrs who for their belief must die.
Eager, hard and pitiless faces throng the wide arena round,
And the vaulted dome above them thrills and shudders back the sound.
"Ad leones; kill and spare not." Savage head and hooded claw
Rend the helpless captive Christians by the will of Roman law,
And the blue smiles calm above them as their last faint prayers arise
Clear, untroubled by the anguish in the Christian's dying eyes.
Golden sand blurs wet with crimson. Fled is sense, and sound and breath.
"Habet," and the show is over of the carnival of death.

"To the lions, to the lions!" Still the cruel cry goes on
For the hero who would usher in the new and glorious dawn.
Still the man-hate and the blood-lust lives, and urges on its slaves
Craving yet the feast of slaughter, filling the unnumbered graves.
"To the lions; kill and spare not!" Stifle out Progression's breath!
We must feed old superstition in a carnival of death.
Stab and strike in newer fashion at the little hero bands
That would lay the cross of knowledge in our unbelieving hands.
Slay in slower, colder manner all whose eyes (where ours are dim)
See beyond the ancient heaven peopled thick with cherubim.

To the lions, to the lions, cast the foolish dreamer down!
We believe in harps of heaven, golden throne and jeweled crown,
We believe the Great Jehovah, God of strife and King of war
Curses in His lonely greatness at a dreadful judgment bar.
We believe a hell of horror for our kindred, wife or friend,
Where the unbelieving sinner writhes in torments without end.
To the lions with the dreamer, crazed by blasphemy, untold
Who refuses to acknowledge hell's despair or heaven's gold.
Who dares say the unfleshed spirit lingers still to bless and cheer
And no dreadful gulf of darkness yawns for those we once held dear.

To the lions of the world's wrath fling the earnest helping horde.
They have laid a rose of gladness on the edge of Terror's sword,
Shook the prison doors wide open, drawn the veil and burst the chain,
Let them meet their fate, who labor for the world's most glorious gain.
On the pain and stress of heroes true Progression builds her home
In this Christian century's tortures—on the savagery of Rome.
Every day or hour of anguish changes to enduring rock
Which shall rear Truth's sacred altar far above the tempest's shock.
Let the noble strife go onward. Set the standard firm and high.
To the lions? Aye, the lions—if for truth we fight and die.

BEATRICE ST. GEORGE.
Kenilworth, Ill.

ESOTERIC AND SPIRITUAL NOTES

Of the St. Louis Exposition, From Our Own Correspondent.

"Some power is bringing all nations together."

Whatever one may believe has brought him to St. Louis, whether business, or education, or philanthropy, or if he lives here, it very soon dawns upon him that only one thing is here and that is the exposition. The one thing, however, soon resolves itself into many parts, and one is able after a little to discover the real thing or things, thoughts or experiences that he came for.

That the St. Louis Exposition is a culmination of many similar events, commencing with a culmination at Chicago in 1893, no one can fairly deny. That it is greater in many ways, it is also futile to deny. That its defects are very obvious, the most casual observer can see—but one must bend in homage before the beauty, the grandeur of the scheme, and the ideal conception of the complete plan of the exposition.

It is beautiful, it is as a whole, sublime.

The faults are there is too much space, and while the important exhibiting buildings are most artistically grouped around a center of splendor, many almost equally important things are miles from each other and from the common center. Not easily reached even by the encircling intermural railroad. The other fault, growing out of the first is the unfinished condition of many parts of the ground, leaving bare places, muddy streets and walks, and general discomfort, especially among the state buildings and the Philippine and Indian reservations; only years could perfect the grounds.

However, one comes to see the beauties, not the defects. And one who has "eyes for beauty" instead of "eyes for blemish" is delighted at every turn.

The park in which the exposition is held was and is one of the finest in the United States, over 1,200 acres of this "Forest Park" (twice the extent of Chicago exposition) were devastated of the trees—trees planted by nature and man—many of them of 30 and 40 years' growth, to give place for the exposition. Shall we ever forgive this massacre of trees?

The scenery, small hills, vales, streams, plateaus, was such as could easily be adapted to most artistic effects. And although there is no ever-delightful Lake Michigan here from which to supply the lagoons and grand marine effects, still the lakes and lagoons here are very beautiful. The arrangement of the grounds, the St. Louis Plaza being the main approach, places the large exhibition buildings along three main plazas—these are intersected by suitable avenues; the whole converging around the lagoons, cascades, and gradual steps adorned on either side by most magnificent groups of statuary, crowned at last by Festival Hall, situated on an eminence, in which is the large organ. The approach to this is sublime. The view from it most beautiful and varied.

The state and national buildings are grouped in a way that complete the plan without interfering with the main purposes of the scheme.

The "Pike" (the Midway of the exposition) is a part of the general exposition plan and is under the management, or rather surveillance of the administration of the exposition. The entrance to it is near the main entrance. It is not so "naughty" as the Midway, but it is very attractive. These outsider "concessions" are remarkable for their artistic conception, the extent of ground occupied by them and the wonderful mechanical effects in producing scenic verities that charm one into travel in the many lands visited.

But why elaborate?

The exposition is a most wonderful conception, carried out on the whole with great and perfect fidelity to the conception itself. The president, D. R. Francis, is a remarkable man; to use the hackneyed and not altogether agreeable phrase, "a self-made man," and like another man by that name in Chicago (J. R. Francis) he never fails in what he undertakes.

If I were making a word picture of the scenes and effects in and around this fairy or dream city, I would write of the monoliths, towers, statuary, domes, of the clouds, trees, sunset glories, storm pictures, moonlight glories, and of the shifting, ever-changing light and shade, sunshine and storm—but no time is within the scope of this letter or others that are to follow, to do this.

There are three things that your correspondent will take up in the order mentioned, viz.: 1. The spiritual aspect and outlook of the exposition and in St. Louis because of its presence here;

2. The Indians; their schools under U. S. Government; their future, and some of the other "wards of the nation" and their probable future;

3. Esoteric matters and matters fraternal and educational.

This must be my outline although one is always tempted to digress, and one is privileged to wander a little into unexpected paths and grottoes of thought.

Until the next, Y. O. C.
Exposition Grounds, St. Louis, Mo.

MEDIUMS, ETC.

A Few Words From the N. S. A. Headquarters on Mediumship.

To the Editor:—In some quarters the misleading idea has been set afloat that the N. S. A. trustees, as a body, and personally, are not friendly to mediums or mediumship; such an idea is entirely erroneous, for I venture to say that every member of this board is a friend to mediumship of every phase and manifestation. However, there are those among us who have strong thoughts against whatever is given forth in the guise of mediumship that is not of the honest and correct stamp; perhaps these friends have expressed their opinions rather strenuously, but I know beyond doubt that the majority of our trustees—your secretary included—would far rather err on the side of the medium, than to hastily condemn anyone.

These remarks are occasioned by words recently written to our honored treasurer, Mr. T. J. Mayer, whose manly article against favoring the formation of a board of censors to investigate mediums, recently appeared in the spiritual papers; the words to him, referred to, are from the pen of a true and prominent Spiritualist, who expressed commendation of the article of Brother Mayer, and is "pleased that at least one officer of the N. S. A. is a stalwart defender of mediums." We recognize mediumship as the bed-rock of Spiritualism; without it, our cause would lose all value, therefore it is nonsense to charge the N. S. A. officers as against mediumship. On the other hand, we detest fraud in our ranks, as all Spiritualists must do.

But have we not too much cry of "Fraud" and "Fakes"? Would not an unbeliever be prone to consider that we have no faith in our own claims in regard to what Spiritualism brings to the world? One would surely think that all mediums are false and untrue to spiritual truth, to read some of the accusations against the practice of mediumship, which are made by some prominent Spiritualists. We are giving in some directions, a great prominence to tricksters, and ignoring the thousands of honest mediums who have made Spiritualism an honor and a revelation of "glad tidings" in the world.

On the one hand, we are told by those who are after the frauds, that they will not rest till platform mediums are driven out of the work that tempts to fraudulent practices; on the other, our old time and present day mediums who are honest in their work, affirm that the fraud cry is causing them, and all self-respecting mediums to shrink from the exercise of their spiritual gifts at any time. A true medium does not like to feel that he is considered a trickster who must be watched at all times, and we know that there are thousands of true and unselfish mediums in the ranks of Spiritualism. Therefore, Mr. Editor, it does seem as if something might be said in favor of the true and good mediums, and less of the false deceivers.

Brother Mayer's article has the true ring. I had the pleasure of reading it before it went to press, and I endorse every word of it; so will others of our board. We do not want to be censors over mediums, and we do want our mediums, however humble or high in the work, to feel that they are free to go on with their good work for the blessing of mankind. Of course people who are ever ready to run after every sensational fakir who comes along, must expect to be tricked, but a few such experiences should teach them where to look for better things. We do not want our mediums to be driven from the field. All honor to them for their good work for humanity; we love them and the glorious light and comfort and instruction they bring from on high.

MARY T. LONGLEY,
N. S. A. Secretary.

"After Her Death. The Story of a Summer." By Lilian Whiting. No mind that loves spiritual thought can fail to be fed and delighted with this book. Beautiful spiritual thought, combining advanced ideas on the finer and ethereal phases of Spiritualism, leading the mind onward into the purer atmosphere of exalted spiritual truth. A book for the higher life. For sale at this office. Price, cloth, $1.

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The Arcana of Spiritualism.

A Manual of Spiritual Science and Philosophy.

The readers of The Progressive Thinker are already acquainted with character of this book. It is intended by its assisting, inspiring spirit-authors to furnish a compendium to the student of psychic laws and manifestations. It has been more than thirty years in preparing and contains all that has been received by me through inspiration and research during that time on the subjects it treats. Few questions will arise in the minds of investigators that are not answered in its pages. Price, $1.25 postpaid.

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A Poser Sure Enough.

A dramatic writer in New York says it is claimed our present advanced civilization has been reached through Christianity. He adds, in substance:

"The Japanese have taken from our civilization only scientific treasures. They show an advanced civilization in which Christianity has played no part. It took only fifty years to advance Japan from a state of semi-barbarism to her present proud eminence; because there were no Christian obstructionists to throw obstacles in the path of progress, as has been the practice of ecclesiasticism from its very inception."

"The Molecular Hypothesis of Nature." By Prof. Wm. M. Lockwood. Prof. Lockwood is recognized as one of the ablest lecturers on the spiritual rostrum. In this little volume he presents in succinct form the substance of his lectures on the Molecular Hypothesis of Nature; and presents his views as demonstrating a scientific basis of Spiritualism. The book is commended to all who love to study and think. For sale at this office. Price, 25 cents.

A Revelation of Healing Power.

An Interesting Account By Thomas H. B. Cotton.

(Conclusion.)

And the last but not the least of those that have troubled her is now withdrawn! She was one on the earth plane that desired to be a singer, a musician away beyond herself, or in other words she was stage struck. She was not obsessed, but she had an exalted opinion of her own powers; the gift of music that was given her. She had a more exalted opinion of her own views than mortal friends had of her. She passed out of life in that condition. She met that medium, who by that power has suffered much and suffered long. Taking her at the piano when singing (she had a sweet voice), she took and handled her very successfully, as an uneducated, earth-bound spirit. And when she said she was going to get her robes ready, to be married, that was the first impression of her friend that she was insane. This spirit would whisper in her ear, "He is no mate of thine; you are to be the wife of the great Mozart." She prepared that robe. That was the first that made her friends believe that she was really insane. Then those that were spiritual people themselves, could not do away with that one thought, and all believed she was insane on this subject. But it was because an insane spirit has partially obsessed her so long.

Her brother and husband and family would not look upon it (because they desired not to see it), in that light. That spirit has left her. She has been with our people and felt generally better through the week. The spirit has taken quite a fancy to this gentleman (Mr. Johnson). A girl of rather low degree. She came to Mr. Johnson a week ago bearing a bridal wreath. She was on the steps.

Mrs. Gunn: Can you get her name?

Mr. Johnson: Alice.

Mrs. Smith: She has been out of the earth-life and the old existence three years.

Johnson: Where did she pass out?

Mrs. Smith: She says "east of here." She was like a great many girls that were stage-struck. The growing opinion of her great ability; she was brought here the other night, and she went and stood by him. She thinks she has found a good test subject; another subject, but she thinks he won't be easily handled.

Mrs. Smith, continuing: For a while I could not concentrate with the mediums. My eyes were looking down here at the carpet. I raised my eyes but the eyelids dropped over them. I saw two slates written just as full as they could be written. I could not tell you a word that they contained, however. A new force comes here to-night to help you. Greater numbers also come in from near the earth-plane; not with a mischievous intent, but with a desire to benefit and learn. A larger number are here now than on any previous occasion.

Mrs. Gunn spoke under control, in response to an implied question of mine concerning the office and mission of guardian spirits, saying in part as follows: The time is to come on this planet, as it has on certain others, when the soul will alone formulate its own physical body for the plane which it shall be upon at that time. It is not necessary for that soul to come back to mortality; for the human to go back into the granite again. He has had that experience. He has now to gather to himself the atoms for the new existence. You are living now as a mortal; but there is but very little difference between the lowest manhood and the highest animal. The man in some respects is in more perfect equilibrium, and when we speak of man, we mean both man and woman.

At present the soul has to come through the father and mother principle, in order to clothe his spirit body with a fleshly covering. When he has planted his feet in matter, so to speak, and has gained the strength he needs from matter—and this may only take months, or it may take years of time—he then is taken to the spirit realm that surrounds your earth. Here a great change takes place; where expectation, hope and faith is the rule on the planet. In spirit life he becomes conscious of the positive current from the spiritual sun toward which he is journeying. When he becomes so strongly charged with this finer force, he outgrows the condition he is in and must take a step higher. But a time must come when he will reach the limit of the earth environment, the seventh sphere it is called by some spirits. But there are other planets to become acquainted with, to thoroughly understand, not as a visitor but as a resident. Don't for a moment think he must have as coarse a body on the other planets, as the earth requires; for such is not the case. After he has become acquainted with your solar system, there yet remains the sun, but best of all, the source from which the whole constellation receives its light; the spiritual or soul mate of the orb of day. The grand spiritual center of your universe; but not of the whole universe. Here he learns how to build worlds in their entirety. Now he can travel on the wings of light that cross great magnetic waves of ether, to other solar systems, and his journey is only just begun.

But to go back to where we commenced with this subject: If he is an intelligent person, on entering the spirit world, he may be permitted to look back over the road he has traveled. In doing so he finds he has made many journeys from spirit to matter. He finds he has never lost his identity; it is when he is in the lower condition that he is not conscious of his own consciousness. "He is asleep in the mineral, dreams in the animal and awakes in man." And it is plain to be seen that the animal longs for a continuous life, an identity, a greater intelligence. You watch a pet animal's eyes, and at times you will see it is thinking and is trying to read your thoughts. You cannot measure its capacity of thought because it has no language to express it. Do you ever wonder why the whole world is looking for happiness? Simply because when on the awful road of Evolution, as your spirit has come in touch with the central suns to which you were attracted on being released from matter, you will find there you have known perfect unalloyed happiness; and as you cannot imagine anything that does not exist somewhere, so could you not imagine perfect happiness had you not experienced it sometime and somewhere.

And then the spirit or soul travels back and forth from spirit to matter, one endless chain of experiences. It will ever be so. You have been back and forth many times. But in the future, matter will never chain you again. You will be master, not slave. I go; good night.

I then asked, "Who is it that speaks?" The response came "One who knows."

Adjourned to Tuesday night, February 8, 1898.

In a general conversation previous to the hour of 8, I suggested what a desperate piece of tyranny it is that no communication is allowed between Mrs. Wimble in the asylum and her friends outside, through the legitimate channel of the mail. Mrs. Gunn seemed instantly to take up the thought by way of adverse criticism. She was disposed for the nonce to justify the husband of Mrs. Wimble on the ground that he is doing from his standpoint precisely what she would be disposed to do under similar circumstances were she in his place. Catholics, for instance, are the uncompromising foes of Spiritualism and mediumship. Mrs. Gunn's idea is that were her dearest relative to leave her at regular stated intervals and go off and attend Catholic service and gatherings, and she was forced to see that he was being led into the meshes of Catholicism, she would be disposed to protest with all the means at her command, just as Mr. Wimble is now doing.

Mrs. Smith's guides then took up the thread of the argument, vigorously objecting to Mrs. Gunn's favorite maxim, that "we are all just as good as we can be under the circumstances," declaring that that husband was conceited in the last degree, and proceeding without the least regard to justice, ready to sacrifice every other motive, merely to carry out his own purpose. She further declared that the spirit world are going to see that he is brought low in the scale of prosperity and made to suffer the very woes and pangs best calculated to show him the absurdity of his present course. At the close of this spirited though perfectly friendly argument, I suggested that perhaps the cause of truth might be better subserved by substituting the phrase "as good as we permit ourselves to be," instead of "as good as we can be."

We then proceeded with the concentration as usual. After the fifteen minutes were past, Mrs. Gunn reported entire failure to see anything at all. This was the first such report from her in all the meetings. Mrs. Smith also brought the same report, from her being very tired on account of moving and extra exertion during the day, and also from recent illness; (to-night's meeting being held in Mr. Smith's new quarters at 562 11th street). Mr. Johnson had severe headache and could not help in any way except to merely hold the mind steady.

No one had seen Mr. Wimble during the past week. Mrs. Gunn was still anxious to find his address with a view to meeting him and making a general inquiry as to his wife's condition. The guides of Mrs. Gunn informed us, "the reason that there has not been apparent success to-night is because you are all out of vibration. One is vibrating slowly and another quickly. Secondly, we have refrained from sending her out to-night (meaning Mrs. Gunn), it being better for the folks to sit quietly and do good in another way."

I had been very anxious to know more definitely the meaning of a phrase used by an ancient in control of Mrs. Gunn at the previous meeting, and intimated as much about this time. The phrase ("back and forth") related to the visit of the spirit in the course of future changes as it left one body to be clothed with another. It passes each time to the great center or spiritual sun of our system, and after remaining for a time, passes into a new body suited to its existing status; then by the process being repeated on an entirely higher plane of advancement, it once more passes to the great spiritual sun, and later, back again to take a new form or body, and so on, "back and forth, back and forth." This guide to-night, kindly began by explaining as follows: You must recognize that there are centers and centers. You recognize that the sun is the center of this constellation. But you must further recognize that there are other suns and stars which are both visible and invisible to your eyes that do not revolve around your center. So also there are spirit suns that accompany every material sun on its starry journey through space. Each time the earth makes a revolution around the sun, it fills a different space; for the sun is circling around another material sun and carrying its family of planets with it. When this revolution around the sun is made, it leaves a pathway behind it; this being in a round form, in time becomes spiral. Within each spiral swing there is a center. These centers are the changing places, where the spirit of things on this earth changes form. Therefore there are centers and centers. As the earth becomes more spiritualized, these spiral rings become more perfect. This is the place where mineral changes form; that is, the rings nearest the earth. But as these rings become numerous they congeal, contract, come together and form a nebula, unseen by any mortal eye; nor has any instrument ever been made that these nebulae could be discovered. Hrere is a center which for its brightness resembles your sun. Therefore it is called a center sun, by us. On one of these the vegetables, trees and flowers change form to again be drawn back to matter. It may be on this earth and it may be on some other one. But in time spirit calls again and this time it goes to another of these centers, again to change, and when matter claims again, this time another kingdom is reached, i. e., the animal. But nature is not yet satisfied; the production is not yet completed. This is not the highest that can be produced by spirit. So she gives it back to the spiral for transformation, and this time man is the representative of the work of spirit. If the change takes places on the ring which the sun has more lately thrown off, a man is produced which is but a step higher than his predecessors, namely the animal. But if the animal has been like your deer of the forest and many of the feathered tribe, it is drawn much further out, and a more perfect man is produced on the return to matter. These are the two extremes with many degrees between. This is evolution in spirit and matter; always a step higher and better.

Re-embodiment as taught in the past, and by the Theosophists of to-day is only partly true. They think they remember past experiences, when it is only the working of another mind on theirs, that they are entirely en rapport with.

You sometimes wonder why the whole world is wishing for perfect happiness, that is, a happiness that has no sting, regret or remorse connected with it. This is because, when at one of these centers, that condition was perfect, and a feeling of perfect happiness was theirs; that is as much as they were capable of understanding in their existing degree of unfoldment. The central sun which you as a mortal, and we as a spirit, are hastening to, is not one of these rings; we have passed through them; it is the soul mate, the spirit sun of your grand orb of day that we must sometime reach. Do we change form then? I do not know. But there are many steps that we must rest upon before we reach that orb where unalloyed happness is ours again. There are the spheres surrounding this planet. Then comes Mars. We must become thoroughly acquainted with this red, fiery planet. Then Jupiter, Saturn, Uranus and Neptune. Then the physical sun. Then comes the one we all long for, its spirit mate. We could write a whole volume on this subject and then have hardly begun. But we must wait until you are a spirit; then we will be pleased to show you all you wish to know, make it one grand object lesson. But remember, you will experience great happiness in spirit life before you reach the spirit sun. Great pleasure and joy will attend you on your journey. However not what it will be when you reach the long-looked-for goal of your spirit ambition.

Wild Flower (Mrs. Smith's guide): All the little folks in town seem to be here to-night. I guess to-night my medium is pretty tired. I's goin' to tell her the big white man chief wants Wild Flower—not White Wild Flower me say. (Suggestion: Wild Flower doesn't like the new quarters.)

W. F.: Yes, she does, too. I like the garden and the flowers. We've got to be just as well satisfied as we can be, where our medium's got to live. Here's my little girl. She has the sweetest face! She is a very cute little girl. That is the word I got from the white folks in the earth life. A very cute little girl. Sometimes she talks just like a little babe, though she's nearly 8 years old. She went out of life before she ever knew what life was in the earth plane. If she was on earth to-day, she would be almost 9 years old. Now, good white folks, we'll try with all our might to heal that sick lady; to heal her there, all the while. (A suggestion: We have got to keep ourselves in good condition.) W. F.: There is a big company besides ours at that work. They come here as visitors, and go there as visitors. Much gets done by them, and through their aid. There are three bands. Our circle is one, and our spirit band who are with us, and then a band stationed there.

Wild Flower, continuing, (to Mrs. Gunn,): That husband is not so good a man as you represent him to be.

Mrs. G. replied, contending that it is best to say to all, we, or otherwise they, are just as good as they can be. Then followed a spirited, though friendly contention, for the triumph of opposing thought, namely, whether to cling desperately to the idealistic view of human nature in all cases, would not be better for the uplifting to a higher plane; or to be ready, when gross wrong is being perpetrated, to say to the offender, "you are living far beneath your privileges, and laying up for yourself a store of punishment, an experience that will cost you dearly by and by."

After this, Mrs. Smith's guides spoke in part as follows: Evil spirits are forever at work to prevent our success. A man, after many different defeats, secures a position. He knows he is capable of doing justice there, and of right should hold that position for a long time; but for some mysterious reason, is unable to satisfy that man, and off goes his head before he knows it He doesn't know why. He can't see the spirits that hold him. He says to himself, "there is a way out of it. There is no use talking." You are just as capable of holding that position as any man. You will shake off all this terrible spell and raise yourself up out of such a condition and the influence of these foolish thoughts." But all unknown to you, that force of evil spirits bring to bear their mischievous intent and away goes all your good resolutions. And thus goes his wit: In this case as in any other of the kind, "eternal vigilance is the price of liberty." Those evil spirits can be overcome and put out of the way.

Mrs. Gunn: My work is done; she will come out. My work is ended.

Tuesday, February 15, 1898. Present, Mr. and Mrs. Smith and the writer. Absent, Mr. and Mrs. Gunn and Mr. Johnson.

After a little preliminary talk, it was decided to concentrate for a little while in the usual manner, in behalf of the patient.

Mrs. Smith very soon began speaking as if in conversation with the invisibles: "Has he been here before?"

Spirit: Did you think that because you were alone we would not be here? She has been in the habit of coming here every Tuesday. She would be attracted by you here, as much as if they were present. Mrs. Gunn's guides or controls are perfectly ready and willing to do all they can for them. They now have a different control than they have had.

We bring her first here to you, because it is the desire to aid her personally. She is attracted to you and your present home also, and spirit friends that come round about you. Our own friends are much pleased with you and your desire to do good to others, and though you oppose in a measure, the conflict is nothing that will be of a harmful nature, or that would prevent their meeting.

Your little Indian girl is to be a strong control for you. We greet you as a spirit. We are greeting you as we have greeted you many times before. We come to-night from Mrs. Wimble, and from the homes of those we have been in the habit of meeting with you. I am the one asked to take charge of Mrs. Wimble, in that circle. We are much pleased with the progress of the work that is being done, with the spiritual welfare of Spiritualists and Spiritualism. This will be a great work. Though by the world it may not be acknowledged as a spiritual healing. Mrs. Wimble, spiritually is much better. Physically, about the same, and we now take control for the time and protect her, directing all things well for the lonesome one. The spirit world doth stand round about her.

Here is a box as precious as that in ancient times, used in anointing the feet, to anoint thy head. That box, as a gift comes from the Higher, the Better Land. It is a peace which passeth all understanding. A peace and balm, more precious than the box that was broken in twain to anoint the feet, or pour upon the head. Similar words of cordial blessing were also spoken to Mr. Smith.

As to the patient, a new day of hope has been imparted to her brain. And those that we helped on former occasions, they, too, have the light, and return to us again. A messenger has just come within our midst. He comes from her and reports her reposing for the night. We bring back this message with a greeting to all. She is resting. She is happy with a new found joy, a bright light.

We thank you, friends. The spirit world wishes to give you their blessing again, and through these for this one (meaning Mrs. Smith). She seems to be as one who has fulfilled a mission, and fulfilled it well. To thee, O brother (addressing the writer), a peace, a light of another world is dawning for thee, spiritually. Thou shalt see. Look aloft and see those beautiful lights. Whatever thy fate may be, weary and sore, we will comfort the heart. We will bring to thy sight new gifts, new glories and new delights. Be hopeful, persevering, cheerful, and keep thyself well; for a work there is, and a work to be done, ere we call thee hence to dwell with the loved ones gone before, who are waiting at the portals for thee. So be careful, brother, and be cheerful as you can; for much is dependent upon the condition of man, and the man.

Tuesday, February 22, 1898. Present, same three as at last meeting; Mr. and Mrs. Smith and T. H. B. Cotton. The exercises began with the singing of two stanzas of "Home of the Soul." During that singing Mrs. Smith saw what she denominated the prettiest sight she ever saw. It was two horse-shoes, each some twelve inches in diameter, having all the colors of the rainbow. These were leaning against, or touching one another at the apex or "toe." Each was a solid wreath of flowers of indescribable delicacy and beauty, with all the colors, shining in dazzling brightness. This was interpreted to indicate good luck combined with happiness, and tender love bestowed by our guides. They further told us that we should have good news, a double portion, before our next meeting. Concentration then began, and continued somewhat beyond the usual 15 minutes. During this time Mrs. Smith engaged the spirit friends, with invocations and thanksgivings on behalf of the circle. In this the blessings of the angel world were showered upon members of the circle, both present and absent, (the causes of absence being unknown to us), but especially upon the tried and true who have been faithful, never missing a night. The interest of the spirit world goes on increasing in this matter; and if only temporary respite from the terrible monotony can be afforded that patient, once a week, our work is not in vain. But she is still growing freer mentally. While physically she is about the same. She came again as usual into our circle and a sense of relief, indescribably sweet, took possession of her as it always does. She still wonders why it is that on Tuesday night, she has these blessed seasons of rest; and why they come on no other night except Tuesday. She says, "Can't you aid me some other evenings as well?" Yes, my friends, you can, and I trust you will. Myriads and myriads of spirits are assembled to witness this Tuesday night work, each week.

Tuesday night, March 1, 1898. Present same three members as in last meeting.

That good news prophesied, came on Friday, the 25th ult. It was to the effect that Mrs. Wimble had been sent home on leave of absence, nearly a month previously! This was of course the occasion of great rejoicing of the members of our circle. The letter conveying the news reached me between 1 and 2 p. m. on that day. I hastened to see Mrs. Smith, in order to advise with the guides, inasmuch as it seemed very desirable that Mrs. Wimble should be seen before she completed her visit (in case she might possibly return to the asylum). The guides thought well of the plan to visit Mrs. Knott and inform her of the good news. This was done before 3 o'clock, and Mrs. Knott promised to visit Mrs. Wimble at the earliest possible time. This appeared this very Tuesday evening. She came, however, the same evening to tell us the visit was fruitless of results, except to obtain information that Mrs. Wimble is with her husband at Port Costa, a railroad station some distance away from Oakland, and no immediate prospect of seeing her. However, she also brought the information that the patient is physically well, and very happy.

The guides gave us to understand that the reason we had not been informed by them of her release, was that we would not have been likely to be so assiduous in our work of concentration as we were without the information. It was not because they had not known it. On the contrary they knew it well. After a season of invocation and thanks giving, long, deep and pathetic the guides let us know that they regard the event of Mrs. Wimbles release as a very great triumph of diligence and faithfulness on the part of the members of the circle, both present and absent; that the medium Mrs. Smith had been especially, severely taxed, and that two weeks' rest would now be in order; and not to call up any of this work until the 15th, or two weeks from to-night. The medium's health, physically, being still delicate, she was so weary from the effect of recent work, moving, etc.

With this evening, the guides say, closes volume I. of this mission work. THOMAS H. B. COTTON,
San Francisco, Cal. Scribe.

The Work Goes Bravely On!

In the July number of "Success" may be seen a portrait of the Rev. Hensley Henson, canon of Westminster Abbey, and under it, the following notice of his recent article:

"Canon Henson, known in this country as a theologian of radical tendencies, has just published an article on "The Future of the Bible" which has startled the world. He holds that the Bible contains many glaring faults and incongruities which are being discovered by parishioners, with the result that contempt is taking the place of respect. He claims that a drastic revision of the Sacred Volume is necessary, so that the Christian compositions which have been universally accepted may supplant what to his mind are 'the incredible, puerile, or demoralizing narratives which the Old Testament contains.' Canon Henson does not attack the Bible in any way, but he very frankly declares that something must be done to change the ecclesiastical abuses, errors in doctrine, and blunders in policy, which suggest to the masses that Christianity is false."

And so, Rev. Henson is finally forced to acknowledge that "the Bible contains many glaring faults and incongruities," which he no doubt would not have acknowledged had it not been for the fact that he has discovered that those "glaring faults and incongruities" are being "DISCOVERED BY PARISHIONERS" and "with the result that contempt is taking the place of respect" for the Bible. As long as those "glaring faults and incongruities" were known only to the clergy, it was all right and things moved along smoothly. But now, since the "parishioners" have discovered them, "something must be done." And it is a question how much longer those "parishioners" would have been delayed in their discovery, had it not been for the fearless, independent, progressive thinkers outside the church, who have forced upon it what is known as the "Higher Crilticism."

It is amusing to notice the attempt at an apology for Rev. Henson's position, as contained in the above notice of it. The writer says: "Canon Henson does not attack the Bible in any way," etc. Oh, no! He does not attack the Bible at all. He merely says that "it contains many glaring faults and incongruities, and incredible, puerile, or demoralizing narratives." If this is not attacking the Bible, for heaven's sake what is it? If this is not attacking the Bible, why should it "startle the world" as the writer asserts it has done?

Bosh! If The Progressive Thinker or any other publication independent of old orthodox theology, had given utterance to the same views, our orthodox friends would have considered it verily, an "attack on the Bible," would have "considered its source," and given it a wide berth. But coming from a high dignitary of the orthodox church, Canon Henson's utterances must not be considered an "attack on the Bible." Bah! H. V. SWERINGEN.

THE OTHER SIDE OF JORDAN.

Oh, the other side o' Jordan may be bright as bright kin be,
But I ain't a-faultin' this old world; she's bright enough fer me!
You've got to be a swimmer when you strike that Jasper Sea,
Yonder, on the other side o' Jordan!

I make no doubt the country is a country out o' sight,
With all them fields o' livin' green an' rivers o' delight;
But I jest ain't in no hurry fer to rise an' take my flight
Yonder, on the other side o' Jordan!

I know the time they're havin' in the sweet old bye-an'-bye,
Must set the stars to dancin' in the blue bend o' the sky;
But I'm jest no good at flyin'—an' a angel's got to fly
Yonder, on the other side o' Jordan!

Oh, no matter what the trouble, an' no matter where I roam,
This world to me is sweeter than the sweetest honeycomb,
An' I never shall resign it till they holler, "Come on home!"
Yonder, on the other side o' Jordan!

—Atlanta Constitution.

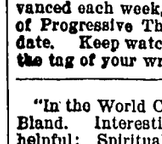
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"The Priest, the Woman and the Confessional." This book, by the well known Father Chiniquy, reveals the degrading, impure influences and results of the Romish confessional, as proved by the sad experience of many wrecked lives. Price, by mail, $1. For sale at this office.

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"Right Living." By Susan H. Wixon. The author shows a wise practicality in her method of teaching the principle of ethics. She illustrates her subject with many brief narratives and anecdotes, which render the book more interesting and more easily comprehended. It is especially adapted for use in Children's Lyceum. In the hands of mothers and teachers it may be made very useful. Young and old will be benefited by it. Cloth $1. For sale at this office.

"The Attainment of Womaly Beauty of Form and Features. The Cultivation of Personal Beauty, Based on Hygiene and Health Culture. By twenty physicians and specialists. Edited by Albert Turner." Of especial interest and value. For sale at this office. Price $1.

"Mediumship and Its Development, and How to Mesmerize to Assist Development." By W. H. Bach. Especially useful to learners who seek to know and utilize the laws of mediumship and development, and avoid errors. Price, cloth, 50 cents; paper, 25 cents. For sale at this office.

The new song-book, "The Golden Echoes," by S. W. Tucker, has found its way into many homes, and its beautiful songs have cheered many sorrowing hearts, which they are sure to do when heard and sung. They should be heard in every home in the land. For sale at this office. Price, 15 cents; $1.50 per dozen.

"Death, Its Meaning and Results." By J. K. Wilson, of the Pennsylvania Bar. An absorbingly interesting volume, of decided value. A narrative of wonderful psychic events in the author's experience. Cloth, 560 pages, illustrated, $1.25.

..GENERAL SURVEY..

THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be **written plainly with ink on white paper, or with a typewriter, and only on one side of the paper.**

ITEMS.—Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require.

TAKE DUE NOTICE, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

KEEP COPIES of your poems sent to this office, for they will not be returned if we have not space to use them.

Captain Geo. W. Walrond, the veteran lecturer and clairvoyant, has returned from a two months' vacation in the East where he went for the benefit of his health. He has recently recovered from another attack of complete nervous prostration. The doctors anticipated that paralysis had set in, but with careful watchfulness and much attention this fatal disease was checked. Mr. Walrond is again back at his offices, 1512 Glenarm street, Denver, Colo., and will be glad to hear from his thousands of clients in every state in the Union. He also proposes to resume his Spiritualistic lectures and test work the first of September.

Dr. J. M. Cowan writes from San Francisco, Cal.: "The premium books have been received. Many thanks for your kindness. The one book, 'A Wanderer in the Spirit Lands,' is worth three times the price paid for the three."

Aurin F. Hill writes from Boston, Mass.: "I hope Dr. J. M. Peebles may be moved to publish facts about spirit obsession. Such evidence as he has collected should be placed among the people. I am sure medical men as a class, formerly of colleges, are ignorant about the subject of human minds and their power after leaving a body at the revolution called death. Spiritism is established in the minds of millions of people. Tell the old teacher to strike a blow on the subject of spirit obsession, or obsession by spirits."

L. M. Cobb writes from Norwich Ct.: "The Spiritualists of this city and Willimantic held a picnic at Ravine Park, June 28. About 2 o'clock the meeting commenced with singing. Charles A. Dowsett of this city presided at the piano. George W. Burnham of Willimantic presided over the meeting. He is one of the old pioneers of Spiritualism and is very bright and active although 83 years of age. Mrs. Effie I. Webster came from Montpelier, Vt., gave an address, then messages from those who had assembled there although unseen to their friends who remained in earth life, all being very satisfactory. At the close of the meeting a vote of thanks was extended to Mrs. Webster. All returned home in good spirits, and well pleased with their day's outing. It was informally decided to hold another of these camp-meetings some time in August."

L. H. S. Kingsbury, secretary writes: "Mrs. Irene Smith of Tacoma, Wash., who has been doing some grand work for Spiritualism in Chicago for the past two months, will give her last lecture on Sunday night, July 17, at the Rising Sun Spiritualist Mission, 378 S. Western avenue. Her subject will be 'The Triumphs of Modern Spiritualism.' This subject is one of Mrs. Smith's masterpieces and will be ably handled. There is no doubt, but a very large attendance will greet her on this occasion. This is the last opportunity to hear this gifted lecturer, and should be taken advantage of by all Spiritualists. There will also be the usual good singing. All welcome. Seats free."

Mrs. Abby L. Pettengill, the president, has completed arrangements for the opening of the Lily Dale Assembly, on July 15. Harrison D. Barrett will act as chairman during the sessions, which will terminate September 4. In addition to the program as previously announced, Rev. Henry Frank of New York will appear on July 16 and 17; Edward C. Randall, a well known Buffalo lawyer, will speak on Mission work on July 22; while Golden Rule Jones, of Toledo, has promised to appear during the course of the season. Peace Day will be held on August 7, and Woman's Day is scheduled for the 17th of that month. A successful season is assured.

New York.—A beautiful young lady, a member of one of the richest and most aristocratic families of Henderson, Ky., married a few years ago and went with her husband to New York City to live. The affection between her and her "old black mammy" was very tender, and the separation was hard to bear. After the young wife had settled in the east she determined to have "mammy" come on to visit her, and sent money for her ticket. Imagine the surprise of the prim New Yorkers when they saw an old colored woman coming through the station gate suddenly pounced upon by an elegantly dressed lady, who threw her arms around the old woman's neck and kissed her time and again. Dropping her bundles, the old woman seated herself on a truck, and drawing the lady upon her lap, tenderly stroked her hair and exclaimed: "My baby; I'se so glad to see you, honey." To her the fine lady was only the little girl whom she had tenderly nursed in sickness and in health and on whom she had lavished all the love of her simple heart. From an exalted spiritual standpoint it was a beautiful scene. To the average mortal it was somewhat disgusting.

Take due notice that items for this page in order to insure insertion must contain the full name and address of the writer. Otherwise they may be cast into the waste basket.

ATTENTION LYCEUMS. — During June, July and August the Progressive Lyceum will be sent to Lyceums for one cent per copy. This will enable you to increase your subscription one-half its present number, with no extra expense. Address J. W. Ring, care of the Spiritualist Temple, Galveston, Texas.

Special invitation to the Japanese Lawn Party and Entertainment, given by Mrs. Irene Smith and Mrs. C. Kirchner, for the benefit of the Rising Sun Spiritualist Mission, Saturday Evening, July 16, 1904, at the home of the president, C. Kirchner, 697 W. Madison street. Refreshments will be served. Collection 25 cents. A special program has been arranged for this occasion as it will be the last appearance of Sister Smith before leaving Chicago.

E. J. Bowtell has completed the course of class lessons given in New London, Conn., since last October. He is at liberty for lecture engagements for the season of 1904-5. Address him at Pine Grove, Niantic, Conn.

Mrs. Georgia Gladys Cooley did a most excellent work at the Rockford, Illinois, Grove Meeting, and at Rockford. She has more calls to lecture than she can possibly answer. Her tests are always genuine.

Anna E. Baird writes from Elyria, O.: "You are a fearless advocate of truth, and it is a pleasure to know our friends have an opportunity to receive it through the columns of The Progressive Thinker. Long may you prosper and be permitted to continue your noble work to set man free from the slavery of ignorance."

O. Merritt writes: "It is with pleasure I send you a report of our grove meeting at Harlem Park, in Rockford, Ill., on June 24, 25 and 26, under the management of the Northern Illinois and Southern Wisconsin Circuit Association. The meeting proved to be a wonderful success both financially and otherwise. Many good workers were present and at the close all felt that a profitable meeting in every sense had been held, and it was arranged to meet at the same place annually and we hope to build a permanent camp at or near this park."

Dr. M. I. Webster writes: "There has been a great spiritual awakening at Lauderdale Springs, Lauderdale, Miss. A camp-meeting has been opened, and lectures, platform tests and psychometric readings are the order of the day. There is also a fine medium on the grounds who gives private readings. Good music charms the listener and lends wings to the feet of the dancers who trip the light fantastic in the pavilion. The hotel accommodates about a hundred and twenty-five guests. The rooms are large and airy and the cuisine is in competent hands. Everything is being done for the comfort and pleasure of the guests. This is one of the most beautiful places in the South, and is the ideal spot for a summer camp-meeting. The mineral waters which flow from the many springs at this place are very healthful and people flock from the surrounding country to drink these waters and regain their health and strength, which quickly returns to them through the balmy air, the inviting shade of the grand old trees which dot the lawn, and last but not least, through the divine healing power which broods over the place and makes itself felt by those who are at all susceptible to the higher influences. These meetings will continue throughout the summer."

G. H. Clark writes from Spokane, Wash.: "Mrs. G. Hawley Clark celebrated her fiftieth birthday, June 28, at our new home, 2329 E. Providence avenue. The society turned out forty strong. The Ladies' Aid, of which she was secretary, gave her three fine presents. All had a very enjoyable time. About $50 worth of presents was received. Many friends from the spirit side of life came to enjoy the occasion. Refreshments were served in the afternoon and evening. Mrs. Frances A. Sheldon returned home on June 28, to get ready for camp-meeting. She will return to our society September 1, to fill a year's engagement. She is the right woman in the right place."

Mrs. Anna L. Gillespie writes: "The camp at Lake Brady opened in splendid shape, a perfect day, and a very large attendance. The auditorium was filled at the morning service, and the afternoon found many who could not be seated, save on the outside under the great trees surrounding it. The board of managers, with Mr. Rouse as president, make everyone most comfortable. I am pleasantly situated at the home of Mr. and Mrs. I. B. Mofatt. I have one more Sunday here. Will then be in Chicago for a few days before my next camp work."

Secretary writes: "The Auxiliary of the Students of Nature Society, name Hephzibah, which means 'My delight is in her,' held a meeting at 149 W. Randolph street, in the parlors of Sister and Brother H. Smith, Saturday, July 2. There was a large attendance, mostly orthodox, to witness the Spiritualistic ceremony of baptism of the child of Mr. and Mrs. C. Duwel. The pastor, taking the child, placed it in the mother's arms and said: 'Beautiful as a flower from heaven, this child is to bless your wedded life. May the ministering spirit accompany him as the years go by. On the dear child I strew these petals, symbols of the baptism of heaven, where the flowers never fade. I christen you for this world Carl, and for the heavenly name we will call you the Shepherd's Purse (meaning I offer you my all). The services were appreciated by all present. Mrs. M. Schumacher, pastor and organizer of this new order."

Frank T. Ripley, speaker and platform message medium, goes to Chesterfield (Ind.) camp-meeting, where he is engaged from July 14 to Augst 28. He is now ready to make engagements for winter work. Write all letters after July 14 up to August 28, to Chesterfield, Ind. While at the camp Mr. Ripley will assist in extending the circulation of The Progressive Thinker. Permanent address, Tipton, Ind., P. O. Box 326.

John A. Miller, M. D., writes: "For a new beginner or skeptic, Mediumship and Its Laws is the very best book I know of and for higher thought and wider reading, the Arcana of Spiritualism is the next in order. Allow me to suggest that it would be a great convenience if a number of copies of Mediumship were indexed and cloth bound."

When writing for this paper use a pen or typewriter.

We go to press early Monday morning, hence communications intended for that current issue should reach this office not later than the previous Saturday morning. Bear this in mind.

The following is a list of speakers for the popular Freeville (N. Y.) Camp, which opens July 24: Oscar A. Edgerly, H. W. Richardson, Mrs. C. E. S. Twing, Rev. U. S. Milfurn, Rev. N. F. Ravlin, D. A. Herrick. For full programs address W. W. Kelsey, Courtland, N. Y.

S. M. Tucker writes from Wichita, Kansas: "At the annual convention of the Kansas State Spiritual Association at Topeka, Kansas, on June 6, 1904, Mrs. Minnie Martindale of Wichita, Kans., was duly ordained a minister of the gospel of Spiritualism by the association. Mrs. Martindale is well qualified for the work and is an active worker in the cause of true Spiritualism. She will do good work for the cause. She is now president of our local society."

W. E. Morris, M. D., writes from San Francisco, Cal.: "We are having variety in the extreme on this western coast; theaters of every grade, and speakers on all phases of reform, politically, socially and spiritually, may be heard. Many of the prominent workers in our ranks have headed towards your locality on vacations—Mrs. Lillie, Mrs. Gillespie, Mrs. Evans and others. But there are plenty left in the field who are willing and competent to fill the positions left vacant and supply the demands of the intellectually inclined Spiritualists. One of the foremost in the lines is Professor Geo. F. Perkins, of whose work many of your readers are acquainted. He is demonstrating his characteristic loyalty by his very entertaining lectures that are followed by tests of unquestionable value in their vivid description and straightforward character. I have been quite familiar with all phases of spiritual phenomena in Boston and elsewhere and can truly say I have never seen a public worker upon our platform so versatile and competent in all manner of mental demonstrations. He is a whole team and a horse to let, when he turns himself loose to entertain an audience. I am of the poinion that he intends heading towards your city soon, which will certainly be a source of regret to many who have listened, laughed, cried, and thought over his unique method of presenting the philosophy and phenomena of Spiritualism."

Owingsville, Ky., June 22.—A strange story came to-day from Olatown, Ohio county, Ky. Colonel John W. Hurt and Colonel James Mitchell were on the latter's farm, inspecting the wheat crop when they saw several strange creatures rise from a spot near the center of the field and ascend to the clouds. The creatures are described by Colonel Hurt and Colonel Mitchell as angels as they are popularly pictured. Their backs were of snowy white and their breasts of yellow burnished gold. The feathers of their wings were a glistening black, with snowy tips, and about their heads were hoods of beautiful blue and white. The angels rose slowly and gracefully from the ground and without noise or song or movement of their outspread wings ascended vertically until they were lost in the hazy clouds overhead. Colonel Hurt and Colonel Mitchell are men of unquestioned veracity.

"The Progressive Thinker of Chicago, publishes in its issue of the current week, under the caption of 'Brilliant Thought Scintillations,' an article from the pen of Henry Morrison Tefft of Norwich. The Progressive Thinker, as its name indicates, circulates among advanced liberal and scientific people throughout the United States and foreign countries.—Norwich (Ct.) Sun.

Irene Gay writes from Willoughby, Ohio: "Mrs. Carrie Firth-Curran gave a very instructive and interesting lecture at College Hall, Willoughby, Ohio, June 24. A large audience was present, many church members attending. At the close of the lecture an old Baptist exclaimed, 'I supposed Spiritualists repudiated the Bible entirely, but that is a mistake. I am going up and talk with that lady. She has given me a new understanding of the book,' and he started for the rostrum. The lecture created quite a stir among orthodox people, it being the first some of them had ever heard."

Emily E. Philp writes of the Englewood Spiritual Union: "We still hold Sunday meetings, but only in the evenings. We have given up the conference meetings Sunday afternoons till September, when Mr. Moore will be with us again. The Ladies' Auxiliary still continues its meetings."

H. L. Chapman writes from Marcellus, Mich.: "I would say a few words in regard to our Marcellus society as it may be a pointer to other societies. Not being able to hire a hall we have been holding meetings at the homes of different members in the vicinity, and with good success, having added eight new names to our list of members at our last two monthly meetings. Our next meeting will be at the home of the writer in Marcellus, Sunday, August 7. Our last was July 3, at the home of Mr. and Mrs. C. J. Rudd, near Penn, Mich. After a business meeting, the contents of many baskets were spread upon tables on the lawn under the broad-spreading branches of a grand old elm tree, and all enjoyed the social visit and the many good things for the dinner hour. After dinner, services were opened by singing, then followed a lecture touching on the phenomena of nature, showing the spiritual phenomena to be but a part of nature's phenomena. A few clairvoyant descriptions by a Mr. Comstock, who is developing for this phase of phenomonea, followed. Then a poem by my guides was given on subjects from parties not Spiritualists. They were 'The South Winds,' 'Prudence,' 'Charity,' and 'Chilly Nights.' These were woven into a poem beginning with the darkness before day of an early spring morning when no sound was heard save the water as it rushed over the dam at the mill; then with the first ray of light came the piping voices of birds, and as the sunlight was about to break forth came the warm south winds expanding the buds of shrub and tree, and quickening all nature into new life; the charity of the south winds touching alike the high and the low until all earth seemed wrapped in beauty unlike the so-called charity of the millionaire who gives for his own praise that which has been wrung from the hard earnings of the many poor. True charity consists of the little things of life, the kind acts, the forgiving and helpful thoughts and deeds that reach out like the soft winds to the toiling masses until they send back a wealth of love, and Prudence bids seek these conditions and build for ourselves a place in the hearts of the people ere the chilly nights of old age shall reach us; for the chilly night with its frost may come and the flowers and leaves droop and wither, yet nature rebuilds and renews; and let us not forget that acting prudently, with charity for all, that when the frosty night of death shall come, the infinite laws of nature will bear us onward to that land where the balmy breezes of the south wind of true love and joy shall touch and quicken every soul."

ALWAYS GIVE YOUR FULL NAME AND ADDRESS WHEN SENDING NOTICES AND COMMUNICATIONS FOR PUBLICATION, OTHERWISE THEY WILL FIND THEIR WAY TO THE WASTE BASKET.

Harry J. Moore is now spending a few weeks' vacation in his summer cottage on Camp Chesterfield, Ind. His camp meeting engagements are as follows: Lake Brady, Ohio, Sunday, July 31; Chesterfield, Ind., Saturday and Sunday, August 6 and 7; Clinton, Iowa, Friday, Saturday and Sunday, August 12, 13 and 14; Snowflake, Mich., from Aug. 16 to 22, and at Waterloo, Iowa from Aug. 23 to 31. Mr. Moore again serves the Englewood Spiritual Union, Chicago, during the month of September. Any mail addressed to Mr. Moore in care of this office will be forwarded to him wherever he may be.

Mrs. LeSieur writes: "The fifth benefit Band of Harmony sociable was at the home of Mr. and Mrs. Ellis, Thursday, July 7. It was the most unique affair of the series. The china hand-painted lemonade pitcher was drawn by Mrs. Bent, and the Surprise we were looking for was a mammoth pie, and every one present drew a prize (no blanks). The entire programme was a continual surprise from start to finish. Our next meeting will be at the home of Mr. and Mrs. Tressness, 379 N. 51st Court, Thursday, July 21. The Lake street surface cars transfer at 48th avenue; on Chicago avenue, ride to 51st Court, then north to the above number. All interested friends welcome."

Will C. Hodge is now located at 1373 Tenth avenue, Oakland, Cal. The climate of California attracts him, and we are fearful Chicago will lose him permanently as a citizen. He is capable of doing a grand work on the rostrum.

Louise E. Zimmerman writes from Elmira, N. Y.: "We are having very enjoyable meetings at the different homes Sunday afternoons, when all are welcome who desire to attend. During the absence of your scribe, in attendance at the convention at Syracuse, the friends met and surprised Uncle Benj. Rhodes on the anniversary of his birth and presented him with an easy chair as a token of esteem and good fellowship; an enjoyable evening was had by all present. June 27 was the advent of another birthday anniversary, when the friends met and surprised "Auntie" Hatch, presenting her with a purse as a token of esteem. An enjoyable evening was spent in recalling some of the events that transpired in the years gone by, when the older workers, most of them now "over there," made it their home with her while in this city. The last two weeks we have had with us Grandpa Rackyleft, who will soon be 90 years 'young,' another earnest, ardent, faithful Spiritualist and worker for the enlightenment of humanity, who still loves his cause and continues to 'do good.' There are several private home circles from which very encouraging reports reach us, that Truth manifests itself to the satisfaction of its seekers. Owing to illness, which makes it impossible for the writer to leave home, the meetings will be held at her home 112 E. Chemung Pl., until later."

Mrs. Mahala Endicott writes from Quindaro, Kansas: "As a very interested reader of your most valuable paper, I feel that I would like to express my appreciation of the glorious work that you are doing through its columns for the cause of Spiritualism. I am an aged colored woman, formerly a slave, and with but little education; but I can read, and I heartily enjoy reading The Progressive Thinker. It is food for my soul. Although a slave for years, I have felt a spirit power around me, but could never understand its nature until through the kindness of some of my Spiritualist friends I was handed a copy of your paper which enlightened me. Let the good work go on."

Secretary writes: "Rev. Harry J. Moore occupied the platform at the Church of Spirit Communion, 4308 Cottage Grove avenue, last Sunday evening, his subject being 'Joan of Arc.' He showed her to have been a medium, a spiritual and self-sacrificing reformer, working in the same spirit that actuated Jesus of Nazareth, and with great success. If Mr. Moore keeps closely in touch with the inspiring forces that now surround him we bespeak for him a fine career. Next Sunday evening Dr. Randall will speak for us on the subject, 'Spiritualism as Expressed in Art.' You may be sure that this most interesting topic will be ably handled by him. Our efficient musical committee has secured the services of Mrs. Pearce for each Sunday evening, so an inspiring musical treat may always be anticipated. Mr. Coates and other mediums always give messages. Services every Sunday evening; will be continued all summer, as will also the private classes and seances at Mr. Coates' home, 233 East 32d street. If any reader wishes to find what Spiritualism really is, we would advise him to join one of these classes."

Thos. H. B. Cotton writes from California: "The Spirit of liberality of The Progressive Thinker is up to the high water mark. Permit me to say that it is my deliberate conviction that because of this liberal tone of the paper, our glorious cause is as safe in its hands as it possibly could be in the keeping of any earthly agency. There is a fullness and clearness in 'Ethics of Spiritualism,' by Nora Batchelor, that gladdens the heart of every reader, while the next number, June 25, contains a message from Theodore J. Mayer entitled 'An Investigating Committee,' which for strength of logic is a real educator, and its sound conclusions are a blessing to the cause. Many other articles, perhaps equally meritorious are omitted here, but deserve due comment, as nothing is more encouraging to the writer than just recognition."

Mrs. C. H. Mullins writes from Owosso, Mich.: "I have been away from home four weeks. I have visited in Owosso, Oakley, Chesaning, Flint and Saginaw, but I have not been without The Progressive Thinker. When I know I am going to be away from home I have a three-months' subscription for The Progressive Thinker sent to friends whom I expect to visit, therefore I see the paper every week and indeed I do not feel that I can get along without it. I find that many new members are added to different societies throughout the country."

Jennie Selbrede writes from Billings, Mont.: "At a regular annual meeting of the Spiritualists of our local society, the following were chosen as officers for the ensuing year: Mrs. F. D. McCormick, president; Mrs. Jennie Selbrede, vice-president; Mrs. A. P. Smith, secretary; H. W. Nelson, treasurer; trustees, F. D. McCormick, John Powers and F. R. St. John. The society is gaining and we hope to add many new members to our list the coming year. We are expecting Mrs. McCoy about the 11th of this month on her return from the state convention. She is truly a sincere and worthy medium, gives good tests and is a grand good worker for the Spiritualist field, and now we have Dr. Schlesinger in our midst for a few days. He gives names more readily than any medium I have ever heard of."

Parkland Heights (Pa.) Spiritualists Home and Camp-meeting Association opened its camp on July 3, and will continue until September 1. Elizabeth M. Fish, secretary, Floral Heights, Parkland, Eden, Pa.

Dr. J. A. Bailey writes from Cedar Rapids, Iowa: "On July 3, I closed a very successful two months' engagement at St. Joseph, Mo. Some good, I trust, was done; some soul was drawn more in touch with the infinite, and thereby enabled to give a higher expression to their individual life. We can only sow the seed of right living, hoping that it may take root and blossom forth in all its beauty, that its fruits may be visible to the world. I am on my way home to attend the Clinton camp which I have not missed since it started 21 years ago, and if the readers of The Progressive Thinker want a love feast, come to Mt. Pleasant Park camp-meeting, this August, and they will surely get what their souls are prepared to receive. I expect to lecture here Sunday evening, and then on home."

Mrs. Fred Ferguson writes from Monroe, Wash.: "I think your paper is a grand sunbeam of light and truth. I have started a society in our little town, and we are like little children commencing to talk, trusting and asking the spirit friends for light. Mrs. Esther Thomas Bosley of Seattle, comes here quite often and delivers a beautiful lecture. She is a grand and noble speaker."

Next Sunday Mrs. Georgia Gladys Cooley will lecture at Rockford, Ill. She has done a splendid work there.

TARES AND WHEAT.

The following lines came to me after reading the philosophy of Daniel Reed, of Danville, Ill., his article being under the above headlines in The Progressive Thinker of June 25.

Daniel's Logic of "Let Them Alone."

I go to the butcher to buy some meat,
Yet somehow or other he will me cheat;
But it's been ever thus for forty years,
So what's the use of shedding tears—
I say nothing, and let him alone.

I go to the grocer, for eat we must,
Yet I know they're combined in one great trust.
I buy adulterated food, but what of that?
It's no use crying or having a spat—
I say nothing, and let him alone.

I buy fresh milk from the dairyman, too,
Which from the pump spout in quantity grew;
But what's the use to fight men of that ilk?
It's no use crying o'er such watery milk.
Since we need him, let's let him alone.

I go to the dairy, fresh butter to buy,
But somehow or other—I cannot tell why—
Some ounces are lacking always to that ball;
Yes, I've paid for a pound, and there's no taste at all.
Yet I eat it, and let him alone.

I now find my way to a dry goods store,
To make some purchases as ofttimes of yore,
And I find the counters so filled with stuff
That's a cheat, yet I buy—if I've money enough,
Or else, I let them alone.

But woman-like, I came forth to buy,
To sift the wheat from the chaff I try;
Yet those horrid bargains only prove to be
Another of the cheats of humanity.
I said nothing, and let them alone.

I finally took sick as all mortals do.
A physician was called—a nurse I had, too.
He prescribed, she nursed, and filled me with pills.
They said I had all of the human ills.
I was patient. I let them alone.

As I didn't die, I wended my way
To hear what a preacher to his hearers would say.
He spoke of hell, and of Daniel's tares
That grew 'midst the wheat in life's thoroughfares,
And I wondered why he let them alone.

I then hied me forth to a seance-room
Where all was as dark as midnight gloom;
Yea, I went with the best and purest intent;
I'd been told my mother, from heaven would be sent,
But 'twas fraud; yes, I let them alone.

This was years ago, Brother Daniel, I found
Our ranks so polluted—your principle unsound.
Frauds never our garments of truth will make bright,
So I have taken the sickle, to clip with my might,
And I never will let them alone!

Yes, the banner of truth let us ever defend,
And to all honest workers assistance lend,
For it's only these can give proof, in sooth,
And have ever made brighter the garment of Truth;
Let us give them a helping hand.

MRS. M. EMILIE KRATZ.
Los Angeles, Cal.

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Mary Taber: Q. Who originated the Ouija board? Why will it answer at one time and not at another?

A. The Ouija board was first advertised in England, but its inventor may not have been the advertiser. Its failure to respond at times is convincing proof that the board is moved by an independent force or intelligence. It shows that the mediumship of the person using it is variable and not continuous as it will become by use. The seances should be held at appointed times and with the same punctuality, whether there are manifestations or a failure.

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—— —— Shelton —: Q. Did the Jews, or do they now, believe in immortality of man?

A. Although the future life does not form a conspicuous part of Jewish literature, and seems not to have awakened speculation, yet it was believed and formed a tenet of the Jewish religion. The idea that the body would be resurrected and reoccupied by the spirit was of comparative recent origin.

The Book of Job is often referred to, as containing passages opposed to future existence, and from it is argued that the Jews did not believe in a future life. But it must be held in mind that this book, probably one of the oldest in the world, is not a Jewish production. It is a Persian folk-lore story, a thousand years older than the Jewish nation or tribes.

Inventor: Q. Why do we hear no more of the wonderful things promised of "liquefied air"? It was claimed by its inventor and by those selling stock in a company formed to manufacture it, that it would supersede all other motive agents.

A. There is no question about the power of liquefied air; the trouble comes in with its cost. It requires with the present methods, four or five times the power to liquefy air, that can be obtained from it. Until some way is devised to make it with the expenditure of little more power than can be obtained from it, its use in a large way is prohibited by its cost.

"Electric": Q. That there is immense power in a stroke of lightning is shown by the work it does. Would it be possible to receive it in a storage battery and thus utilize it?

A. A storage battery is charged by a long continuous current, and the high tension of a charge of lightning would not be available. When two cloud strata oppose each other, or a cloud stratum oppoes the earth's surface, they are negative and positive to each other and these states become stronger and stronger until the tension is so great that through some interposing object they rush together and this result is called a lightning stroke. The cloud layers may extend many square miles of surface, the energy of the stroke depends on the extent. If a storage battery could be placed in the path of a stroke, it would serve only as a conductor, perhaps receiving only a slight charge. Could a rod be extended upward to reach the cloud stratum, and thus slowly carry the charge to the earth, a battery in this circuit would receive and store it.

S. H. Mitchell: Q. How are the carcases of animals of tropical climates, frozen into the cliffs of Alaska, accounted for? Must we not suppose the poles of the earth changed, to bring the polar regions under the equator?

A. The hypothesis that the poles of the earth have changed their positions on the surface, thus bringing the torrid regions into the frigid zone, has been advocated and is ready at hand. It, however, does not require a very exhaustive knowledge of physics to demonstrate that axis of rotation of a spheroid revolving in space cannot be changed. The excess of matter at the equator caused by the centrifugal force, holds the planet in that plane of revolution, from which it can depart only within narrow limits. These limits are sufficient to materially affect the temperature, but not alone to the extent the facts require.

The bones of lions, tigers and other animals which can only live in warm climates, found in caves in Northern Europe, show that a tropical climate prevailed at a comparatively recent geological time. This climate extended over the wide plains of Russia, probably the remaining internal heat of the earth, and the oceanic currents which like the Gulf stream bears the warm waters to the north, were important agents. It must be remembered that the form of the land was not then as it is now. These marshy plains were intersected by great rivers flowing to the North into the Arctic Sea. They were covered with vast herds of mastodon, mammoth, rhinoceros, and other tropical animals. The rivers during floods, bore the carcasses of these animals to the north and deposited them in the silt. On the northern borders the mammoth had changed from the hairless form, and adapted itself to the climate by a thick growth of wool interspersed with long bristly hairs. These elephantine species had massive teeth and tusks, and the vast number which roamed over northern plains is indicated by the remains found in the now frozen clefts of the Arctic ocean. Those clefts were then mud deposits at the mouths of the rivers flowing from the south, bearing the carcasses of these animals, and embedding them therein. As the sea cuts into the cliffs, it exposes these remains, and large quantities of fossil ivory have been gathered that have been thus exposed.

Entire carcasses of the mastodon were at one time seen in the perpetually frozen cliffs. These had been carried down from the warmer south, into the frigid north and frozen in the mud before they decayed. The waves washed the soil away, and the summer sun thawed the surface and they fell to the boot of the bottom. The flesh was so well preserved that foxes and wolves devoured it. How long had these bodies been preserved? They must have lived before the ice age, or perhaps in its early centuries. The shortest time which has been assigned to the duration of that age is one million years, and since its passing 100,000 years. I estimate the latter period from the admited fact that near the close of the ice age the waters from melting glaciers began to flow down the St. Lawrence, instead of south to the Mississippi. They plunged directly into Lake Ontario. Since that time they have worn a channel to the site of the present Niagara Falls, or about 12 miles. The time necessary to do this has been calculated all the way from 75,000 to 200,000 years. Roughly stated as an average of estimates, I have placed it at 100,000 years.

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MY RELIGION.

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My religious experiences and impressions, as nearly as I can recollect them, began at the tender age of ten years. A copy of Bunyan's Pilgrim's Progress had fallen into my hands and through reading it and attending a revival about the same time, I was soon in that happy frame of mind which the strictly orthodox call "under conviction of sin," At last I was prevailed upon to go to the altar and profess conversion. When I was taken into the church, I was asked a great many questions that I did not at the time understand, but I suppose I answered them all properly, no objection was made to my becoming a member of the Presbyterian church.

It must have been about this time that I began reading Dante's Inferno. I read on until I came to the place which recounted the inscriptions "All hope abandon, ye who enter here," and fearing to enter such a horrible place, I laid aside the book. But I could not lay aside my religion so easily. The sense of my short-comings, my failure to live up to my profession, my struggles with the many boyish temptations that beset me, all weighed heavily upon me. The fate of the backsliders in the Progress and of those who abandoned all hope in the terrible realms described by Dante, caused me many a troubled day and sleepless night. At last I went to my mother for relief. She assured me that I was probably probably as good as the most boys and that as far as religion was concerned, I was expected to do only the best I could and leave the rest with God. This was a great relief at the time, but I have always wished that I could banish from my mind and memory the recollection of those dark and gloomy youthful days.

As I grew older I began to study those around me, with the result that I noticed that very few persons lived up to the strict letter of their professions. I noticed that faithful Sunday-school scholars did not always tell the truth; that men who were very reverent in church, sometimes used very profane language outside of it; that very devout Christians did not always feed the tramps who called at their doors, although they contributed very liberally to foreign missions; that men who were too religious to keep their stores open on Sundays, sometimes forgot that 16 ounces make a pound; that a preacher occasionally eloped with his neighbor's wife. These transgressions of the moral and divine law, I could not reconcile with the injunction of scripture, "Keep ye my commandments," and the seeds of doubt and distrust found lodgment in my heart and brain.

I chanced to read Tom Paine's Age of Reason and my faith in God and the scriptures was completely shattered. I also read Ingersoll about this time and heard him deliver his famous lecture on "The Gods" at the Pike Opera House, Cincinnati. I never regretted hearing this great orator, but I have always felt a little unkindly toward the friend that introduced me to the pages of Tom Paine. I cannot advise any one to read "The Age of Reason," and can appreciate the advice of Franklin, himself a skeptic, who advised Paine to burn the manuscript before it was published. I suppose that this cycle of skepticism must come into every one's life, at least it did into mine. But I soon saw that I was making myself unpopular without knowing exactly why, until later in life when I asked a friend what he thought of Mr. "So and So," and he replied that he did not have any use for a man who did not believe in a God.

I then tried to get back into the old belief gradually. I investigated Universalism and Unitarianism and had there been a church of either denomination in the town where I lived, I would no doubt have united with it. Now after having run the gauntlet of nearly all the creeds and isms, I can say with Count Tolstoi, "In my search for the solution of the problems of life, I seem to have experienced the same feelings as a man lost in a wood. And in noticing the perfect resignation and patience with which the poor and humble went to their daily tasks without complaining, I began to understand that in the answers given by faith were to be found the deepest sources of wisdom, that I had no right to reject them and that they alone solved the real problems of life."

About ten years ago I began investigating Theosophy and soon became deeply interested in the wisdom religion as it is called. This faith has for its fundamental principles these three doctrines: First, the doctrine of reincarnation, which teaches that we live many lives here or in other worlds; that the soul will always live, has always lived; that it gathers experiences in its many lives that are of benefit to it in its next life. Second, the doctrine of Karma, which is the unerring law of cause and effect, which teaches that as we sow, so shall we reap; that every thought, word and act leaves its impression upon the plastic record of our lives; that every good act has its appropriate reward sometime; that for every wrong we do our neighbor either blindly or designedly, we must suffer in kind; that we cannot escape from ourselves or the consequences of our own acts; that we make our own heaven or our own hell; that we shall finally reach a state of heavenly perfection, and that right will ultimately prevail. Third, the doctrine of universal brotherhood, a doctrine which is as broad as the universe itself. After a careful study of these doctrine I am convinced that they are nearer the truth than those of any other religion. Especially to my mind, does the doctrine of Karma seem to solve the problems of accountability, of compensation for good and of punishment for evil in the most reasonable and rational manner. I have only recently began investigating Spiritualism and as yet can not say much for it or against it.

Religions are getting more liberal every day. Religious enthusiasm is on the wane; the old earnestness is fading out of book and creed; the fires of religious ardor kindled by the early fathers are dying out; the myths and miracles are fading from the skies; the hell of Dante, of Calvin and of Wesley has cooled perceptibly in the last few years. What a marvelous change has crept over the minds and souls of men. What a change from John Wesley, who taught that the soul in hell is like asbestos which burneth and is not consumed, to Count Tolstoi who teaches the non-resistance of evil and that evil will kill itself; what a change from John Calvin who taught that some men are everlastingly predestinated to damnation, to Walt Whitman, who says "I am deathless and though I live ten years or ten thousand, I know that I shall come into my own."

Man's physical being as well as his mentality is the result of universal law, environment and will. That is to say, man is what he is, because of heredity, prenatal conditions, astrological influences, blood, ancestry, etc.; of influences by which he is surrounded, and of his own will. I believe that though man's destiny is written in the stars, every man is greater than his own horoscope and that he can to a certain extent, attain to heights that seem almost unattainable. The noblest, grandest thing in the world is the human will. Who can contemplate the will of a Napoleon who changed the face of Europe and of the world, or of a Lincoln who by a stroke of a pen struck the shackles off of four millions of human beings, without concluding that the human will is divine? When we thus recognize the sovereignty of the human will, in the many instances of its exercise for far-reaching good, we can not help but agree with Walt Whitman that "We are a part of God, that we have a God within us, that we are God." Truly we are as divine as the hand that made us.

My religious convictions are partly, therefore, the result of heredity, partly of environment, partly of my own intelligence and will. Through heredity I shall never get away from the idea of a personal God, or Supreme Being. Environment has taught me the idea of compensation or Karma. My own will gives me the inspiration to ignore all man-made creeds but my own, to try to fulfill what I believe to be my destiny, to live out my life here, to do the very best I can, living, loving, learning, striving to help myself in helping others.

I do not believe in a religion which teaches that damnation is almost certain and salvation almost impossible; which teaches that any one sect or denomination is the chosen people of God; which does not protest against the killing of animals or the butchery of men; which does not raise its voice against the horrors of war; which carves the ruling nations of the world from the savage tribes that roam through God's own forest wilds, with the red sword of war and the flaming torch of fire; I can not believe in a God who delights to torture the bodies and torment the souls of the beings that he has himself created. I can not believe in a religion which limits to one short life of three score years and ten, the only opportunity in which to overcome the natural tendency to evil. I can not believe in a religion which teaches that this life, where the very struggle for existence makes brutes of men, is the only chance in which to win from all-pervading nature the right to try again for that for which we strove in vain.

We can not make religion although we can all make creeds. And I consider that I have as good a right to make a creed as had John Calvin, John Wesley, Joseph Smith or the Nicene fathers.

My creed is short. "I believe that a Supreme Force, a Supreme Intelligence, a Supreme Being or a Supreme Entity, call it what you will, governs the universe; that

"We are but parts of one stupendous whole,
Whose body Nature is, and God the soul."

I believe that death does not end all; that I have always lived, shall always live, here or in some other world, whether in the heaven of the Christian, the Nirvana of the Buddhist, the spirit world of the Spiritualist, or the Devachan of the Theosophist. I believe that for every good thought I give out, or for every good act I do or good word I speak, I shall ultimately have an appropriate reward; that for every wrong I either blindly or designedly deal my neighbor, I shall suffer in kind; that everything I say or do affects every one else in the universe.

Utterly disclaiming and discarding all other creeds, I believe in a religion which teaches the brotherhood of man and the fatherhood of the Universal God; which teaches that love can and does overcome all evil; which teaches that God's mercy is wider than the measures of men's minds; which teaches that we are our brother's keeper; which teaches us to pity the lame dog and pat the tired horse in the street; which teaches us to look with great leniency upon all sin which proceeds from human tenderness or natural passion; which teaches us to respect the aged; pity the wretched, comfort the afflicted, and solace the dying; which teaches us to throw the mantle of charity over the weakness of woman and the sin of man; which teaches that we owe a duty to every living thing. I believe in a religion that is as broad and deep as all the boundless realms of space; that is as old as the hoary mountain tops that pierce the Eternal sky; that is as true as the soul's knowledge of itself. Lastly I believe in a religion that gives to all the seekers after God, the truth as imperishably as it is engraved and written upon the impressionable tablets of the heart and soul and brain of man. L. P. SMITH.

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Quarterly Circuit Meeting.

One of the most successful grove meetings ever held under the auspices of Spiritualism was held in Rockford, Ill., on June 24, 25 and 26, by the circuit of northern Illinois and southern Wisconsin.

This is the third meeting of the society, the first when the society was organized last winter in Rockford, the second held early in April, in Genoa, Ill. It was then decided to hold the next one as a grove meeting, and Harlem Park, Rockford, selected as the place. The Psychic Research Society of Rockford, one of the Auxiliaries of the circuit, and the Ladies' Aid took the matter in hand with the officers of the circuit and nothing that could be done to make the meeting one of the very best, was left undone.

Friday forenoon a light shower laid the dust and put the park in perfect order for the work. In the afternoon the first regular session was held, the forenoon meeting being a conference led by W. J. Erwood, and which called out the spirit of harmony and interest that characterized the entire meeting. The address of welcome was delivered by the Rev. Robert C. Bryant of the People's Church, and was in every sense a cordial welcome to the people, and truths contained in the philosophy of Spiritualism.

W. J. Erwood, president of the Wisconsin State Association, gave the address in the evening; he also spoke Saturday afternoon. Mr. Erwood is one of the workers that always pleases, and who holds a place in the hearts of the people. As he was obliged to return to LaCrosse for Sunday, that was his last address.

Dr. Warne, president of the Illinois State Association, was not able to be present, on account of the passing away of a near relative, and Mrs. Laura G. Fixen, vice-president, took his place. Mrs. Fixen spoke Saturday afternoon and Sunday morning. After listening to Mrs. Fixen one can readily understand why her name has reached even far-away Australia, and how the people of that land felt themselves honored by her presence. Long may she live to give out the sweet message of love and tenderness as she gave it in Harlem Park.

Moses Hull spoke Sunday afternoon, and the people listened as if carried away with his words. Truly he is the "Moses" of Spiritualism.

Mrs. Hull gave the evening address, and although the audience had been seated long before the meeting proper began, as a circle had been held in advance of the meeting, no one seemed to be willing to let go of the last word spoken.

Mrs. Georgia G. Cooley and Madam Brunswick were the test mediums or message bearers. Mrs. Ella Johnson Bloom was expected, but owing to ill health she was obliged to cancel her appointment, much to the disappointment of her many friends in and around Rockford, where she is a general favorite.

Mrs. Cooley never did better in her life. She is always a lady on the rostrum as off of it. Her messages were clear, straight-forward, and beautifully delivered. She will remain another week in Rockford and hold meetings Thursday and Sunday. Madam Brunswick did good work; one evening she was too ill to be on the platform. She has many friends who feel she is one of the foremost workers in our ranks.

Sunday afternoon a few minutes were devoted to the Morris Pratt School, and it is safe to say a better understanding of the school was established than existed before, and that more interest will be taken in its welfare in the future.

The students of the M. P. I. were expected to furnish the music, but as all had left the school it remained for Mr. and Mrs. Hull to do that part. Mrs. Hull is at home with an organ, and with them to lead the congregational singing nothing could be better in such meetings. Mr. and Mrs. Hull sang several fine selections that were well appreciated.

The next quarterly meeting will be held in September and the place of meeting announced later. Two weeks will be given for invitations. Any local society or number of Spiritualists desiring the meeting should write the officers at once. Mr. Orrin Merritt, Genoa, president; L. W. Kendall, Beloit, Wis., vice-president; H. H. Howe, Rockford, Ill., secretary.

Harlem Park is an ideal place for a grove meeting and no doubt the managers of the circuit will decide to hold an annual meeting there. It is hoped so at least.

This circuit is the first to be established, and if others will follow we will soon get organized so that at least quarterly meetings can be held in every section of the country.

This meeting paid all expenses and left a neat sum in the treasury, it can be done by others. Spiritualists, let us be up and "To the work."

CLARA L. STEWART.

HUMANITY.

We ask the Lord for mercy, as we kneel
in fervent prayer;
And we raise our pleading glance to
heaven, for the answer we read
there.
But for our lowly brethren, the cow, the
calf, the sheep;
The mercy that we show to them, must
make the angels weep.

My lady in her daintiness, her wool, her
gloves, her fur,
The slaughter of the innocents, what
does it mean to her?
The frightened, hunted creature, the little suffering calf,
Touches no higher nature, than makes
my lady laugh.

Oh, woman, with your apathy! Oh man,
with blood-stained hands;
Who seek the highest grace from heaven yet deaf to its demands,
Who claim you're law-abiding, when you
quell all human strife;
Yet know those words, "Thou shalt not
kill," means anything with life.

When shall the soul awaken to its higher, greater needs?
When shall it learn to look with love on
everything that pleads?
Oh! ask no heaven-born nature to
hearken to your prayer,
While one weak and suffering creature
remains below your care.

—Ellis M. Wilson.

"Beyond the Vail." A Sequel to "Rending the Vail." Being a compilation, with notes and explanations, of narrations and illustrations of spirit experiences, spoken, written and made by full-form materializations; setting up a scientific and personal verification of "What We Shall Be," and a code of ethics, requisite to the most speedy realization of the highest and purest felicity attainable in the future life. A very remarkable book. Large, octavo, 500 pages. Price, $1.75.

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SPIRITUALIST MEETINGS.

It is important when a meeting is suspended, that notice be given us, so that inquirers may not be mislead. We want new notices of all meetings being held here in public halls at the present time.

First German Spiritualist Society on the West Side. Meetings every Sunday at 3 p. m. in Garselman's Hall, corner Ashland avenue and W. 13th street.

The North Star Spiritual Union holds services at Perl's Hall, 1546 Milwaukee avenue, every Sunday at 7:30 p. m. Mrs. E. J. Hanson, pastor.

The Hyde Park Occult Society holds regular Sunday evening services, 7.45 o'clock, at 319 E. 55th street, between Kimbark and Monroe avenues. Jackson Park cars pass the door. The best talent available will be secured for all meetings. To spread the truth is the object of this society. Address all communications to Mrs. Isa A. Cross, corresponding secretary, 560 East 55th street. Entrance to hall, 319 E. 55th street.

The Light of the Truth Society meets each Sunday at the northwest corner of 47th street and Cottage Grove avenue. Conference at 3 p. m., and lecture and tests at 8 o'clock. Mrs. M. A. Burland, pastor.

The Progressive Society holds services every Sunday at 183 East North avenue, corner Burling, at 3 and 8 p. m. Good speakers, tests and messages at every session. Mrs. Hilbert, pastor.

The Englewood Spiritual Union holds meetings at Hopkins' Hall, 528 West Sixty-third street, every Sunday evening at 8 o'clock. Conference in the afternoon at 3. The Ladies' Auxiliary meets every Thursday afternoon at same number. Harry J. Moore, lecturer.

New Thought services conducted by Julia M. Learnered, at 7:30 o'clock every Sunday evening, at 720 West Madison street, third floor.

The German-English Society Bund der Wahrheit No. 18, holds services every Sunday evening at 7:30 in Brandt's Hall, 152 E. North avenue, between Halsted and Clybourn; and every Wednesday evening at 7:30 in Garfield Turner Hall, corner of Garfield and Larrabee streets. Emil T. Vaas, lecturer; Frank Joseph, medium.

The Church of the Psychic Forces holds services at Wilcox Hall, corner Champlain avenue and 43d street, every Sunday. Conference at 3 p. m. Lecture at 8 p. m. The hall number is 361-363 East 43d street. Conducted by Mrs. Isa Cleveland.

Church of the Spiritual Truth holds meetings every Sunday evening at 7:30 at 962 Milwaukee avenue, near North Paulina street. Mrs. J. DeLong, pastor.

Spiritual Church, Licht und Wahrheit, meeting every Sunday evening at 8 o'clock in Wicker Park Hall, 501 W. North avenue. Lecture and tests by Mrs. Th. Loll and Mrs. J. Villroak.

Church of the Spirit Communion, Kenwood Hall, 4308 Cottage Grove avenue. Conference and messages at 3 p. m.; lecture at 8 p. m. Messages by H. F. Coates and others. Good music.

The Spiritual Unity Society holds meetings every Sunday at 3 and 7:30 p. m. at 207 Lincoln avenue. Lecture and tests by Prof. R. S. Ray, pastor.

Central Spiritual Church will hold services every Wednesday afternoon and evening at Taskinge Hall, Thirty-first street and Archer avenue. Conducted by Mr. and Mrs. Howes.

The Universal Occult Society holds its meetings at No. 77 East Thirty-first street, Hall "C," every Sunday afternoon and evening, the Hon. Robert Gilray, pastor. The renowned medium, Charles J. Peterson, psychic. Conference at 3 p. m. Regular service at 8 p. m.

The Rising Sun Spiritual Mission holds its meetings every Sunday at 2:30 and 7:45. Sunday school at 1:30. Star Lodge Hall, 378 S. Western avenue. All welcome.

Spiritual Science Society meets every Sunday from 2 to 10 p. m., at Arlington Hall, N. W. corner of 31st street and Indiana avenue. Admission to afternoon meetings, free; evening service, 15 cents. Mrs. Dixon and her daughter, the child wonder, will always be in attendance. Others will assist. These meetings will be continued all summer. Dr. Beverly, president, No. 44 East 31st street.

Evangelical Spiritual meetings, Sundays, Van Buren Opera House, at 2:30 and 7:45 p. m. Mrs. L. J. Jaquet, inspirational speaker.

A Spiritualist Temple has been opened by Mrs. Schwann, at 523 Belmont avenue. Services held every Sunday and Thursday evening at 8 o'clock. Tests and music at every service.

Spiritual meetings are held at 326 Wells street by Dr. and Mrs. Carl A. Wickland; Sunday afternoons at 2:30 o'clock and Friday evenings at 8 o'clock. Residence, 616 Wells street.

The Universal Occult Society holds its meetings at 77 East Thirty-first street, Hall C. R. Gilray, pastor. During the months of June and July the meetings will be conducted by the renowned medium, Mrs. Georgia Gladys Cooley. Her old friends will have an opportunity of hearing her once more.

The Independent Spiritualists meet every Sunday, 8 p. m., St. George's Hall, 3337 State street. Mrs. W. Brockway with "proof positive tests" which dumfound the skeptic and set the serious to thinking.

United Spiritualist Research Meeting, Schott's Hall, Racine and Belmont avenue, every Sunday at 2:30 p. m. P. M. Esser, lecturer, and other mediums.

Church of the Spirit, Schiller Building, 109 East Randolph street, conducted by Prof. Wm. Fitch Ruffle. Services every Sunday at 11 a. m. Brief address, closing with readings for all. 3 p. m., brief address, followed by tests and mental telepathic demonstrations. Speakers and mediums invited. 8 p. m., address, followed by messages.

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QUESTIONS AND ANSWERS.

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

NOTE—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected. HUDSON TUTTLE.

Mary Taber: Q. Who originated the Ouija board? Why will it answer at one time and not at another?

A. The Ouija board was first advertised in England, but its inventor may not have been the advertiser. Its failure to respond at times is convincing proof that the board is moved by an independent force or intelligence. It shows that the mediumship of the person using it is variable and not continuous as it will become by use. The seances should be held at appointed times and with the same punctuality, whether there are manifestations or a failure.

B. R W.: Q. What of the "Silver Chain Developing Circle"?

A. In a little pamphlet sent out, it is said that this circle has for its objects "the elucidation and development of mediumship, the healing of the sick, and improvement of temporal conditions. It was organized by J. M. and M. T. Allen, in 1896, and has its headquarters in Springfield, Mo. Anyone of good moral character can become a member by sending in his or her application with $1 fee. The dues thereafter are one dollar a month. Mr. and Mrs. Allen are enthusiastic workers, and could a central organization like this be established with numerous affiliating branches, a great and beneficial influence would be exerted. Of course the movers in any task that takes their strength and time should be rewarded, and we only wish that such workers could be endowed that they might labor without price. While we have no inclination to criticise, we constantly feel should be held without price, and thus that mediumship and spiritual truth the greatest motive for deception and misstatement removed.

—— —— Shelton —: Q. Did the Jews, or do they now, believe in immortality of man?

A. Although the future life does not form a conspicuous part of Jewish literature, and seems not to have awakened speculation, yet it was believed and formed a tenet of the Jewish religion. The idea that the body would be resurrected and reoccupied by the spirit was of comparative recent origin.

The Book of Job is often referred to, as containing passages opposed to future existence, and from it is argued that the Jews did not believe in a future life. But it must be held in mind that this book, probably one of the oldest in the world, is not a Jewish production. It is a Persian folk-lore story, a thousand years older than the Jewish nation or tribes.

Inventor: Q. Why do we hear no more of the wonderful things promised of "liquefied air"? It was claimed by its inventor and by those selling stock in a company formed to manufacture it, that it would supersede all other motive agents.

A. There is no question about the power of liquefied air; the trouble comes in with its cost. It requires with the present methods, four or five times the power to liquefy air, that can be obtained from it. Until some way is devised to make it with the expenditure of little more power than can be obtained from it, its use in a large way is prohibited by its cost.

"Electric": Q. That there is immense power in a stroke of lightning is shown by the work it does. Would it be possible to receive it in a storage battery and thus utilize it?

A. A storage battery is charged by a long continuous current, and the high tension of a charge of lightning would not be available. When two cloud strata oppose each other, or a cloud stratum oppoes the earth's surface, they are negative and positive to each other and these states become stronger and stronger until the tension is so great that through some interposing object they rush together and this result is called a lightning stroke. The cloud layers may extend many square miles of surface, the energy of the stroke depends on the extent. If a storage battery could be placed in the path of a stroke, it would serve only as a conductor, perhaps receiving only a slight charge. Could a rod be extended upward to reach the cloud stratum, and thus slowly carry the charge to the earth, a battery in this circuit would receive and store it.

S. H. Mitchell: Q. How are the carcases of animals of tropical climates, frozen into the cliffs of Alaska, accounted for? Must we not suppose the poles of the earth changed, to bring the polar regions under the equator?

A. The hypothesis that the poles of the earth have changed their positions on the surface, thus bringing the torrid regions into the frigid zone, has been advocated and is ready at hand. It, however, does not require a very exhaustive knowledge of physics to demonstrate that axis of rotation of a spheroid revolving in space cannot be changed. The excess of matter at the equator caused by the centrifugal force, holds the planet in that plane of revolution, from which it can depart only within narrow limits. These limits are sufficient to materially affect the temperature, but not alone to the extent the facts require.

The bones of lions, tigers and other animals which can only live in warm climates, found in caves in Northern Europe, show that a tropical climate prevailed at a comparatively recent geological time. This climate extended over the wide plains of Russia, probably the remaining internal heat of the earth, and the oceanic currents which like the Gulf stream bears the warm waters to the north, were important agents. It must be remembered that the form of the land was not then as it is now. These marshy plains were intersected by great rivers flowing to the North into the Arctic Sea. They were covered with vast herds of mastodon, mammoth, rhinoceros, and other tropical animals. The rivers during floods, bore the carcasses of these animals to the north and deposited them in the silt. On the northern borders the mammoth had changed from the hairless form, and adapted itself to the climate by a thick growth of wool interspersed with long bristly hairs. These elephantine species had massive teeth and tusks, and the vast number which roamed over northern plains is indicated by the remains found in the now frozen clefts of the Arctic ocean. Those clefts were then mud deposits at the mouths of the rivers flowing from the south, bearing the carcasses of these animals, and embedding them therein. As the sea cuts into the cliffs, it exposes these remains, and large quantities of fossil ivory have been gathered that have been thus exposed.

Entire carcasses of the mastodon were at one time seen in the perpetually frozen cliffs. These had been carried down from the warmer south, into the frigid north and frozen in the mud before they decayed. The waves washed the soil away, and the summer sun thawed the surface and they fell to the boot of the bottom. The flesh was so well preserved that foxes and wolves devoured it. How long had these bodies been preserved? They must have lived before the ice age, or perhaps in its early centuries. The shortest time which has been assigned to the duration of that age is one million years, and since its passing 100,000 years. I estimate the latter period from the admited fact that near the close of the ice age the waters from melting glaciers began to flow down the St. Lawrence, instead of south to the Mississippi. They plunged directly into Lake Ontario. Since that time they have worn a channel to the site of the present Niagara Falls, or about 12 miles. The time necessary to do this has been calculated all the way from 75,000 to 200,000 years. Roughly stated as an average of estimates, I have placed it at 100,000 years.

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MY RELIGION.

The Experiences and Views of a Progressive Thinker.

My religious experiences and impressions, as nearly as I can recollect them, began at the tender age of ten years. A copy of Bunyan's Pilgrim's Progress had fallen into my hands and through reading it and attending a revival about the same time, I was soon in that happy frame of mind which the strictly orthodox call "under conviction of sin." At last I was prevailed upon to go to the altar and profess conversion. When I was taken into the church, I was asked a great many questions that I did not at the time understand, but I suppose I answered them all properly, no objection was made to my becoming a member of the Presbyterian church.

It must have been about this time that I began reading Dante's Inferno. I read on until I came to the place which recounted the inscriptions "All hope abandon, ye who enter here," and fearing to enter such a horrible place, I laid aside the book. But I could not lay aside my religion so easily. The sense of my short-comings, my failure to live up to my profession, my struggles with the many boyish temptations that beset me, all weighed heavily upon me. The fate of the backsliders in the Progress and of those who abandoned all hope in the terrible realms described by Dante, caused me many a troubled day and sleepless night. At last I went to my mother for relief. She assured me that I was probably probably as good as the most boys and that as far as religion was concerned, I was expected to do only the best I could and leave the rest with God. This was a great relief at the time, but I have always wished that I could banish from my mind and memory the recollection of those dark and gloomy youthful days.

As I grew older I began to study those around me, with the result that I noticed that very few persons lived up to the strict letter of their professions. I noticed that faithful Sunday-school scholars did not always tell the truth; that men who were very reverent in church, sometimes used very profane language outside of it; that very devout Christians did not always feed the tramps who called at their doors, although they contributed very liberally to foreign missions; that men who were too religious to keep their stores open on Sundays, sometimes forgot that 16 ounces make a pound; that a preacher occasionally eloped with his neighbor's wife. These transgressions of the moral and divine law, I could not reconcile with the injunction of scripture, "Keep ye my commandments," and the seeds of doubt and distrust found lodgment in my heart and brain.

I chanced to read Tom Paine's Age of Reason and my faith in God and the scriptures was completely shattered. I also read Ingersoll about this time and heard him deliver his famous lecture on "The Gods" at the Pike Opera House, Cincinnati. I never regretted hearing this great orator, but I have always felt a little unkindly toward the friend that introduced me to the pages of Tom Paine. I cannot advise any one to read "The Age of Reason," and can appreciate the advice of Franklin, himself a skeptic, who advised Paine to burn the manuscript before it was published. I suppose that this cycle of skepticism must come into every one's life, at least it did into mine. But I soon saw that I was making myself unpopular without knowing exactly why; until later in life when I asked a friend what he thought of Mr. "So and So," and he replied that he did not have any use for a man who did not believe in a God.

I then tried to get back into the old belief gradually. I investigated Universalism and Unitarianism and had there been a church of either denomination in the town where I lived, I would no doubt have united with it. Now after having run the gauntlet of nearly all the creeds and isms, I can say with Count Tolstoi, "In my search for the solution of the problems of life, I seem to have experienced the same feelings as a man lost in a wood. And in noticing the perfect resignation and patience with which the poor and humble went to their daily tasks without complaining, I began to understand that in the answers given by faith were to be found the deepest sources of wisdom, that I had no right to reject them and that they alone solved the real problems of life."

About ten years ago I began investigating Theosophy and soon became deeply interested in the wisdom religion as it is called. This faith has for its fundamental principles these three doctrines: First, the doctrine of reincarnation, which teaches that we live many lives here or in other worlds; that the soul will always live, has always lived; that it gathers experiences in its many lives that are of benefit to it in its next life. Second, the doctrine of Karma, which is the unerring law of cause and effect, which teaches that as we sow, so shall we reap; that every thought, word and act leaves its impression upon the plastic record of our lives; that every good act has its appropriate reward sometime; that for every wrong we do our neighbor either blindly or designedly, we must suffer in kind; that we cannot escape from ourselves or the consequences of our own acts; that we make our own heaven or our own hell; that we shall finally reach a state of heavenly perfection, and that right will ultimately prevail. Third, the doctrine of universal brotherhood, a doctrine which is as broad as the universe itself. After a careful study of these doctrine I am convinced that they are nearer the truth than those of any other religion. Especially to my mind, does the doctrine of Karma seem to solve the problems of accountability, of compensation for good and of punishment for evil in the most reasonable and rational manner. I have only recently began investigating Spiritualism and as yet can not say much for it or against it.

Religions are getting more liberal every day. Religious enthusiasm is on the wane; the old earnestness is fading out of book and creed; the fires of religious ardor kindled by the early fathers are dying out; the myths and miracles are fading from the skies; the hell of Dante, of Calvin and of Wesley has cooled perceptibly in the last few years. What a marvelous change has crept over the minds and souls of men. What a change from John Wesley, who taught that the soul in hell is like asbestos which burneth and is not consumed, to Count Tolstoi who teaches the non-resistance of evil and that evil will kill itself; what a change from John Calvin who taught that some men are everlastingly predestinated to damnation, to Walt Whitman, who says "I am deathless and though I live ten years or ten thousand, I know that I shall come into my own."

Man's physical being as well as his mentality is the result of universal law, environment and will. That is to say, man is what he is, because of heredity, prenatal conditions, astrological influences, blood, ancestry, etc., of influences by which he is surrounded, and of his own will. I believe that though man's destiny is written in the stars, every man is greater than his own horoscope and that he can to a certain extent, attain to heights that seem almost unattainable. The noblest, grandest thing in the world is the human will. Who can contemplate the will of a Napoleon who changed the face of Europe and of the world, or of a Lincoln who by a stroke of a pen struck the shackles off of four millions of human beings, without concluding that the human will is divine? When we thus recognize the sovereignty of the human will, in the many instances of its exercise for far-reaching good, we can not help but agree with Walt Whitman that "We are a part of God, that we have a God within us, that we are God." Truly we are as divine as the hand that made us.

My religious convictions are partly, therefore, the result of heredity, partly of environment, partly of my own intelligence and will. Through heredity I shall never get away from the idea of a personal God, or Supreme Being. Environment has taught me the idea of compensation or Karma. My own will gives me the inspiration to ignore all man-made creeds but my own, to try to fulfill what I believe to be my destiny, to live out my life here, to do the very best I can, living, loving, learning, striving to help myself in helping others.

I do not believe in a religion which teaches that damnation is almost certain and salvation almost impossible; which teaches that any one sect or denomination is the chosen people of God; which does not protest against the killing of animals or the butchery of men; which does not raise its voice against the horrors of war; which carves the ruling nations of the world from the savage tribes that roam through God's own forest wilds, with the red sword of war and the flaming torch of fire; I can not believe in a God who delights to torture the bodies and torment the souls of the beings that he has himself created. I can not believe in a religion which limits to one short life of three score years and ten, the only opportunity in which to overcome the natural tendency to evil. I can not believe in a religion which teaches that this life, where the very struggle for existence makes brutes of men, is the only chance in which to win from all-pervading nature the right to try again for that for which we strove in vain.

We can not make religion although we can all make creeds. And I consider that I have as good a right to make a creed as had John Calvin, John Wesley, Joseph Smith or the Nicene fathers.

My creed is short. I believe that a Supreme Force, a Supreme Intelligence, a Supreme Being or a Supreme Entity, call it what you will, governs the universe; that

"We are but parts of one stupendous whole,
Whose body Nature is, and God the soul."

I believe that death does not end all; that I have always lived, shall always live, here or in some other world, whether in the heaven of the Christian, the Nirvana of the Buddhist, the spirit world of the Spiritualist, or the Devachan of the Theosophist. I believe that for every good thought I give out, or for every good act I do or good word I speak, I shall ultimately have an appropriate reward; that for every wrong I either blindly or designedly deal my neighbor, I shall suffer in kind; that everything I say or do affects every one else in the universe.

Utterly disclaiming and discarding all other creeds, I believe in a religion which teaches the brotherhood of man and the fatherhood of the Universal God; which teaches that love can and does overcome all evil; which teaches that God's mercy is wider than the measures of men's minds; which teaches that we are our brother's keeper; which teaches us to pity the lame dog and pat the tired horse in the street; which teaches us to look with great leniency upon all sin which proceeds from human tenderness or natural passion; which teaches us to respect the aged; pity the wretched; comfort the afflicted, and solace the dying; which teaches us to throw the mantle of charity over the weakness of woman and the sin of man; which teaches that we owe a duty to every living thing. I believe in a religion that is as broad and deep as all the boundless realms of space; that is as old as the hoary mountain tops that pierce the Eternal sky; that is as true as the soul's knowledge of itself. Lastly I believe in a religion that gives to all the seekers after God, the truth as imperishably as it is engraved and written upon the impressionable tablets of the heart and soul and brain of man. L. P. SMITH.

Toledo, Ohio.

Have You Hay-Fever or Asthma in Any Form?

Medical science at last reports a positive cure for Hay-Fever and Asthma in every form in the wonderful Kola Plant a new botanical discovery found on the Congo River, West Africa. Hay-Fever sufferers should use the Kola Compound before the season of attacks if practical to give it time to act upon the system. Its cures are really marvelous.

Miss A. E. Frye, Lakeman, Mo., writes May 23rd, was cured of Hay-Fever after several years suffering, altho' physicians had said a cure was impossible. Dr. W. H. Vail, a prominent physician of St. Louis, writes March 8th, that he used Himalya (the Kola Compound) on numbers of Hay-Fever cases with satisfactory results in every case. Hon. L. C. Clute, Greeley, Iowa, testifies that he was cured by it after eighteen years of suffering with Hay-Fever and Asthma. Physicians or change of climate did him no good. Hundreds of similar letters have been received by the Importers, copies of which they will be glad to send you.

To prove beyond a doubt its wonderful curative power the Kola Importing Co., No. 1168 Broadway, New York, will send a large case of Kola Compound free by mail to every reader of The Progressive Thinker who suffers from any form of Hay-Fever or Asthma. This is very fair, and we advise sufferers to send for a case. It costs you nothing and you should surely try it.

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"Love—Sex—Immortality." By Dr. W. P. Phelon. For sale at this office. Price 25 cents.

"Why I Am a Vegetarian." By J. Howard Moore. An address before the Chicago Vegetarian Society. Price, 25 cents.

Quarterly Circuit Meeting.

One of the most successful grove meetings ever held under the auspices of Spiritualism was held in Rockford, Ill., on June 24, 25 and 26, by the circuit of northern Illinois and southern Wisconsin.

This is the third meeting of the society, the first when the society was organized last winter in Rockford, the second held early in April, in Genoa, Ill. It was then decided to hold the next one as a grove meeting, and Harlem Park, Rockford, selected as the place. The Psychic Research Society of Rockford, one of the Auxiliaries of the circuit, and the Ladies' Aid took the matter in hand with the officers of the circuit and nothing that could be done to make the meeting one of the very best, was left undone.

Friday forenoon a light shower laid the dust and put the park in perfect order for the work. In the afternoon the first regular session was held, the forenoon meeting being a conference led by W. J. Erwood, and which called out the spirit of harmony and interest that characterized the entire meeting. The address of welcome was delivered by the Rev. Robert C. Bryant of the People's Church, and was in every sense a cordial welcome to the people, and truths contained in the philosophy of Spiritualism.

W. J. Erwood, president of the Wisconsin State Association, gave the address in the evening; he also spoke Saturday afternoon. Mr. Erwood is one of the workers that always pleases, and who holds a place in the hearts of the people. As he was obliged to return to LaCrosse for Sunday, that was his last address.

Dr. Warne, president of the Illinois State Association, was not able to be present, on account of the passing away of a near relative, and Mrs. Laura G. Fixen, vice-president, took his place. Mrs. Fixen spoke Saturday afternoon and Sunday morning. After listening to Mrs. Fixen one can readily understand why her name has reached even far-away Australia, and how the people of that land felt themselves honored by her presence. Long may she live to give out the sweet message of love and tenderness as she gave it in Harlem Park.

Moses Hull spoke Sunday afternoon, and the people listened as if carried away with his words. Truly he is the "Moses" of Spiritualism.

Mrs. Hull gave the evening address, and although the audience had been seated long before the meeting proper began, as a circle had been held in advance of the meeting, no one seemed to be willing to let go of the last word spoken.

Mrs. Georgia G. Cooley and Madam Brunswick were the test mediums or message bearers. Mrs. Ella Johnson Bloom was expected, but owing to ill health she was obliged to cancel her appointment, much to the disappointment of her many friends in and around Rockford, where she is a general favorite.

Mrs. Cooley never did better in her life. She is always a lady on the rostrum as off of it. Her messages were clear, straight-forward, and beautifully delivered. She will remain another week in Rockford and hold meetings Thursday and Sunday. Madam Brunswick did good work; one evening she was too ill to be on the platform. She has many friends who feel she is one of the foremost workers in our ranks.

Sunday afternoon a few minutes were devoted to the Morris Pratt School, and it is safe to say a better understanding of the school was established than existed before, and that more interest will be taken in its welfare in the future.

The students of the M. P. I. were expected to furnish the music, but as all had left the school it remained for Mr. and Mrs. Hull to do that part. Mrs. Hull is at home with an organ, and with them to lead the congregational singing nothing could be better in such meetings. Mr. and Mrs. Hull sang several fine selections that were well appreciated.

The next quarterly meeting will be held in September and the place of meeting announced later. Two weeks will be given for invitations. Any local society or number of Spiritualists desiring the meeting should write the officers at once. Mr. Orrin Merritt, Genoa, president; L. W. Kendall, Beloit, Wis., vice-president; H. H. Howe, Rockford, Ill., secretary.

Harlem Park is an ideal place for a grove meeting and no doubt the managers of the circuit will decide to hold an annual meeting there. It is hoped so at least.

This circuit is the first to be established, and if others will follow we will soon get organized so that at least quarterly meetings can be held in every section of the country.

This meeting paid all expenses and left a neat sum in the treasury, it can be done by others. Spiritualists, let us be up and "To the work."

CLARA L. STEWART.

HUMANITY.

We ask the Lord for mercy, as we kneel
in fervent prayer;
And we raise our pleading glance to
heaven, for the answer we read
there.
But for our lowly brethren, the cow, the
calf, the sheep;
The mercy that we show to them, must
make the angels weep.

My lady in her daintiness, her wool, her
gloves, her fur,
The slaughter of the innocents, what
does it mean to her?
The frightened, hunted creature, the little suffering calf,
Touches no higher nature, than makes
my lady laugh.

Oh, woman, with your apathy! Oh man,
with blood-stained hands;
Who seek the highest grace from heaven yet deaf to its demands,
Who claim you're law-abiding, when you
quell all human strife;
Yet know those words, "Thou shalt not
kill," means anything with life.

When shall the soul awaken to its higher, greater needs?
When shall it learn to look with love on
everything that pleads?
Oh! ask no heaven-born nature to
hearken to your prayer,
While one weak and suffering creature
remains below your care.

—Ellis M. Wilson.

"Beyond the Vail." A Sequel to "Rending the Vail." Being a compilation, with notes and explanations, of narrations and illustrations of spirit experiences, spoken, written and made by full-form materializations; setting up a scientific and personal verification of "What We Shall Be," and a code of ethics, requisite to the most speedy realization of the highest and purest felicity attainable in the future life. A very remarkable book. Large, octavo, 500 pages. Price, $1.75.

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"Death Defeated; or the Psychic Secret of How to Keep Young." By J. M. Peebles, M. D., M. A., Ph. D. Price $1.

SPIRITUALIST MEETINGS.

It is important when a meeting is suspended, that notice be given us, so that inquirers may not be mislead. We want new notices of all meetings being held here in public halls at the present time.

First German Spiritualist Society on the West Side. Meetings every Sunday at 3 p. m. in Garselman's Hall, corner Ashland avenue and W. 13th street.

The North Star Spiritual Union holds services at Perl's Hall, 1546 Milwaukee avenue, every Sunday at 7:30 p. m. Mrs. E. J. Hanson, pastor.

The Hyde Park Occult Society holds regular Sunday evening services, 7.45 o'clock, at 319 E. 55th street, between Kimbark and Monroe avenues. Jackson Park cars pass the door. The best talent available will be secured for all meetings. To spread the truth is the object of this society. Address all communications to Mrs. Isa A. Cross, corresponding secretary, 560 East 55th street. Entrance to hall, 319 E. 55th street.

The Light of the Truth Society meets each Sunday at the northwest corner of 47th street and Cottage Grove avenue. Conference at 3 p. m., and lecture and tests at 8 o'clock. Mrs. M. A. Burland, pastor.

The Progressive Society holds services every Sunday at 183 East North avenue, corner Burling, at 3 and 8 p. m. Good speakers, tests and messages at every session. Mrs. Hilbert, pastor.

The Englewood Spiritual Union holds meetings at Hopkins' Hall, 528 West Sixty-third street, every Sunday evening at 8 o'clock. Conference in the afternoon at 3. The Ladies' Auxiliary meets every Thursday afternoon at same number. Harry J. Moore, lecturer.

New Thought services conducted by Julia M. Learnered, at 7:30 o'clock every Sunday evening, at 720 West Madison street, third floor.

The German-English Society Bund der Wahrheit No. 18, holds services every Sunday evening at 7:30 in Brandt's Hall, 153 E. North avenue, between Halsted and Clybourn; and every Wednesday evening at 7:30 in Garfield Turner Hall, corner of Garfield and Larrabee streets. Emil T. Vaas, lecturer; Frank Joseph, medium.

The Church of the Psychic Forces holds services at Wilcox Hall, corner Champlain avenue and 43d street, every Sunday. Conference at 3 p. m. Lecture at 8 p. m. The hall number is 361-363 East 43d street. Conducted by Mrs. Isa Cleveland.

Church of the Spiritual Truth holds meetings every Sunday evening at 7:30 at 962 Milwaukee avenue, near North Paulina street. Mrs. J. DeLong, pastor.

Spiritual Church, Licht und Wahrheit, meeting every Sunday evening at 8 o'clock in Wicker Park Hall, 501 W. North avenue. Lecture and tests by Mrs. Th. Loll and Mrs. J. Villroak.

Church of the Spirit Communion, Kenwood Hall, 4308 Cottage Grove avenue. Conference and messages at 3 p. m.; lecture at 8 p. m. Messages by H. F. Coates and others. Good music.

The Spiritual Unity Society holds meetings every Sunday at 3 and 7:30 p. m. at 207 Lincoln avenue. Lecture and tests by Prof. R. S. Ray, pastor.

Central Spiritual Church will hold services every Wednesday afternoon and evening at Taskinge Hall, Thirty-first street and Archer avenue. Conducted by Mr. and Mrs. Howes.

The Universal Occult Society holds its meetings at No. 77 East Thirty-first street, Hall "C," every Sunday afternoon and evening, the Hon. Robert Gilray, pastor. The renowned medium, Charles J. Peterson, psychic. Conference at 3 p. m. Regular service at 8 p. m.

The Rising Sun Spiritual Mission holds its meetings every Sunday at 2:30 and 7:45. Sunday school at 1:30. Star Lodge Hall, 378 S. Western avenue. All welcome.

Spiritual Science Society meets every Sunday from 2 to 10 p. m., at Arlington Hall, N. W. corner of 31st street and Indiana avenue. Admission to afternoon meetings, free; evening service, 15 cents. Mrs. Dixon and her daughter, the child wonder, will always be in attendance. Others will assist. These meetings will be continued all summer. Dr. Beverly, president, No. 44 East 31st street.

Evangelical Spiritual meetings, Sundays, Van Buren Opera House, at 2:30 and 7:45 p. m. Mrs. L. J. Jaquet, inspirational speaker.

A Spiritualist Temple has been opened by Mrs. Schwann, at 523 Belmont avenue. Services held every Sunday and Thursday evening at 8 o'clock. Tests and music at every service.

Spiritual meetings are held at 326 Wells street by Dr. and Mrs. Carl A. Wickland; Sunday afternoons at 2:30 o'clock and Friday evenings at 8 o'clock. Residence, 616 Wells street.

The Universal Occult Society holds its meetings at 77 East Thirty-first street, Hall C. R. Gilray, pastor. During the months of June and July the meetings will be conducted by the renowned medium, Mrs. Georgia Gladys Cooley. Her old friends will have an opportunity of hearing her once more.

The Independent Spiritualists meet every Sunday, 8 p. m., St. George's Hall, 3337 State street. Mrs. W. Brockway with "proof positive tests" which dumfound the skeptic and set the serious to thinking.

United Spiritualist Research Meeting, Schott's Hall, Racine and Belmont avenue, every Sunday at 2:30 p. m. P. M. Esser, lecturer, and other mediums.

Church of the Spirit, Schiller Building, 109 East Randolph street, conducted by Prof. Wm. Fitch Ruffle. Services every Sunday at 11 a. m. Brief address, closing with readings for all. 3 p. m., brief address, followed by tests and mental telepathic demonstrations. Speakers and mediums invited. 8 p. m., address, followed by messages.

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An Inquiry Into the Nature of the Soul, Its Origin and Destiny.

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What Is Truth?

Henry Morrison Tefft of Norwich, Ct., Illustrates How Exceedingly Difficult It Is to Arrive at the Exact Truth.

Pilate asked this question nineteen hundred years ago and it has never been answered—it never can be answered. When that problem is fully solved, mankind will have nothing more to do. The greatest intellects the ages have produced have tried to solve the mystery of sin; how it came to exist, how it could be controlled, subjugated and subdued; but the enigma remains unsolved.

We cannot conceive of a world without sin, without misery. What would become of the philanthropist, the moralist, the missionary and the preacher, with their occupations all gone?

The harder the problem the more interest the question assumes.

What is truth and what is fiction? What is real and what is unreal?

That which is truth to one man is error, superstition and fable to another. "For as he thinketh in his heart, so is he." The flight of birds has dictated the foundation of cities, changed the course of mariners, and directed the path of future events to untold numbers of believing spirits.

It is difficult to draw the line between religion and superstition, between reason and instinct, between chance and calculation, and foresight. We see in man both the human and the divine, both the material and the spiritual, but where is the dividing line? There are occasions in nature and in life, when it is hard to determine what is natural and what is abnormal, what is good and what is evil. Is it the same power and energy that builds up, sustains and gives form to matter, as the one that disintegrates, tears down, and scatters the same? Is not matter simply spirit taking on form?

Is not the mind real substance?

Everywhere we see thoughts converted into form, shape and symbols. As yet there is no known limit to the possibilities of the mind; its boundary of thought, investigation and knowledge has not been located. Every day opens up new vistas stretching farther and farther into the mysteries of nature, and showing us more and more that the capabilities of the mind are beyond calculation, and that its resources have not yet been sounded, and the springs that feed it are exhaustless.

No man ever reaches the limit of his expectations. However old a person may be, he is always making calculation to live longer; however unfortunate his circumstances are he expects in time, to be better off. Knowledge does not bring happiness. Wealth brings luxury not peace. The law of compensation, running through all the affairs of the world, is wider and more general than we can comprehend or appreciate. DEBT AND CREDIT IN NATURE AND LIFE ARE ACCURATE AND BALANCE EACH OTHER.

The universe is run on a large scale. Some things mature in minutes, some in days and some in years. There are questions, and policies, and principles that work themselves out in a short space of time, while others have to be viewed over centuries in order to take in their full import and meaning. Usages and customs become laws, dreams in time settle down into realities, visions crystallize into facts; aspirations and hopes finally are crowned with fruition; prophecy, after long years, is written history, and fable, superstition and legend, are woven into creeds, dogmas and religions. Nothing remains stationary except the points of the compass. Seas dry up, mountains are leveled down, governments, institutions and opinions are constantly undergoing change. What is deemed right and proper at one age, or in one country, is considered entirely wrong and improper in another age, or in another country. Governments, rules, customs and laws, that meet the demands of a barbarous or a semi-barbarous community, become inadequate and inoperative for a cultivated and civilized people. The world is growing smaller and man larger every day.

Space is annihilated.

Messages of life and death, success and failure, victory and defeat encircle the earth in an instant of time. Time is obliterated. Great transactions are crowded into moments; years are reduced to months; months to days and days to minutes. One man now commands business and interests that formerly required a hundred; one man now owns and controls values that should be divided among a thousand. The country to-day is in the hands of organized wealth. The corporations and capitalists can bring about a revolution or stop one; they can bring on a war or stop one.

Everything is owned, cornered and controlled except air and sunlight.

The water falling from the cloud is gathered up in reservoirs, stored and sold, and if it were possible meters would be attached to the sun and a tax put upon daylight in order to satisfy the greed of corporations and the insatiable appetite of trusts. God never made the world for private ownership. The earth, the air, the water, is the honest heritage of every individual soul. Every time the owners of the productions of the country raise the price of any of the necessaries of life, it means hunger to some, crime, jails and prisons to others. People will not consent to starve as long as they can steal. In reality there is as much private ownership of men in this world, as there is in the ownership of the productive power of the earth.

The purchasable vote of the country is constantly growing larger.

It is truly pitiful to see the withered existences coming up to the polls, year after year, voting, either through bribery or coercion, for men and measures without any regard to choice, principle or conscience. In order to hold office one has got to be bound, gagged, tied hand and foot. A politician has no more liberty of action than a southern negro had in the days of slavery. He is simply a tool, an automaton worked and operated by the boss above him, to whom he owes his political existence. A measure comes up in congress or in the legislature—a party caucus is held and the decision of that caucus binds men to vote for or against the measure, regardless of whether it meets the approval of their judgment or their conscience. Such proceeding may build up and strengthen a party but it will not build up and strengthen a government. Imagine for a moment men like Charles Sumner, Abraham Lincoln, William Lloyd Garrison, Horace Greeley, Wendell Phillips and a host of others we might mention, allowing any body of men to bind their convictions so as to prevent them from acting as justice and right dictated.

A genius can be neither a partisan or a menial.

A man's opinion loses all its interest the moment we see it is given from a personal or party view. There are principles at work in every government stronger than political parties, stronger than bayonets or armies. Punishment does not prevent or lessen crime to the extent that many believe.

If a tree is unhealthy at the root it cannot be improved by working at the top.

Too much medicine kills the patient.

The more superlatives you use, the weaker your speech becomes. The more law the less government. It is only a slave that can be driven, only the blind that can be led. Everything great and noble in life has to be worked out individually. You cannot teach patriotism; you cannot teach oratory; you cannot make a freeman out of a man who by inheritance and environment was born to be a slave. Nature is the fountain head of all knowledge. There is nothing in nature, art or life, but shows better by contrast.

Even goodness becomes insipid unless mixed with a tint of weakness, foible or sin.

Who can say in the deepest realm of God's thought that the vilest man, the meanest insect, and the most savage brute has not a place, a purpose, and a beneficent use?

How can we otherwise determine that law reigns? that order prevails in the universe?

Mo man, animal or insect, is its own creator. It is forced into this world and forced out, and follows its natural bias, propensity and instinct.

No man, animal or insect, is its own creator. It is question affirmed but what has its negative side.

True knowledge, like precious ore lies deeply imbedded and can only be found by the most laborious labor. The value of the gem is in exact proportion to the cost of obtaining it.

"Great truths are dearly bought. The common truth,
Such as men give and take from day to day,
Comes in the common walk of easy life,
Blown by the careless wind across our way.

"Great truths are greatly won; not found by chance,
Nor wafted on the breath of summer dream;
But grasped in the great struggle of the soul,
Hard-buffeting with adverse wind and stream."

Norwich, Ct. HENRY MORRISON TEFFT.

THE PROGRESSIVE LYCEUM.

To the Editor:—The lyceum department of the work of organized Spiritualism was, as you no doubt know, culminated one and one-half years ago, in the Progressive Lyceum, as a lesson sheet, for the various lyceum workers. During all of this time it has been the intention of the National Superintendent of Lyceum Work, appointed by the N. S. A., to gain the co-operation and support of the various lyceums and lyceum workers; to this end we desire the names and addresses of all the lyceum officers and wish that they would write giving a brief statement of the condition of their work, if this missive comes to their observation.

Mrs. Hull, Mr. Kates and various other writers who have heretofore furnished lesson matter for the various lesson sheets, are earnestly solicited to join with Alonzo Danforth of Boston, Mass., and Mrs. E. K. Eager, of New London, Conn., to furnish us suitable matter for the Progressive Lyceum which is constantly growing in favor with the lyceums, which some twenty-five in number support.

It is our intention to make the Progressive Lyceum of indispensable interest to lyceum workers. It is truly necessary for us to concentrate upon certain lines of work; this will in no way modify the freedom of thought or expression. How beneficial to the establishment of organized effort it would be to have every lyceum in the United States and Canada exchanging thoughts on the same topic, on the same day; this would establish a great wave of psychic thought which most certainly would be conducive to vast good.

We endeavor to make each month a special one in some respect; for June we had a special issue of the lesson sheet for the Band of Mercy movement; July two issues were devoted to a consideration of the Anniversary of the Declaration of Independence, and August is for Sunflower Day, a special issue with responses, recitations, lesson matter and songs will be issued. This day was instituted last year; hope that lyceums and societies will join with us and observe the first Sunday in August as Sunflower Day. The following acrostic was used by the little folks last year, and as doubtless it reached but a limited number, we furnish it here.

While several of the lyceums have closed for the summer, the lesson sheet appears regularly each week and we trust through its efforts we will gather together the many lyceum forces and workers, thus establishing the all-important work of juvenile education, the foundation of which was laid by the great seer, Andrew Jackson Davis. Trusting that this letter will come to many as a personal and cordial greeting, and that you will grant us your co-operation and support,

I am always,
JOHN W. RING,
National Supt. Lyceum Work.
Spiritualist Temple, Galveston, Texas.

The Sunflower.

Serene the somber Sunflower stands,
With stalk of sturdy mien;
So tall and stately, it commands
Due note wherever seen.

Upon this stalk, great outstretched leaves
Of living green abound;
So formed and hung that each relieves
Some awkwardness else found.

Nymph-like on top of this green throne
The yellow flower has place;
With majesty that's all her own,
She sits in regal grace.

Fidelity from her we learn,
Her bright and smiling face
All day unto the sun will turn,
To keep with him apace.

Look up and smile, the light is bright,
If we in Truth but seek;
With patient love, pray, trust the Right,
And walk in spirit meek.

O'er every life will Autumn come,
For full fruitions glean,
As when the childhood span is run,
Then comes the grown up scene.

With ample load of goodly deeds,
We wait time's tones unheard;
So gives the Sunflower many seeds,
To plant, or feed the birds.

Engraved forever may there rest
In each and every thought—
"All, all is Good, each thing is best,
By change our lives are wrought.

Right rules, light guides, though leaves may fall,
The flowers decay and fade;
Law to Perfection moves through all—
From atoms worlds are made.

Surely then, you and I will do
The very best we can
To cheer and bless, our whole life through,
Each passing fellow-man.

"A Conspiracy Against the Republic." By Charles B. Waite, A. M., author of "History of the Christian Religion to the Year 200," etc. A condensed statement of facts concerning the efforts of church leaders to get control of the government. An important work. Paper, 25 cents. For sale at this office.

Spirits Visit a Home to Cure One Who Is Obsessed.

No. 758 of The Progressive Thinker contained an article signed "A Devoted Spiritualist," telling how his wife had been cured of obsession by Mrs. May Price, 61 D street N. E., Washington, D. C., and that now she was to all appearances, in her normal condition.

I have a brother who for years has been considered insane, and who has been a number of yars in an insane asylum. Some time ago I made up my mind that it was a case of obsession, as his memory was clear and perfect. He has not forgoten anything concerning himself that has ever happened in the past, and remembers everything that takes place now; so I took him into my home in the hope of finding some one who could remove the evil influence. This letter of a Devoted Spiritualist came like an answer to my prayer, and I decided to appeal to Mrs. Price for aid. I wrote to her on the last day of May or first of June, and on the evening of the 3rd of June, just after retiring I saw several Indian spirits come into my bed room; one looked like Blackhawk, and I was about to greet him, but before I could do so he said, "No, May Price." Then they went into the next room where my brother sleeps. I saw them go to his bed and look at him; then I saw the spirit of a young girl at the head of my brother's bed. The Indians took hold of her. She struggled; they threw her prostrate, and all disappeared. For the first time since being with me, my brother slept well all night, and he has rested well every night since.

On Monday morning June 6, I received an answer to my letter, from Mrs. Price, dated June 3. In the letter she said she believed she could help my brother and would give him treatment. She also spoke of my being mediumistic and advised me to develop my gifts. I had not mentioned it to her that I was clairvoyant, and had other phases of mediumship, as I do not consider myself fully developed.

I can see improvement in my brother's condition in other ways besides his sleeping well at night, and thought it would be well to write to you, telling you about this case, as it may induce others who have friends or relations afflicted the same way to try and get relief for them.

I feel certain that Mrs. Price will cure my brother and will let you know if she does, as I am sure you take an interest in all such cases.

You are doing a good work, and I hope you will be spared many years to carry it on. I, too, am a

DEVOTED SPIRITUALIST.

HAY FEVER SEASON COMING!

CATARRH ALWAYS WITH US.

I DON'T WANT YOUR MONEY UNLESS LIQUID SPRAY WILL BENEFIT YOU.



WHY SUFFER WHEN LIQUID SPRAY WILL CURE YOU?

Don't take medicine in the stomach to kill germs of catarrh in the head.

LIQUID SPRAY quickly relieves and cures CATARRH, COLDS, PAINS and ROARING in the HEAD, SORE THROAT, HEADACHE PARTIAL DEAFNESS, HAY FEVER, ASTHMA and all diseases of the air cells yield immediately.

LIQUID SPRAY opens the air cells, makes breathing easy, heals the sore places, and penetrates the obscure air cells which medicine taken into the stomach cannot reach.

Our Atomizer spreads the LIQUID SPRAY upon the Mucous Membrane where it is absorbed. While this process is going on, it becomes very volatile and natural breathing carries the excess medication to all the air cells of the head, throat and lungs, destroying the germs of disease. It is more than one hundred per cent better than any Inhaler ever made.

Any child can use it. It is the most effective treatment ever offered, and to prove it, we will mail it on trial FREE.

OUR SPECIAL OFFER:

I will mail any reader of The Progressive Thinker, my Liquid Spray treatment on FIVE DAYS' trial FREE. If it gives satisfaction send me $2.00, (two-fifths regular price to introduce it), if not, return it at the expired time, which will cost you only 12 cents postage and you will not owe me a penny. If you want the best treatment for the above diseases at my special offer, this is your only chance. ORDER TO-DAY. Address,

E. J. WORST,

15 ELMORE BLOCK, ASHLAND, OHIO.

This announcement is made expressly for the readers of The Progressive Thinker and their friends, and we shall hope to hear from many of you Spiritualists. We will try to treat you so our acquaintance will be a mutual benefit.

We can furnish thousands of testimonials like those we offer, but they will not cure you. You must try the treatment yourself to get a benefit.

TESTIMONIALS:

Prof. E. S. Nason of Germantown, Phila., writes: I have received and tested the Inhaler. I am happy to say, the longer I use it the more I esteem and consider it the most effectual treatment I have ever used for catarrh and lung affections. It has relieved a constant cough I have had for eight years.

J. E. Edwards of Water Valley, Ky., writes: More than a year ago I bought one dozen Inhalers of you. I take pleasure in say to you that in every case where I sold the Inhalers, they have done great service to the afflicted, so I will order more.

Mr. H. V. Hawkins of Algona, Iowa, writes: I have been using your Catarrh Inhaler which I consider a little wonder. I have had catarrh for seven years and have taken so many remedies that I had become discouraged. I am almost deaf, but your inhaler is restoring my hearing and stopping the discharges. I would not take $25 for the Inhaler.

Mr. F. I. Ward of Bristol, Vt., writes: I have given your Catarrh Inhaler a pretty thorough trial, and am satisfied that it is all you claim it to be. It has helped my catarrh and also my deafness. I can hear my watch tick in my pocket now, and before I could not. I broke up a severe cold with it.

Mr. J. Johnson of Seattle, Wash., writes: I have received your Inhaler and am much pleased with it. It is worth ten times more than it cost me.

Henry Harter of Huntington, Ind., writes: I received your Inhaler and find it all right. I have used it one day and a half. I can now hear a clock tick six feet away; before using your Inhaler I had to hold it up to my ear to tell whether it was going. I want the agency for this county.

Wm. H. Coalwell of Toledo, Ohio, writes: After one week's trial of your Catarrh Inhaler, no money could buy it if I could not get another.

Mr. W. F. Menther of Flemingsville, Iowa, writes: We are using your Catarrh Inhaler, and find it above its recommendations.

I. W. Parks of Fair Haven, Va., writes: I received the Inhaler and broke up a cold in two days. It is worth three times what you ask for it.

Henry M. Tower of Spencer, Mass., writes: I regard your Inhaler the best, if not the very best I have used for many years. After some forty years of experience with asthma, I think I have found an absolute specific in your remedy.

Rev. C. H. Hodges of Coalport, Pa., writes: I have received your Catarrh Inhaler, and find it an excellent thing for catarrh and nervous headache, and can cheerfully recommend it. It is, in fact, the best Inhaler I ever saw.

Rev. Albert Egli of Elgin, Ill., writes: I will let you know that after using the Inhaler one week I got my hearing back again, for which I feel very thankful.

Mrs. Cornelia Belder of Jackson, Tex., writes: Your Inhaler has come to hand and my daughter is using it for deafness. When she began using it she could not hear the clock tick unless she was quite near it. Now she can hear it tick fifteen feet away. I enclose you a dollar for the Inhaler.

Mr. Wm. Chapple of Vendalis, Mich., writes: I enclose $2 for the Medicator. Sickness prevented me from sending it at the end of three days' trial. The Inhaler is doing so much good, and I would not take $20 for it if I could not get another.

"I have had chronic catarrh for twenty years," says Mr. H. Fulmer of Menger, Colo., "and bronchial trouble for at least twenty-five years, and after a month's use of the Inhaler my catarrh is virtually gone. Before using the Inhaler I had discharges from my nostrils every morning, sometimes as large as my little finger. My throat is much improved and I think by perseverance that the Inhaler will effect a cure."

H. Summers of Aguilar, Col., writes: I have been using your Inhaler for about one month. I have had catarrh and throat trouble for about eight years and spitting of the blood in the mornings, which has entirely ceased, and I cannot praise it too highly.

Robert Jaap of Aguilar, Colo., writes: I have been using your inhaler for about three months for bronchial asthma and have derived more benefit from its use than all other preparations combined that I have ever used, and their name is legion. I consider your Inhaler worth many times its weight in gold.

Minnie Collins of Haynes, Ala., writes: Enclosed find price of the Inhaler. I have been using it for three weeks, and would not take $1,000 for it if I could not get another. I can sing again, something I have not been able to do for two years. I always had to stop singing to clear my throat. My husband is surprised at my improvement.

W. H. Baker of Richland, Kans., writes: I received your Inhaler Feb. 1, and I am more than pleased with it. It has done me more good in three days' time than any other remedy I have ever used. I would not sell it at any other price if I could not get another one. I enclose you the price for two more treatments.

J. D. S. Atkins of Durham, N. C., writes: I enclose $2 for the Medicator. It is the best thing for Catarrh I ever saw. I have used many other remedies, but your Medicator is worth more in three days than others in three months.

AUSTRALIAN LIFE TABLETS.

We are now sending with each Corona a package of this great Kidney and Rheumatic remedy, free when requested. Don't fail to mention it when you write. It is the remedy that Mr. Taber speaks of in his letter.

AGENTS WANTED.

Extract From A. L. Taber's Letter:

Ashland, Oregon, May 23, 1904.
Mr. E. J. Worst, Ashland, Ohio:

Dear Mr. Worst:—I enclose express order for another lot of Medicators and Tabloids. I am selling more of your goods now than ever before. The Tabloids are selling much better than formerly. I have made $76.30 in the last four days, retailing to individual customers. I can make $20 more Friday and Saturday.

(Signed) A. L. TABER.

P. S.—Mr. Taber has been selling our Medicators and Tabloids for four years in California and Oregon. He has sold in this time many thousand dollars worth. He has frequently written me that he seldom makes less than $12 a day. I mention this in addition to an extract from his letter on even date above to show what an agent can do when he gives all his time to the sale of our goods. E. J. WORST.

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The Latest Discovery, by

Louis H. Freedmann, M. D.,

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This Remedy will cure all Eruptions and Skin Diseases, and will correct organic weakness.

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Can only be had from Dr. Freedman, 618 W. Monroe St., Chicago, Ill. Send $1.25, and bottle will be sent you postpaid. Send 2 cent stamp for booklet and testimonial. During July and August the Doctor can be addressed to Chesterfield Camp, Indiana. 763

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Mr. and Mrs Normann:—My heartfelt thanks for proof received a few days ago. We recognized three of our children, a niece who I had not seen for 37 years, and three friends. May God bless you and your noble band for the joy you have given us. Fraternally yours, G. O. Mertz. Darlington, S. C.

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THE DIAKKA. The Diakka and Their Earthly Victims. By the Seer A. J. Davis. A very interesting and suggestive work. It is an explanation of much that is false and repulsive in Spiritualism, embodying a most important recent interview with James Victor Wilson, a resident of Summer Land. Price, 50 cents.

THE SOUL: ITS NATURE, RELATIONS AND EXPRESSIONS IN HUMAN EMBODIMENTS. Third edition now on sale. Price $1.00. This is one of the best books given by the guides of Mrs Cora L. V. Richmond. They are really lessons, published primarily, as a book of reference for those who have been members of the classes receiving them. This volume is a careful compilation from reports of lessons, containing the bases of the teachings.

TREATMENT BY HYPNOTISM AND SUGGESTION; or Psycho-Therapeutics. By C. Lloyd Tuckey, M. D., Aberd. New York: G. P. Putnam's Sons. Price, $3.

This is the fourth edition, revised and enlarged, 376 pages 8vo, of a most valuable and standard work, by an acknowledged authority and expert in the science of healing by hypnotism and suggestion. The method of treatment by suggestion is clearly and exhaustively considered, and illustrated by descriptions of numerous actual cases in the author's personal experience. The work will be found a valuable auxiliary to physicians in ameliorating and curing the mental and physical ills of their patients, and is worthy of most careful study not only by physicians, who should be thoroughly informed in the nature and methods of curative hypnotism or suggestion, but also by all students of hypnotism who desire to thoroughly understand the subject. It is a valuable mine of information to all who consult its pages.

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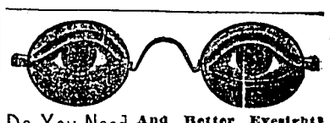
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VOL. 30 CHICAGO, ILL., JULY 23, 1904. NO. 765

Do You Know What Is Doing In the Ranks of Spiritualism To-day?

If Not It Is Very Evident that You Neither Take Nor Read the Spiritualist Papers.

This Is the Camp-Meeting Time and Much Is Being Done for Spiritualism that You Will Know Not Of.

Especially you should read the opinions of Master Minds in the OPEN COURT now in weekly session. You can not keep up with the Procession unless you read THE PROGRESSIVE THINKER. The Open Court will be an Arena in which will be considered what is for the best interest of Spiritualism, on a variety of subjects.

A Great Scientist.

GENERATES ANIMAL LIFE.

As set forth in the Daily Chicago American, the development of the highest forms of animal life only awaits the control of certain vibrations of cosmic luminiferous ether, and that correct compounding of chemicals will arrest and control these vibrations, is asserted by Dr. Charles W. Littlefield, a local scientist of Anderson, Ind.

And for proof of his idea Dr. Littlefield claims the discovery and generation of animal life in the form of winged insects from chemical solutions. He is giving daily demonstrations of his experiments.

From a viscid, transparent substance for one part, and a clear chemical compound for another, by union of the two compounds Scientist Littlefield declares and presents a demonstration tending to convince even the skeptical that he has created something extraordinary from his solutions.

Dr. Littlefield promises that he will make public his compound in due time. He is constrained to not explain the composition at this time, he states, because it might interfere with further success in his own invention.

During the last three years Dr. Littlefield attracted attention by his claim to generation of life from crystals of salt, which were subjected to a simple compound, the principal parts of which were aqua ammonia, alcohol and distilled water. Having explained that in detail, Dr. Littlefield believed the formula was appropriated by scientists of Berlin, Paris and Rome, who have since heralded a discovery that Dr. Littlefield thinks is none other than his own formula. So, for that reason, he said, he desires to protect his method of producing animal life from chemicals. Placing a few drops of his new solutions on a glass under a microscope, and incasing it on four sides and leaving the top exposed to the microscope, the eye will perceive through the powerful glass innumerable black objects rapidly developing in the drops of chemicals, and soon winged insects fill the case, flying swiftly about as if looking for an exit to freedom.

A period of about one hour is required for the development of the animal life from the fluid after it is placed on a clean plate of glass, incased and put under the microscope.

Dr. Littlefield declares that his insects are not the production of larvae, nor eggs of living creatures that might have come into contact with his chemicals or apparatus.

Dr. Littlefield has written the following explanation for the Chicago American:

By Dr. C. W. Littlefield.

I can produce millions of these insects from a few drops of inanimate matter. Each one has a distinct individuality, and is not in any way dependent on the others for its power of locomotion.

You can see them grow up seemingly from nothing and fly into the air, where they live from a minute to several hours. One colony that was created yesterday lived all night and was as lively as ever this morning.

They do not come from pre-existent forms of life or from eggs of any kind. They have no ancestors other than inorganic matter.

The compounds I have used are all inorganic except the alcohol, which is the only one that contains carbon. This could not contain the germ of life. One peculiar feature that I have noted in this experiment is the fact that these compounds are very liable to spontaneous combustion if the vibrations are below those necessary to produce life. From this stage they gradually cool off until a temperature corresponding to animal life is reached, when the living creatures begin to develop.

About two years ago I gave demonstrations of the resuscitation of animals that were put to death by drowning, by covering them over with a powder charged with magnetism. This same powder in solution is one of the compounds that enter into the production of these living objects. About a year ago I demonstrated that crystals of common salt would develop into living germs when subjected to the same influence for a period of ninety minutes. These facts led me to believe that I had discovered the life principle.

Now, by infusing this same principle into this drop of clear, transparent, waxy substance living forms in the shape of little gnats or winged insects spring from it as if by magic.

What they are I do not know, nor do I know into what they are likely to develop. I expect to make cultures of these to determine whether or not they will propagate. And I will also try to increase their size.

I have a theory in regard to their production. The theory upon which I have worked in all my experiments is this: Some form of motion, generally spoken of as vibrations, underlies every known form of energy. Life is a manifestation of energy. These vibrations manifest themselves to our physical senses. Light, heat, electricity and sound are all produced by vibrations. But we would never know them as such if we did not possess special organs built up in a manner suitable to recognize them. Life also results from the action of certain vibrations on definite compounds of matter.

Viewing life from this standpoint, it may be compared to a musical scale. After we strike the key of life in creation's harp, the higher the vibrations the higher the form of life. This I believe to be the cause of the various forms of life that exist on the earth.

When we have learned to control the vibratory movements at will we can produce any form of life we wish. These are deductions that can be legitimately drawn from success already achieved.

At this time I wish to say nothing more than that I am sure that I have produced living forms without the aid of antecedent life.

AXIOMS AND CONCLUSIONS

Resulting From the Processes of Inductive and Deductive Reasoning.

There is one entity which embraces in its part all that is.

In order to identify it, let us call it Matter

It is all that ever was, is, or ever shall be. It is without beginning, present, or ending.

Matter embraces both cause and effect. An effect is indisputable evidence of a cause. To assume anything independent of matter would be to assume something material, which assumption would identify that something as matter.

The attribute identifying matter in any form is continual change. Anything that changes is matter.

There is nothing conceivable that ceases to change. It is impossible to conceive of anything that does not change.

The hardest diamond never has, does not, and never shall exist, but is eternally changing.

The most attenuated gas is continually changing—even when apparently confined it is changing just the same.

Motion is universal. Rest for any particle of matter is an impossibility.

A body is said to be at rest when it is not apparently changing position in relation to us, or things about us.

Highly attenuated matter acting upon grosser forms of matter is incorrectly termed force.

To illustrate the various forms taken on by matter, let us take the state of matter called iron, put it in the presence of the vibration of matter called heat. This causes the iron to become liquid, gaseous, and then if unconfined, (excepting air and other invisibles) we may lose track of it, but, whether we see it or not, it passes from so-called gas into more rarefied conditions, continuing indefinitely, even though apparently retarded. Thus, it may assume forms no longer ordinarily recognized as matter, but permeating the grosser forms of itself, and acting upon these forms, is recognized under the misleading term of force.

I do not mean to intimate that this form of matter termed force is something separate or apart from other matter.

Infinite forms of matter permeate and mingle with infinite forms of matter. That which we recognize as visible matter, is that matter capable of affecting our sensations.

But shall we deny the existence of the attenuated gas ether, because we cannot sense it?

There are more attenuated states of matter than ether, and, as there is no beginning nor ending to the circumference of a circle, so there is no ultimate division of matter.

The most powerful telescope conceivable cannot reach the end of space, because there is no end. The fact that there is no beginning is positive evidence that there is no end.

The microscope with the greatest magnifying powers imaginable cannot reveal the ultimate division of matter, because there is no end to the possible divisions of any particle of matter.

Chemists speak of matter as being composed of something less than one hundred elements, because, by no means known to them can these apparently ultimate forms be resolved into any simpler forms.

There is but one element—namely,—Matter.

Various forms of this one element is all that is conceived of.

In one, Matter constitutes both soul and body of the universe.

It cannot be proven that any living individual exists.

A child yesterday, a man to-day, a shadow gone by, to-morrow.

A living or other being exists only in appearance.

I mean to say that there is in the material life of man a constant change of every part of his being. That at no period of his sojourn on this earth can it be said that any part of him ceases to change.

The fact that man is changing is conclusive evidence that he will continue to change.

The fact that he began to be a man is positive proof that he will cease to be a man.

Without any more evidence than is within the comprehension of any man it is self evident that the death of the body no more ends all than did the beginning.

The fact that a man can, and does at times in his life, see, hear and otherwise become impressed with ideas which are not due to any of his five senses, is indisputable evidence of an intelligence outside of the visible body.

For instance, in a dream, we see, hear, feel, taste, smell and move about in an intelligent manner. Yet the visible body is in a comatose state all the while.

To say the images of a dream are not real would be to deny any images at all.

To admit them as tangible is to know a life apart from this life of bodily restrictions.

J. H. MARTIN.

The pope's legate no longer brings an emperor to his knees, but the multitudes still wallow shamelessly at the feet of priests.—E. A. Stevens.

In the pursuit of knowledge, follow it wherever it may be found; like fern, it is the produce of all climates, and, like coin, its circulation is not restricted to any particular class.—Colton.

We have to get truth as we can in this world; just as miners dig gold out of the mine with all the quartz and dirt and dross, but it pays.—Harriet Beecher Stowe.

Word Hearing.

Occult or Supernatural Communion.

The supernormal process known as automatic writing is but one among a series of kindred processes which have played an important part in the religious history of man. Word-hearing, word-seeing and word-uttering are closely allied to word-writing. The fact that communications are written without the conscious participation of the medium is not more wonderful than the fact that words are heard, seen and spoken by others without their conscious mental participation in the acts. If the written communications have a source outside the writer's mind, so may the other forms of verbalization.

If writing without the subject's volition and trance speaking are due, wholly or in part, to the agency of spirits out of the flesh, the same claim may be made for the other processes of automatic expression. An important difference, however, between automatic writing and speaking and word-hearing and word-seeing is this: That the former are active, while the latter are comparatively passive. But in each case the subject may exercise no volition and be conscious of no other participation in the process than serving as an instrument for the hearing, seeing, uttering or writing of words.

The "hearing of voices" is a phenomenon which has been noted in every age. Not infrequently the voices have been, in thought and moral tone, above the level of those who have heard them. Some have heard them from infancy all through their lives, and in adversity or danger more distinctly than at other times. The utterances have been words of warning, of monition, of instruction. The writer has known reliable persons who claimed to hear the voices at times and to have been warned of impending danger or wisely directed by them. One of these persons was the late Joel Tiffany, who wrote works on law which are still used as authorities by the legal profession, and who also had a wide reputation as an inventive genius. He not only wrote automatically whole volumes which were published, but heard voices, belief in the supra-mundane character and in the wisdom of which largely formed his convictions and determined his course of life.

For forty years this man of genius and upright life lived and acted in the fullest confidence that the voices came from intelligences wiser than himself, and at a ripe old age, in the full possession of his faculties unimpaired, he viewed death as a door through which he would pass and meet his friends and helpers face to face.

What is the explanation? It is easy in such cases to allege insanity, but what kind of insanity is that of which its only indication is that the person automatically, as it were, hears a voice which he comes to know by experience expresses larger knowledge and a higher wisdom than he is conscious of possessing?

By such a monitory voice was Socrates, the wisest man of the ancient world, guided in all the affairs of life. He was a man of robust constitution, of physical health, of moral balance. In discussing liberty of thought and speech in his work on "Liberty," John Stuart Mill says of Socrates:

"Born in an age and country abounding in individual greatness, this man has been handed down to us by those who best knew both him and the age, as the most virtuous man in it; while we know him as the head and prototype of all subsequent teachers of virtue, the source equally of the lofty inspiration of Plato and the judicious utilitarianism of Aristotle * * * the two headsprings of ethical as of all other philosophy. The acknowledged master of all eminent thinkers who have since lived—whose fame, still growing after more than 2,000 years, all but outweighs the whole remainder of the names which make his native city illustrious—was put to death by his countrymen, after a judicial conviction, for impiety and immortality. Impiety in denying the gods of the state; indeed his accuser asserted (see "Apologia") that he believed in no gods at all. Immortality in being, by his doctrines and instructions, a "corruptor of youth." Of these charges the tribunal, there is every ground for believing, honestly found guilty and condemned the man who, probably of all then born, had deserved best of mankind, to be put to death as a criminal."

Such is the character of the man who was guided by a voice which he believed was "a divine sign, a prophetic or supernatural voice." Both Xenophon and Plato, who were intimate friends of Socrates, vouch for what he said in regard to his daemon, whose voice was always one of warning and restraint, whose silence meant approval of the philosopher's course. The voice gave proof of sagacity which Socrates always recognized as wise and good, and evincing knowledge not dependent upon his observation and experience, greater than he possessed.

During the series of events that resulted in the philosopher's death the monition was one of silence, except once when it interposed to check his design to prepare a speech in his defense. By sustaining silence the daemon approved those courageous acts and words, since admired and praised by millions, which brought upon him the extreme penalty inflicted by the Dikastery—a penalty which, with but little temporizing, he could easily have escaped.

In his last speech Socrates said: "There has happened to me, O my judges, a wonderful thing. For that accustomed divine intimation in time past came to me very many times, and met me on slight ocasion, if I am about to act in some way not aright, but now this fate which ye behold has come upon me, this which a man might deem and which is considered the very worst of ills. Yet neither when I left my home this morning was I checked by that accustomed sign; nor when I came up hither to the judgment hall; nor at any point in my speech as I spoke. And yet in other speeches of mine the sign has often stopped me in the midst. But now it has not hindered me in any deed or word of mine connected with this present business. What then do I suppose to be the reason thereof? I will tell you. I think it is that what has happened to me has been a good thing; and we must have been mistaken when we supposed that death was an evil. Herein is a strong proof to me of this, for that accustomed sign would assuredly have checked me had I been about to do aught that was evil."

Shall it be said of Socrates, the greatest combination of intellect and virtue of the ancient world, whose profound wisdom during his life and whose philosophical fortitude and serenity under the sentence, and in the hour of death, have commanded the admiration and praise of countless millions, who, since he passed into the unseen realm, have heard the story of his life and death, shall it be said, that he was a victim of hallucination? Were his words and acts that have been thus eulogized, those of a man insane? Is it not more reasonable to believe that his "daemon" represented a higher plane than that of the conscious life which was guided and directed by the mysterious voice which he obeyed, even in the face of physical death? Acquaintance with the character and career of the great thinker and moralist presses upon us the conviction that the monitory voice and the monitory silence came from a supernormal source. If from his own subconscious or subliminal nature what an unexplored and unknown domain of being in man, is implied!

Does the subliminal consciousness acquire knowledge by supernormal means, without using the sensory channels, and at times communicate this knowledge to the ordinary consciousness? Has man a deeper self from which the products of unconscious thought come into the conscious life? Is the unconscious life that converts food into blood and bone and tissue, and skillfully builds up the system and sustains it by wonderful physiological processes, also the source of the most determining mental and moral influences of our lives?

What shall be said of the voices of Jeanne D'Arc, which have attracted attention anew of late years and have been the subject of articles in leading English periodicals? The most careful historical research and the most critical examination of evidence fail to shake the testimony as to the sanity or sincerity of the Maid or the wonderful wisdom, far beyond her years or capacity, of the instructions under which she acted. As a writer in the Quarterly Review says:

"There is not a trace of bodily disease or hysteria in the Maid, unless we call her premonitions a sign of disease. As to the sanity of these 'monitions' they were no less than the expression of military and political genius. They revived and re-united France. Again they were not the manifestations of the Maid's own conscious desires and ideas; for, for four or five years, she resisted the voices, deeming their counsel impracticable, and herself an impossible instrument of so high a destiny. 'I am a girl,' she said, 'and have no skill to ride and fight. Rather would I have been torn to pieces by wild horses than to have gone into France, but for the voices. * * *For to fight is not mon etat, but to sit and spin beside my poor mother.'"

Even to the last, according to the priest who confessed her and stood by her on the pyre. "She averred the divine origin of her voices and denied that they had deceived her."

Was Jeanne D'Arc in her remarkable career guided by voices from some unknown depths of her own being, or did invisible intelligences that belong to another order of existence, direct her life and manifest those powers of sagacity and genius which were so far above the normal capacities of the peasant girl whose highest ambition was to sit and spin at home?

Whatever theory be adopted, here is a class of facts under the name of word hearing, which our physiologies and psychologies do not explain, and which belongs to a field of study that neither extreme skepticism—on the one hand nor unreasoning credulity on the other—should prevent our exploring a field which promises rich results in contributions to knowledge of the human mind.

B. F. UNDERWOOD.

REFLECTED.

The sun, low sinking in the west,
His eye fell on a golden crest,
Or what to him seemed golden hue,
With intermingled rays of blue,
And fairest glints of dainty green,
Yellow and opals in between;
And the sun said soft, as he passed by,
"Yon hill is bathed in beauty's dye;"
And he never knew, as on he passed,
That 'twas only a hill with crisp brown grass
That the light he cast on the earth below
Had bathed the hill in beauty's glow.

Anon, a cloud all leaden gray,
Sailed slowly by the self-same way,
And glancing downward as she passed,
Espied the hill with the crisp brown grass,
The crest looked black in the shadow she threw
So, seemed but a hill of somber hue,
And she thought, what a dreary, dismal place,
Without tinge of color or beauty, to grace.

Moral—Smile on others, they will smile on you
But if you frown, they will give frowns, too.

ANNIE H. PIERCE.

Rockford, Ill.

DARNEL MEDIUMSHIP.

Jesus' Parable and Its Application to Fake Mediumship.

To the Editor:—I notice an article in your paper, No. 761, from the pen of Daniel Rood, also Jas. C. Underhill, in reference to wheat and tares, and knowing from study that there was a lack of knowledge concerning the Master's parable in reference to the difference between the tares of Palestine and this country, I thought a few words on the subject might not come amiss.

The zizania of the parable (Matt. xiii:25) denotes the weed called darnel (Lolium Temulentum). The darnel before it comes into ear is very similar in appearance to wheat, hence the command that the zizania should be left to the harvest, as there was danger while rooting up the zizania the wheat would be torn up and destroyed also.

Dr. Stanley, however, speaks of women and children picking up from the wheat in the fields of Samaria the tall green stalks (still called by the Arabs, zuwan). These stalks, he claims, if sown designedly throughout the fields, would be inseparable from the wheat, which even while growing is hardly distinguishable at first sight, therefore the grain is just in the proper stage to call forth Jesus' parable, for in those parts where the grain has headed out, the tares have done the same and cannot be mistaken for wheat or barley. But where both are less developed, the closest scrutiny will often fail to detect them—even the farmers of this country would not attempt to separate them. The grain growers of Palestine believe that the Zuwan is merely a degenerate wheat,—that in wet seasons the wheat turns to tares. Dr. Thompson asserts that this is their fixed opinion.

It is curious to observe the retention of the fallacy through the many ages. Wheat and zunin, quoting from the Talmud, are not seeds of different kinds. The Romans seemed to have entertained the same opinion with regards to some of the cereals.

Pliny quoting from Theophrastus claims that barley will degenerate into the oat. The notion that the zizania of the parable are merely diseased or degenerate wheat has been defended by P. Bredorod and strangely adopted by French who regards the distinction of these two plants to be a falsely assumed fact. If the zizania of the parable denote the Lolium Temulentum and there cannot be any reasonable doubt about it, the plants are certainly distinct. It is claimed by the natives of Palestine that the grains of the temulentum if eaten produce convulsions and even death. But be that as it may, the point to be reached is this, that during the early development of the different grains of the eastern countries it is so hard to distinguish between the wheat and tares that they have to allow them to reach their full growth before separation takes place, hence Jesus' parable.

MRS. LOTTIE COLLEEN.

Jacksonville, Fla.

Mrs. Colleen is quite correct in her exposition of the subject, as every well-informed Bible student will acknowledge. Having read the Bible through by course some fourteen times, together with learned commentaries thereon, I think I can say I am not entirely ignorant concerning wheat and darnel, etc. Our sister's really learned and scholarly article helps to brighten up the lore of the subject, and I thank her for it.

The parable is all right, rightly understood and applied. The trouble is in the misapplication.

For instance in the wheat field of spiritual mediumship there has been sown (by the Devil), or has sprung up indigenously, if you will, the darnel of fakism. This darnel has developed until it has literally gone to seed, and should be eradicated—that is, when it becomes plainly apparent that a so-called medium has ripened or developed in the use of stock tests, fraud materializations, etc., it is time to separate such mediums from the genuine mediums and burn them up, root and branch, metaphorically speaking. The time to eradicate them is the time when it becomes positively known that they are frauds, or darnel mediums.

The let-them-alone process never eradicates them—even after they are known to be fully developed and ripened darnel, the cry is: Let them alone.

Is this the true spirit and application of Jesus' parable? Thus understood and applied by this let-alone policy—Jesus never could have uttered the parable, or if he did, he was in error.

But such is the practical interpretation of the parable, given by those who ever stand ready to shield the frauds, by bringing them under the protection of the reputed parable of Jesus—their cry is, ever, Let them alone—Let them alone. No matter how palpable and evident their trickery, deception and fraudulent methods and practices—"Let them alone! Let them alone!"

Darnel, zizania, Canada thistles, chess, cockle, etc., etc., anything that pretends to mediumship, "Let them alone! Let them alone!"

Why not, in consistency, carry the same principle of action into all the affairs of society, and let the thieves, counterfeiters, burglars, alone?

I feel and write earnestly in this matter. Genuine mediumship demands this protection. Fake mediumship serves to cast the dark shadow of doubt and suspicion on all mediums. The true, genuine, honest medium is made to suffer for the sins of the dishonest. The worst enemies of genuine mediums are the clan of fakes who palm off tricks and frauds under the guise of mediumship. Their work inevitably serves to bring mediumship and Spiritualism into disrepute.

Spiritualists owe it to themselves, to the cause, and especially to their true mediums, to get rid of the whole accursed outfit of darnel mediums, so far as may be possible.

Protect the genuine—let no darnel escape.

JAS. C. UNDERHILL.

Hammond, Ind.

A QUIET FOURTH OF JULY (1904).

I'll sing on this Fourth of July,
Away from explosions and noise,
On the old farm at home, 'neath the sky's azure dome,
In the heart of the purest of joys.

My band is the wind in the trees,
And the birds which frequent their cool shade;
So I dare sing my song, in a voice brave and strong,
For there's nothing to make me afraid.

I'll twine on the frame of my lyre,
The tenderest flowers in my heart,
Never caring a groat for the cannon's black throat,
Nor man's fire-works of consummate art.

I read of the horrors of war
I hate them, and wish men were wise;
That the tyrants were good, and the right understood,
And grim Greed not a giant in size.

Could I set the pace to advance
I should first move the heads of mankind;
With Love's music sweet I would "lay up the feet
Of the army," to march up Mount Kind.

The great game of murder, named War,
Is hell,—but a pastime for kings;
If her dead could awake, what a host they would make,
To relate diabolical things!

There were millions on millions of horse;
There were billions on trillions of men,
Whom mothers have loved, and their nations approved,
Whose tortures no mortal could pen.

Back! I tire of o'erlooking the world!
Let my thought narrow down to my home,
Where the dead yesterdays, in the jolliest ways
March in, to a tiny toy drum!

The drummer is my little lad;—
And the fire-crackers snapple about;
My two girls join the fun, papa loads up the gun;
Oh, the noise! what a furious rout!

The dog barks, the cat climbs a tree,
The crackers keep snapping around,
The hens think it strange, and keep out of gun-range,
Too nervous to fancy the sound.

That Fourth was some years back, you know—
And where are the children to-day?
Off keeping the Fourth, in the south, and the north,
But loving the old home alway!

EMMA ROOD TUTTLE.

THE MYSTERY OF GOOD AND EVIL.

By the Editor of The New York Sun.

This is a bitter and a sacrilegious letter, brought out by the frightful catastrophe of Wednesday; but we are not surprised at receiving it. Many expressions of a like character came to us at the time of the awful destruction of life by the volcanic eruption in Martinique:

"Editor Sun—Sir—: We read to-day of the fate of the school children out for a day of happiness. Is this then an instance of the goodness and loving kindness of God—the most cruel and malignant idol that was ever and is now worshiped? Hundreds of children out for an innocent holiday, and he of whom we are told that he so loved the beings that he had created that he gave up to death his only son for their salvation, permits a thousand of them to die awful deaths for believing in him.

"When will this terrible fraud end, and men be honest for the sake of being honest?

"WILLIAM C. LANDGDON.

"Brooklyn, June 15."

The mystery of human existence, Mr. Langdon, is insolvable by man. Whence comes evil and why did it come under the government of the universe by a personal God described to us in reputed revelation as merciful and of exhaustless loving kindness? These are questions which have never been answered and they never will be answered, for they are unanswerable by man.

Calamities which have befallen men and communities have often been attributed to their wickedness and their unbelief. The death of Tom Paine used to be described by religious writers as peculiarly horrible because of his infidelity. If the calamity of Wednesday had happened to a crowd of excursionists of evil character and evil lives the comment of the religious on it might have, and in many instances it would have, been that it was a judgment of God on people so flagrant in their sinfulness. But here was a party made up of men, women and children of a Sunday-school, brought up in the nurture and admonition of the Lord, profound in their religious belief and assiduous in their religious practice, disciples of a a church peculiarly strong in its adherence to the strict religious faith of the past. Was this a judgment of God?

The ways of God are past finding out, we are told by St. Paul. They are inscrutable. But the ways of nature are discoverable, determinable, foreseeable and preventable. If a child ventures in front of a locomotive it is crushed. If people live on the sides of a volcano they are liable to perish in its eruption, whether believers or unelievers, signally righteous or flagrantly wicked. But here man and man's prudence and science can step in, ward off and prevent the catastrophe. In our public schools crowded with chil... has been perfected a system of fire drill by which the children, from the littlest to the largest, are enabled to escape unharmed, in a few moments, from a fire in the building. If there was no such possible human precaution great numbers of them would always be liable to destruction.

That is all we know, but we know that thoroughly. We know that we must look out for ourselves, that every precaution suggested by science and by experience must be used to prevent panic and save life in a crowd. We know that all possible measures of safety should be provided and taken on a steamboat loaded with passengers—discipline, constant watchfulness and proper construction—and we know that they can be made successful in their employment, except in those rare instances where the cause of disaster seems as unpreventable as it is undiscoverable.

Mr. Langdon puts on God the responsibility for the General Slocum disaster, but actually the responsibility was altogether human. Is not God responsible for the laches of his creatures, and how can mercy and loving kindness in him be reconciled with their suffering and death if they violate nature's laws?

That is a mystery, Mr. Langdon, and the world of civilization is no nearer to its solution to-day than was the first savage in the form of man.

THE OCCULT WORLD.

Do the Dead Revisit Us?—A Discussion and Experiences Tending to Show That They Do Sometimes.

"I have had only one experience in telepathy," said the man, "but that was a strong one. I ran away from home when a boy of nine. My father was cruel to me, but I loved my mother dearly. I got on a ship at the Brooklyn docks, bound for I didn't know where. Eventually, after much roaming, I landed at Bombay, where I became a printer's devil on a small paper.

"I was taken ill there of fever, so ill that I thought I was at the point of death. That night it was very hot, but somehow I got out of bed and stood at the lattice of the open window.

"That was some seven years after I had run away from home, but I had never once forgotten my mother. She was my idol. I prayed to her. In my troubles I talked aloud to her, and she must have heard me; for though all the rest had long before given me up for dead, she would never believe it.

"Well, as I stood there I said to her that I was sorry I had left her and caused her so much unhappiness. That now that I was about to die, I wanted her to understand that. I wanted her to know, too, that I had always loved her.

"Just then it became a little light in the east and there began to be a breeze, cooling the intensity of the heat. I heard her voice at the same time saying as plainly as I am talking to you now:

"'You will not die.'

"Then it was as if she kissed me as I stood there.

"I got well and went home to her. She told me the day and the hour that I stood at the lattice in India talking to her and her answer to me."

"I believe in such things," said the Psychic Woman, "and also in the nearness of the soul or spirit to earth and loved ones immediately after death, particularly in the case of those who die suddenly. Not long ago a friend, a young man, came to see me. He was the wreck of himself. His eyes were hollow, his face haggard.

"'What in the world has changed you so?' I asked him.

"'This,' he answered. 'My best friend died suddenly and he has been haunting me. I see him near me always, and I wish he would rest in his grave and quit haunting me.'

"I know all about that. I knew a man of such splendid physique that you would have thought, to look at him, that he would live forever. He was taken with appendicitis and died in three days.

"He had beautiful auburn hair—a splendid mass of it, as thick as could be. He used to sit, when living, in a certain chair when he called on me, and the sunshine coming in at the window made a soft flame of his hair. I used to go to the head of the stairs and watch him come up, his fine hair gleaming in the dusk of the stairway.

"For weeks after he died, whenever I entered the room I could see him in that chair with the sunlight on his hair. Whenever I went out and looked down the stairway, I could see the shine of his beautiful hair as he came up. You may call it nervousness or the effect of my constant thought of him, but as for me, I believe the spirit of him was there.

"One proof, to my mind, is this story of an old manor house that belonged to an army officer who had rented it and gone to India. The house was in the suburbs of London. The officer had lost an arm.

"A girl whose father had rented the manor house was stricken with the kodak fever. She took pictures of the house, one room after another, until she had taken them all. Then she took the films to a London photographer to be developed and printed. After a week or so she called for them.

"'They are very good,' said the photographer, 'with the exception of one that is a little dim—the one of the one-armed man who is sitting in the library by the table.'

"'What one-armed man?' she asked in amazement. 'There wasn't a single soul in any room when I took the pictures. Not a soul.'

"'There was a man in the library,' reiterated the photographer, 'for here is the picture of him.'

He brought out the picture of the library, and there was the one-armed man sitting sadly there by the table. Upon investigation it was found that the owner of the house, the one-armed army officer, had died suddenly in India on the day on which she had photographed his home.

"Was there anything more natural than that his soul should come back on a visit to his old home the moment it was freed from his body? Or that my friend's soul should come back and visit me?"—New York Sun.

Self-reliance, self-restraint, self-control, self-discipline, these constitute an educated will.—James Freeman Clarke.

A crank is somebody who insists on trying to convince me, instead of letting me convince him.—Anon.

AN OPEN COURT

Established for a Few Weeks Only, for the Consideration of Certain Important Questions Connected with the Welfare of Spiritualism.

An Impartial Hearing Is the Friend of Justice.

Mrs. Catharine McFarlin Gives Her Views.

Mrs. McFarlin is prominent as a lecturer and a medium in the West, and is highly respected for her many sterling qualities. She was present when Mrs. Griffen, the materializing medium, was exposed in Milwaukee, Wis. She (Mrs. Griffen) was found with a complete outfit of artificial toggery that she used to deceive the public. The exposure was complete, and the circle was so indignant that they raised the "cry of fraud!" Can the National Spiritualists Association, aided by all the state associations, prevent the "cry of fraud" under such most lamentable circumstances; or can they in any case suppress the "cry of fraud," where fraud really exists? To suppress the "cry of fraud" where fraud really exists, would be like suppressing crime without arresting the criminal. Mrs. McFarlin gives an account of some wonderful spirit manifestations. The truth in all cases will prove triumphant.

Since there has been such an array of able argument, both pro et con, of late upon the question of fraud and the Blue Book and materialization, I feel it my duty to add my mite as a testimonial to the cause we so dearly love, and are striving to defend, and weed out, which some are so fearful that we will kill on account of this cleansing process.

The way we make our gardens grow and develop their profits, is by tearing out the weeds, and I say, let us not be afraid, but go on with the cleansing; for, as to there being fraud in the name of Spiritualism, it is too glaring a fact to be denied. I have not only discovered it in materialization, but in many of the so-called test seances.

For instance, when I attended the expose of Mr. Griffen and his wife and saw the array of cheesecloth and turkey feathers, it was enough to convince me of the fraudulent work of these people, yet, sad to say, I believe they are mediums; and can at times give genuine manifestations—and that the pity of it! Heavenly gifts are so often possessed by persons without any moral conscience.

It has also been, either my good or ill fortune, to once upon a time lecture upon the platform with a test medium following me with his messages, or tests as they were called, of whom I was certain he mixed fraudulent work in with his genuine, for where there was a large crowd of strangers he would give the same old tests over and over again to the same persons, and they were Spiritualists (or so-called) who would say, "Good, good; that's fine," etc., instead of taking him to one side and telling him, "Now here, that won't do. People have heard these same things too many times here." Of course, the strangers in the audience would say, "Isn't that wonderful for him to call names in that way!" And I would sit and think, "Old chestnuts!"

I have never seen a bound volume called the "Blue Book," but I have seen and had offered me what was akin to it, and that was whole lists of leaflets with names to use for test-giving following my lectures. Perhaps I should not give this thing away, but I AM SO DISGUSTED WITH THIS DAMNABLE WORK.

I was told by a medium who can make hundreds of dollars to my one cent, and many people know he mixes his work, yet they chase after him as though he were a god. Good Spiritualists, too, they are, and he drinks and is uncouth in many other ways.

I was told if I did not accept the list of names to create a sensation the first evening I couldn't get an audience and I would never "get rich." Well, I had a respectable audience, but to be sure not as large as he can draw; but I am one who prefers quality to quantity anyway. To be sure I am not rich, and have no gems to flash before the eyes of my audience, as many are attracted more by what they see than hear.

BUT I HOPE I HAVE STRUNG A FEW PEARLS ON THE GOLDEN THREAD OF TRUTH, AND AS I PASS ALONG THE PATHWAY TO ETERNITY I MAY GATHER SOME GEMS THAT MOTH AND RUST CAN NOT CORRUPT, NOR THIEVES BREAK IN AND STEAL.

And now as to materialization. I know it is a fact, else I don't know anything, and the senses I have always relied upon since my consciousness took place are not to be depended upon in any matter of observation.

About twelve years ago I was then a resident of Winona, Minn., and at that time there was a little lady by the name of Sieverson, who lived, or rather, boarded in Madison, Wis., who unexpectedly blossomed out into the most wonderful versatile phenomenal medium I have ever seen. It was like this: She and her husband were boarding with a lady who was a strong Spiritualist, and had a niece who was a rapping medium. The niece visited her aunt while they were there and they held seances, and were informed that Mrs. Sieverson was the most wonderful instrument they had ever found, and wanted her to sit with this lady. She did so, and they soon found she was possessed of the gift of rapping much stronger than the niece, and had also the gifts of independent slate and letter writing, independent voices, the moving of furniture and physical objects without the touch of hands, and playing upon musical instruments the same; and last, but not least materialization, and the little lady was so ignorant of Spiritualism that she did not even know the definition of the word, nor the word mediumship.

A gentleman friend of ours living in Winona, who was superintendent of the frieght department of the L. & W. R. R., learned of her through her husband and other railroad men, as her husband was a railroad agent in Madison, and he attended a session and was so carried away he induced her to come to Winona, which she did, accompanied by her husband, coming in on Saturday evening, expecting to return Monday morning. So she brought with her only a small hand-bag containing her night apparel. I speak of this in detail so the reader may know she could not have had much of any paraphernalia with her.

On Sunday morning Mr. and Mrs. Foster, Mr. and Mrs. Miller, and my husband and myself formed around the dining-room table for a slate writing seance with her, she using a slate the children had brought from school. Laying on it a pencil about three inches long, she then pressed the slate lying on the palm of her right hand up against the under side of the bed of the table with her left hand always upon the top of the table in full view of the sitters; no cloth upon the table, the window curtains raised very high and allowing different ones of the sitters to put their hand right over her hand that held the slates. We were all, I believe, moved to tears when we heard the loud rappings as though made with a sledge, indicating to remove the slates. She did so, and there were these words, in a large legible hand: "Good morning, friends; we come to greet you," and this message was followed by a list of names covering the whole slate, names of friends we had nearly forgotten, and none of us were asked to write a name of any friends at the beginning of the sitting. In the afternoon there were twenty-two sitters present. The large oak dining-room table was used, stretched out to full length, and loud rappings came on one end of the table and a regular telegraph ticking came at the other end. Two telegraph operators being present then, they took down the messages. Then we all moved away from the table and it rolled back and forth from one side of the room to the other as though it had been a toy.

We next held materializing seances. The first evening the skeptics present were not wholly satisfied, as during the seance a hand and arm came out from the curtain with a plain gold ring on the third finger, and it was seen that the medium wore a plain gold ring on her third finger. Mrs. Sieverson insisted that they all come the next evening and place her under the strictest test conditions, which they did; these were suggested by herself. She took off her gold ring, one of the sitters wearing it. She then drew on a pair of black gloves, insisting the skeptics sew them firmly, overcasting them to the bottom of the sleeves, with double white thread; then she would have her hands tied behind her, her body tied to the chair, her ankles tied together and the end of the rope held outside by one of the skeptics, coins placed upon the toes of her shoes. The skeptics searched the parlor that was used as her cabinet, and sealed the doors and windows.

The circle of about twelve was formed about the archway that led into the parlor close up to aperture which was round at the top, the curtains running straight across, that left a place for a good deal of light to shine over the curtains into the parlor. Remember she had no lantern-shaded light to be raised or lowered, but there was a four-gas-burner chandelier in the sitting room right where the circle was formed, and they were all lighted and not even lowered.

Mr. Foster began playing softly upon his guitar, and a sound come from the parlor of a heavy pair of clogs, dancing, keeping time with the music, and the skeptical gentleman who held the rope was heard to say, "My God, this rope doesn't even quiver." Then the next thing a pair of large white hands with black coat sleeves and white cuffs surrounding the wrist, picked up the curtain, lifting it away up over the medium so we could all see her, and remained long enough for us all to see well, and then dematerialized, and the curtain dropped. Then eight hands came out at different places around the curtain at once; one hand as though it belonged to a giant; another tiny hand as of a baby, and all sizes between, some white, delicate, dimpled hands; some coarse, red, large-boned and knotty hands. Next, to our surprise, came out the hand and bare arm to the shoulder of the night before, with the plain gold ring on the third finger, and as though to condemn us for doubting, protruded that finger away out from the hand and wiggled it.

Then came out a lady's hand and wrist, and a gentleman in the circle cried out his departed wife's name, for there was her hand, with two little jeweled rings upon her finger, a fac-simile of the rings she was buried in.

Who shall say that the ring-makers who have gone to the world beyond shall not be making rings and ornaments there to adorn the lovers of ornaments. I hope so, as I am not rich and can't yet afford much more than brass jewels, and I may sometime flash diamonds and pearls over there; but I must proceed.

The next on the scene was the etherealization of the busts of persons, the head, arms and all being well formed, but the bust resting upon a misty cloud; the first was the form of a beautiful blonde woman, her eyes were very blue and gleamed with light; she smiled at us, her hair was loose and fluffy. The next was that of a clear-type brunette; her hair done up at the back with a Grecian coil. She was clothed in a fleecy garment of almost pearl color. The next was the bust of a man, very black hair, mustache and goatee. He was clothed in black coat, vest cut low, and immaculate shirt front, with black neck-tie. I mention this matter of their clothing, for it is such a comfort to know that we can have real clothes to wear in the spirit world, and won't be obliged to go about with just one white fleecy robe on forever and ever.

Think of the monotony of it! No new dress to hope for; nothing to long for to give one even a change of countenance; nothing to develop the artistic genius burning in the soul for expression. Such an idea is simply preposterous and absurd. No, indeed, they do have an opportunity to work out the desires of the soul in many ways, and I feel absolutely certain of it. I have been in the spirit spheres beyond too many times to be deceived; had too many experiences as lessons given, of viewing scenes in the spirit life, to be mistaken, for I have had repeated soul flights of which I may write sometime in the future.

But I am running rampant. What became of this little medium? She stayed all the next week at our importuning, and gave us other startling phenomena.

One evening we sat around the table the spirit requesting us, through the slates, to let them carry something under the table. This we did and placed one hand on the table, the other in our laps, the gas turned on full blaze. Mr. F. took his watch and it was carried from one end of that long table to the other. Fearing they might drop it he took a little silver stamp case and no one got it, yet it left his hand. We thought they dropped it, and got down under the table to find it, but to no avail. Mrs. S. then held the slate to know where it was. They said, "we have hid it in the parlor," which was the second room from us and we began the search and found it tucked in a ribbon loop of a tidy on an upholstered chair.

She next laid the pencil on the slate, asking them for another message before closing. Soon she opened the slates, the pencil was gone, so the children found another piece of pencil. She tried it again, and begged them to tell us what they had done with it, and they said, "You will find it over to Mrs. Miller's, upstairs in the dresser under a cushion." Mrs. M. lived in the next block, and on investigation we found it there.

Mr. Sieverson's folks went to Minneapolis or some other place after that. I have forgotten at just what place this happened now. But the spirits wrote upon the slates the number of a house and name of a street Mr. S. was not familiar with; that he should go there and ask the gentleman living there to dig down about 18 inches, so many inches on some side of a rose bush. I forget the direction also. He hated to, but being determined to prove the truth to his own satisfaction did so, asking how much the man would charge him. The gentleman became interested in so strange a procedure and said, "Nothing, if you will take up the sod and replace it." He did so, and found buried jewels belonging to persons who lived there long before, who were then in spirit life.

Mr. S. once found a valuable set finger ring. They wrote upon the slates the name of the owner, giving street and number; he went to investigate and found, sure enough, the ring from which the set was lost. I could fill a small volume of these remarkable phenomena, but must cease as I fear this letter will be too long.

But I must not close without telling what became of Mrs. S. Soon after we had those delightful seances, she was called upon by nature to perform the divine and exalted mission of motherhood, and as I learned about a year ago was living in some place in Ohio, with her husband and little family of children, and her mediumship seemed to have left her, or it might only be suspended by the spirit world for a time until she had fulfilled her other duty. So to all who are skeptical about materealization I will say: I have no doubt of that any more than of my own existence since that time.

CATHARINE M. FARLIN.

Prominent Lecturer Speaks Highly of Mr. Hale

A PROMINENT SPEAKER GIVES HIS VIEWS.

D. W. Hull steps to the front and gives our readers something about mediumship and that $1,000 offer of Mr. Hale, of Los Angeles, Cal. Speaking of those who are infesting our ranks and presenting bogus materializations, he says: "It was a very sad experience, and the person who will play spirit and try to pass him or herself off as a dear loved relative is entirely devoid of conscience. The man or woman who will take one's money without giving a just equivalent IS A THIEF; but the man or woman who will take one's money, under the pretense of parading their loved before them IS A GHOUL, and has no right to live in a civilized country. And this is just what has been done time and again here in Los Angeles; but it will not occur again until after Bro. Hale dies, or leaves the city."

We have had considerable discussion pro et con concerning Brother Hale's offer of $1,000 for a genuine materialization. It is an all-sided question, but if I was a materializing medium and acquainted with Bro. Hale, I should accept it; but if I did not know him, very likely I should turn it down, as mediums seem to be doing. But I should not turn it down on any such excuses as are being put up.

We are unctiously told with an apparent tremor of voice, and tear-dimmed eyes, that the cause is too sacred to be trifled with in any such manner; that materializing mediums never should make merchandise of their gifts, etc. We all know that such excuses are mere apologies. Materializing mediums are not usually so indifferent to the accumulation of a little lucre. There may be, and no doubt there are, some who refuse to receive compensation for their contributions toward the evidences of a continued life after so called death, but the majority of them run the business for "what there is in it," and that they have little other interest in the cause than what they can get out of it, is manifest by the little interest they take in the work of our camp-meetings where they are always in attendance, their absence from all the lectures, the conference meetings, and their apparent contempt of all but their own seances. They seldom give any evidence of being actuated by any but selfish interests. I say this with pain. Their lugubrious affectation of conscientiousness on a matter of receiving money for their business sounds strange in the face of the fact that were Spiritualism not their stock in trade, no one could ever find out that they were Spiritualists.

But as I said, if I did not know Bro. Hale and know him to be a fair-minded, sincere person, I should turn down his offer, too, and those versed in psychic science know why, though they may not be able to make it plain to people who live in the material altogether. This offer, though NOT SO INTENDED, seems a harpoon, or at least a prize. To beat in any game or to win any prize requires the putting forth of some energy, and we all know that cannot be done in mediumship without destroying its object. Many of our fakes have considerable mediumship, but at times for some reason the manifestations do not seem as good as they should be, and then they bring their efforts to the rescue. Sometimes I hear a medium describing a spirit giving so much that it is easily recognized, when the query comes, just to see what the medium can do, "Can the spirit give his name?" The great unattached simpletons ought to know that such a request would call forth an effort from the medium which would break the spirit away, so that it would be difficult to get as good results as if the mediums were left to themselves. There is no occasion for asking for a name at any time as the name will be given if possible.

In accepting a challenge, one finds it difficult to assume a negative condition or render himself passive, and as we suppose the other party to be positive and against us, we take the opposite extreme and render ourselves as positive the other way.

Indeed, one of the objections to mediumship in the work entitled "The Great Psychological Crime," of which so much has been said in The Progressive Thinker, is that the mediums must subordinate themselves to whatever influence may be introduced from the spirit world, and thus the individuality would be lost. The medium would find it a very difficult task to remain passive while in a contest, or meeting what appears to be a challenge. It would be difficult for one to go to sleep under such circumstances, unless one was so exhausted he could not remain awake.

But let me assure my psychic readers that this offer is made in NO DEFIANT OR BRAGGADOCIO SPIRIT. It is true that Mr. Hale, once a firm adherent to the materializing phase of psychic manifestations, now has no faith in it whatever. But this disbelief does not prevent fairness and candor on his part. The offer is made in good faith, and he would be pleased to see some one become entitled to the one thousand dollars. If the offer is not accepted it leaves every materializing medium under suspicion; for ordinary people will not stop to think of the embarrassments mentioned above. But the moment a medium appears to accept the offer, even though he fail to obtain the money, he removes that suspicion. He gives us reason to believe that he thinks he occasionally has such manifestations, and he will be credited with honesty, though he may be mistaken about his gifts. Bro Hale is not prejudiced; he will deal fairly with any one who comes to try for the $1,000, and he will give him a reasonable number of seances, treat him as a gentleman, or her as a lady, impose no obnoxious conditions on him, nor humiliate him in any way. All he will require is that he shall eliminate the possibility of fraud. This may be done by putting the medium in a wire cage, or simply tacking mosquito netting over him, or some other manner, and if even a babe is materialized he will be satisfied. I will guarantee that any materializing medium will find Brother Hale reasonable and even pliable. I realize that mediums think Brother Hale is only one man, and that it would be folly to go a long way to satisfy him, and I also realize that it would not shut the mouth of cavilers if Brother Hale should be convinced and that prejudiced men who do not want to believe would continue to carp. But we should remember that unless the offer is accepted, all the materializing mediums of the country will lie under suspicion, and that to save their reputations some one should throw himself into the breach, and that honest men will accept the test as a finality. As to dishonest men, Spiritualism has no use for them.

Bro. Hale has reason for his unbelief. He has been so unfortunate as to have been a firm, credulous believer in all manifestations of that kind. What purported to be his friends, he learned in time was the medium. His apples of Sodom, beautiful to the eye, turned to ashes on his lips. It was a very sad experience, and the person who will play spirit and try to pass him or herself off as a dear loved relative is entirely devoid of such a thing as conscience. The man or woman who will take one's money without giving a just equivalent IS A THIEF; but the man or woman who will take one's money, under the pretense of parading their loved before them IS A GHOUL, and has no right to live in a civilized country. And this is just what has been done time and again here in Los Angeles; but it will not occur again until after Bro. Hale dies, or leaves the city.

Hoping that this presentation of the subject may induce some honest medium to accept Bro. Hale's offer, I close.

DANIEL W. HULL.

Los Angeles, Cal.

ANOTHER CHALLENGE.

In Which Money Plays an Important Part.

To the Editor:—I am a subscriber and reader of your paper, and as such I have been noticing the many articles therein the last few weeks from various persons, asking why some medium does not take up the $1,000 offer by Mr. Hale and his associates of Los Angeles for the materialization of one spirit form.

For the benefit of these various persons who have been urging some medium to take up his offer I would state that as yet I have failed to see any article wherein Mr. Hale or his associates makes any stipulated proposition. It is customary as a rule where a person offers $1,000 for a certain thing for them to set forth all of the conditions and requirements, and to place their $1,000 in escro in some bank for a given period of 30 or 60 days, as the case may be, for some medium to reply to. As the matter has ameared so far in The Progressive Thinker, it has been nothing but a wind proposition.

I have known of a great many making like propositions, but when it came to putting up the money they always had it so fortified with such absurd conditions that no medium would pay any attention to it.

The writer is acquainted with a medium of this city for whom he will make the following proposition, which, it seems to me, ought to satisfy any fair-minded person. The medium and myself, with his wife, will meet Mr. Hale and his associates at such a time as may be mutually agreed upon in Denver, Colo., and upon meeting there both parties are to select a room or rooms which may be mutually agreed upon by both parties for the holding of the seances, which are to be three in number on different evenings of a stated week, as may be agree upon, and the circle is to consist of ten or twelve selected and agreed upon by both parties, and all must sit in the circle and comply with the rules observed by the medium in holding the seances, which rules will be no more than to require all in the circle to remain quiet and to create no disturbance nor be under the influence of any intoxicating liquor or narcotics during the time the medium is in trance.

Under the above conditions and others which are to follow in this article we will meet Mr. Hale and his associates and agree to produce not only one form, but from three to twenty forms under the following conditions: The entire number of people who are to sit in the circle of such a committee as they may appoint, are to lock and bar all windows and doors of the room or rooms in which the seance is held to their entire satisfaction, so that they can feel assured beyond a doubt and be able to make oath that no person or persons could gain access to the room or rooms without their knowledge. Second, they can disrobe the medium so far as his street clothes are concerned and request him to attire himself in another suit or robe which may be furnished. Third, if they so wish they can cover the medium and the chair in which he sits with mosquito-bar, nailing the same to the floor, so that they may know that it is impossible for him to leave the chair in which he is sitting, or if they wish to forego this last precaution, then in that case we will agree that the medium will be brought by one of the spirit forms out into the circle room, so that both the medium and the spirit form will be in plain view of all in the circle room and the medium at least recognized by every one.

We will further agree that should we fail to produce spirit forms as stated herein under these conditions, then in that case we will pay the expenses of Mr. Hale and his associates from Los Angeles to Denver and return, and all hotel bills while there, and upon an article of agreement being signed by both parties we will place in some bank here in escro which may be agreed upon the money to defray these expenses and to be turned over to Mr. Hale, in case we do not fulfill our part of the agreement, and on the other hand we request and demand of Mr. Hale to place $1,000 in good and lawful money in some bank in escro with an agreement which both parties are to sign and said bank is to hold said $1,000, and upon our fulfilling our part of the contract and the bank having been so notified by at least three parties under oath who occupied seats in the circle, then they are to turn the $1,000 over to us.

If Mr. Hale will not accept of the above proposition, and is so confident of his opinion being correct, that spirit forms do not return and can not be produced, then I will make him the following proposition, which must be accepted within 20 days after the publication of this notice: I will bet him $2,000 cash that we will produce from 3 to 20 forms at a circle under the conditions named above; or if he prefers it, we will have the medium sitting in the circle room in plain sight of every one in the circle, instead of having him sit in the cabinet, and that we will have spirit forms dematerialize in the circle room right before his own eyes, if he so desires; but this circle is to be held in Toledo, Ohio. I will agree in writing that if I win the money (which I surely will) I will donate $1,500 of it toward a building fund for a home or place of meeting for Spiritualists.

Now if Mr. Hale really means business I should like to see the color of his money.

Thanking you in advance for the courtesy of publishing this in your next issue, I remain Yours truly,

W. F. SHAW.

902 Monroe Street, Toledo, Ohio.

TO WOMEN WHO DREAD MOTHERHOOD

Information How They May Give Birth to Happy, Healthy Children Absolutely Without Pain—Sent Free.

No woman need any longer dread the pains of child-birth, or remain childless. Dr. J. H. Dye has devoted his life to relieving the sorrows of women. He has proved that all pain at childbirth may be entirely banished, and he will gladly tell you how. You do not obligate yourself in any way, nor do you incur any expense to Dr. J. H. Dye, 154 Lee's Block, Buffalo, N. Y., and he will send you, prepaid, his valuable book which tells how to give birth to happy, healthy children, absolutely without pain; also, how to cure rupture. Do not delay, but write to-day.

Turn On the Searchlight.

Turn on the searchlight until that which has so long been concealed in mediumship shall be revealed to light.

As a reader of The Progressive Thinker, being one of its earliest subscribers, I wish to join with its many readers who, like myself, sent out a feeling of thankfulness towards its editor who dares open up his columns for the hearing of all sides of a question, thus giving to his hearers food for thought, which is the true propelling power that leads to investigation.

No subject ought to be of greater import to Spiritualists, and none ought to be more openly discussed than mediumship. Those just coming into the line of investigation are kept in ignorance as to its laws, etc., and are prone to accept all that any individual cares to thrust upon them, as coming from soul excarnate.

Demand proof as to the identity of the spirit manifesting. If there can be no living proof established, at least do the departed spirit justice by showing to the world they have not deteriorated in their intellectual development.

Mrs. Laura M. Hyland of Sawtelle, has stirred up a hornet's nest through her giving away the secret of how to materialize "genuine material spooks," such as Elsie Reynolds and many more produce at so much per head.

Yet the result of her deception has been the means of ridding Los Angeles at least of most of its fakes. Los Angeles' field is no worse nor better as to its mediums, false and true. Mrs. Hyland makes a great sweeping statement by taking in the whole as being unable to prove their claims. While it is an easy matter to cry fraud, my theory has ever been, prove the claim; if true, proclaim in defence of the medium; if false, likewise speak of it, so that others may be guided aright. I never recommend nor endorse any medium whom I know to have once deceived.

I will conclude with a few eye-openers to those who have not as yet been initiated. Let us all speak of what we know though the heavens fall.

Weigh all that purports to be from the spirit world.

Don't think spirit all-wise.

Do all your own business or financial engineering. If you don't you may get advice satisfactory from spirits a few times and finally be trapped.

Never think any spirit is going to put you on to where to locate a gold mine, or find an oil well, through any medium. If this could be done the medium, rest assured, wouldn't be long in locating it for his or her own personal gain, for they are human.

Never believe that any medium can develop you; the gift is not bought. If the gift is in you, sit at home. Their purses will develop while yours will diminish; yet, if you need to have the experience, try it.

Beware of the person who would have all join hands, especially in a dark circle. It invariably results in the medium loosing one hand and substituting that of the person sitting next, using the hand for your spiritual demonstration. This is also done many times where three sit before the cabinet with curtain stretched across, exposing their heads.

Flowers and a dove materialized after the medium had been examined by a committee of ladies before entering the cabinet and the medium wearing the petticoat of one of the committee, while she, the lady, remains in hiding—depend on it the dove and flowers have been in the lady's skirt, she who was one of the committee; 'tis she who is capable of throwing the rest completely off the track. Old stale flowers, and the same dove were produced nightly for a week in this city last winter. I presume these parties are touring all the states as they are recommended by many spiritualists as being perfectly wonderful; they also gave materialization that was so material it remained in their trunks after they left them in my home city, Evansville, Ind., for a board bill some years ago.

Make your own spirit pictures by taking any ordinary picture in newspaper or almanac. Frank Donovan used both. Outline these carefully with an indelible pencil; then wet handkerchief of muslin; put on solid surface; turn your picture face downward and press with the hand, then raise gently, when lo! you have a picture of your spirit father or mother, etc. It was my lot to be thus deceived as I kept under cover the picture of what I felt was the picture of a deceased nephew. I, however, found its counterpart later in one of Jayne's almanacs, which, of course, broke the charm.

Thus we see, friends, how necessary it is that we keep our eyes open in our investigations for truth. When we cease seeking the marvelous, these marvel-or wonder-workers will cease.

One of these once said to me, when confronted by the writer for knowingly practicing deception: "They want it. I have to live. If I don't give it to them, they will go elsewhere. I can't stand the wear and tear of honest mediumship, so I give them deception, and they go home happy, not knowing they were deceived."

This person is endorsed by the very best of Spiritualists, and has been in the field many years.

Spiritualism will never have the footing or recognition with the world it deserves until we think for ourselves, and not what some mediums or spirit may dictate. Churches must have their bishops, the Catholics their pope and many Spiritualists, either their "guide" or that of some medium, thus ceasing to think or act, becoming the slave of another, which is contrary to the very teachings of true Spiritualism.

Yes, there has been a little blue book distributed in our ranks. An agent for the same once called at my home in Evansville, Ind. He made his business known by asking me if I did not desire to improve my mediumship; then began telling about the book of tests, as also having all paraphernalia for physical manifestations. I opened the door, and ordered him to leave, as I had no time for such individuals. He went, saying, "Well, you are one out of 500 to refuse this offer."

He called again next day. I simply shut the door in his face. Some months later, I found him in Nashville, Tenn., at the same business.

These are all facts, as all honest workers and Spiritualists know. We are constantly told, "Don't speak of it." As for myself, I mean to speak of what I know of fraud in our ranks, if it turns my best friend into an enemy.

I pray for further enlightenment where I am yet in darkness as to mediumship. Let this be the incentive of every earnest soul, that in seeking for light, we close not our eyes and sit with folded hands in any seance-room, making of ourselves a dead easy mark for any fake, who may have, like the spider, enticed us into his or her parlors.

We have sufficient proof to establish the claims of Spiritualism, without trying to find them in side shows. Let us hold up the dignity of our calling, and this Boat of Truth which has been so well equipped by our spirit friends, will sail out from under these lines of ignorance, and show to the world the beauty and grandeur of truth that all are seeking, "proof of man's existence after death.

MRS M. EMILIE KRATZ.

Los Angeles, Cal.

One Thousand Dollars for One Spirit Materialization.

To the Editor:—A very generous offer indeed. Many writers for your wide-awake Progressive Thinker wonder why some one of the many mediums for the phase of materialization do not hop, skip and jump to get such easy money. However, this proposal is foreign to the charges made by gentlemen Hale and Cherry, Los Angeles, Cal., of fraudulent practices indulged in by Mrs. Elsie Reynolds.

The above question has two sides, as well as their tempting offer.

Some writers wonder why Mrs. Reynolds does not write in self-defense; possibly she is waiting until the various guns have been fired at the target.

The modus-operandi resorted to by the medium does not show an excess of cunning on her part, in the estimation of the thousands who have heretofore sat in her seances, these indorsements however do not insure her integrity at this time. We believe all who know her are competent to form their own opinions.

Probably enough has been said pro and con on this subject, therefore to settle the controversy and test the purpose and sincerity of the one thousand dollar offer, we suggest the deposit be made in bank, sworn to by the cashier, to be held subject to the order of a committee of avowed Spiritualists selected by both parties, for a period of three months, the location of seances to be decided by committee, all other attendants than the committee to be approved by the medium, then let there be from three to six seances, then to have harmony and confidence assured every one in attendance must be subject to the same tests that are applied to the medium.

Arrangements being made on the basis of the above suggestions, would it not be the proper move for those gentlemen to acquaint Mrs. Reynolds of this proposal; then, if she declines to arrange with them, let the offer be open to all.

Let the decision of the committee be published in The Progressive Thinker and thus leave valuable future space to other uses.

C. H. HORINE.

Let the Good Work Go On.

To the Editor:—Language is inadequate to express my thanks to you for the dear Progressive Thinker. I enjoy its columns so much. I read and reread it, and analyze the sentiments of the various minds which differ according to experience. It gives food for thought. Let the good work go on. I have long realized that a sifting time must come. It is in order. We ought to accept it cheerfully, and rejoice with those who have strength of character to expose "fraud," yet in a way it has an influence to cause people to investigate. Perhaps good may come out of evil, so-called.

MRS. P. J. GILLETTE.

Buffalo, N. Y.

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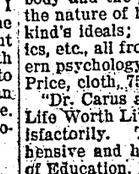
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O.W. VAN VLECK, M.D., LL.D., Ex-Pres. Medical University of Ohio, Ex-Surgeon, U. S. Army.

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The Great Question.

What Shall We Do to Be Saved?

Answered by W. H. Hutchinson, of Alzada, Montana.

What would we think of a person who depended upon a life preserver of cork to aid him in escaping from a burning house? Or the man who would rush for a fire extinguisher when his home was threatened with a flood. If we wished to take an extra charitable view of their action we would at least say they but poorly understood the danger which threatened them, would we not? Before we can intelligently cope with danger we should know something of the form that danger has assumed or is assuming, its source, and the direction from which it approaches. Otherwise one is as apt to run into it as away from it; to magnify and intensify it as to escape from it. Is not this true?

Think of the countless millions of human beings who at some period of their earth experience have earnestly or fearingly approached the question which we have selected for a topic, "What shall I do to be saved?" Individuals among them may have treated the subject jestingly or with indifference in the early part of their career, but the time would come when earth seemed about to fade from beneath them, and from out the dark and fearsome unknown came the answering echo of this momentous question as it fell from their trembling lips. Rightly or wrongly, generation after generation have had it pressed upon their notice and urged for their consideration. Its dank, foul shadow has hung like a pall over every human joy, and as a dense cloud between man and his rightful happiness. In its gloomy shade the miasma of superstition finds a congenial breeding ground, and the beautiful flower of hope withers and dies.

The word "saved" necessarily implies some thing to be saved from. Thus comes naturally the inquiry: What is the danger which threatens us? If it is one that threatens the race, you and I are as surely and as deeply interested as are or have been the rest of the world. And, really, if it is half as serious as we are told, it is indeed a grave danger that confronts us. For centuries pulpits have whispered it, pleaded it, thundered it. Preacher, priest, exhorter and evangelist have voiced it in tender entreaty, or bellowed it with all the force and confidence of God's own chosen vicegerents. Over the fears engendered by it men have climbed to the shoulders of their fellows and ridden in sleek, rosy, fat-bellied security of power. Out of it have risen cathedral, mosque, temple, tower, spire, dome and minaret, crystallized composites of human toil, tears and treasure. Because of it were builded dungeon, scaffold, torture chamber and stake, where every stone gave back echo to a human agony, and from whence the fumes of burning human flesh arose as a sweet incense to the nostrils of a demon whom men worshiped as God, and before whose angry fiat they groveled in the very dust.

Dreadful, horrible!—but, no, we have no adjectives sufficiently strong to fitly characterize such a danger as this must be. And what is it? We laugh at the child who fears to pass through a dark hallway or to be put to bed in a room without a light. What parent does not remember times when a sudden scream rang out through the house with a force that shattered the stillness of the night into fragments, as well as starting father and mother on a run toward the centre of disturbance. How the little one fairly leaped into your extended arms and shuddering, sobbing, crying, clung to you in agony of terror. To its untrained mind how real seemed the danger from which it has just escaped. Yet you smiled the while you soothed and comforted and gently led it back to the door of slumberland. We make merry over the descendant of Ham and his mysterious, malignant "Hoodoo." Let us not forget that its perils, present or impending, seem to him as real as any that ever threatened us, nor that his bodily suffering when under its "spell is as real as any we ever endured.

Yet it amuses us.

We tease unmercifully our neighbor who dares to flint at having seen or encountered anything in the nature of a "ghost" or "spirit." But ere we assume these airs of superiority, how would it do to cultivate a closer acquaintance with our own particular bogy-man and determine for ourselves whether he is as monstrously monstrous as nas been represented; or whether our fears are not to the full as silly as those which have afforded us so much amusement?

Let us see! The story with which our ecclesiastical wet nurses regaled our infant ears ran something like this. Some five or six thousand years ago a majestic being called God, or the Creator, grown tired of being a king without a kingdom, a ruler with no one to rule, made unto himself a world. Out of darkness and nothing He created the land and the waters. The land He made to grow and nurture tree and plant and vine and flower, with all sorts of living creatures to feed upon them, while the waters were filled with fishes great and small. Over all He hung the sun to give light by day, and the moon and stars to give light by night.

Last of all He made a man and named him Adam. But, strange to say, a mistake had been made in the plan, and at this point became painfully apparent. (It seems incredible that an omniscient deity should thus err, but so the story runs). Adam waxed lonesome, and Eve appeared as an afterthought, an amendment to the scheme. These two were placed in charge of the whole affair and given dominion over every living and growing thing therein and thereon—except one. Alas, another flaw! Made to reflect His own image and likeness, which was Perfection, they proved so far imperfect that in the case of this one tree and its fruit they were deemed unworthy the freedom thereof. Instead, a stern injunction was laid upon them to let it severely alone, with the treat that they should die the very day they violated said command.

Now comes the serpent, said to be (in the story) the most cunning of all creatures below man. And cunning he must have been, for he at once detected another weakness in the "perfect work of the Creator," viz., the man and woman were so constituted that the mere forbiddance of a thing inspired a keen desire for that which was forbidden. Acting upon this knowledge, and playing upon this weakness, he easily induced them to disobey the command and eat of the forbidden fruit.

When the story reached this stage we, in our childish innocence, expected to be told how they died that very day, as had been threatened. But no, that would not have been so very dreadful of itself. All that would have been necessary for those who came later would have been to avoid the transgression and thus escape the punishment. Too simple entirely. The death penalty was deemed insufficient. In its stead a new law was enacted, and under it sentence was pronounced, not merely upon the criminals, but upon every innocent unborn being. It would seem as though rank injustice had here reached its ultimate, that a depth of vindictiveness had been sounded sufficient to satisfy even the most demoniac resentment. But not yet.

Now the story carries us back to a period prior to the creation of the world. In a far off region called heaven God dwelt, surrounded by angels, beings still higher, finer, more perfect than man. Sad to say, even these superpect creatures were a disappointment to him, and his authority was disputed. A rebellion broke out. It failed to succeed. Its defeated leader, one Lucifer, was seized and banished to another country called Hell, together with the most turbulent of his followers. His name was taken from him and he was thenceforward known as Satan, Beelzebub, Devil, etc. His new realm was one of fire and sulphurous, choking gases, with gloom, misery, torture and despair everywhere. Over its entrance were the words in living flame, "Who enters here leaves hope behind." The very latest editions of the story leave out the fire and sulphur, but insist on the misery. What is the gain? So long as one is in misery and without hope, how could matters be worse?

So, to make His revenge upon Adam and Eve more complete God divides His kingdom and voluntarily turns over to the Devil a part of His dominion over the hearts of men. He deliberately sends them into the world without consulting them, inwardly predisposed to serve and follow the Devil above all else. If they do it, aye, if they fail to do the exact contrary in every particular, if they omit to smother every impulse they are born with, the Devil forecloses his mortgage and they are his for eternity. True, there was just one small loophole left for escape. If an individual here and there could by hook or crook perform all the well-nigh impossible tasks set before him or her, violate every tendency of his own nature, cringe and cower and fawn and beg, do good because of promised reward, avoid evil merely to escape punishment, neglect and fail to make the most of the life he had and spend its precious hours in preparing for one he had merely heard about—if he could and would do all this he could go direct from here to heaven and be happy there forever. Even the sight of the misery endured by his mother, wife, or child in hell below would only intensify his happiness, for would it not be an added proof of God's great mercy to him?

Nineteen hundred years or so ago the law was once more amended. The God of this story seems to have been a truly whimsical creature. His anger has had a chance to cool somewhat and He seeks an opportunity to modify the decree without sacrificing his dignity. His favorite son is sent here to suffer and die for the whole race. This done, all that remains for each of us is to believe that this did happen, and that nothing else on our part is called for but to believe and be sorry, and presto, all our sins, whether of omission, commission, or inheritance, are miraculously washed away. Thus runs the story. Thus is set forth the danger which threatens us. Thus is outlined our only means of warding it off.

Why do we smile at the fears entertained by the child, by the believer in "hoodoo," or by him who thinks he has seen a ghost? Is it not because we know those fears to be groundless? The impossibility of the existence of such dangers renders ridiculous all attempts to escape or be saved from them. Before we do anymore running ourselves would it not be wise in us to examine more closely the dark shadow from which we are fleeing? How true is the story as told to us. Is it consistent with what we already know of God? Is it consistent with itself?

Right here it may not be out of place to have a word with the good brother or sister who may be this moment grieving over what seems to them great irreverence on my part, a trifling with sacred things, a disposition to dispute the truths of Holy Writ. Dear friends, whoever you are, I beg of you to suspend judgment until you have heard me through. I have no affiliation whatever with the theophobiac. I mean the man who angrily resents every mention of God and the Bible; the man who thinks that in order to be consistent with his newly acquired freedom of thought he must bitterly attack that of everyone else. He deceives himself. He is not yet free. He is not yet rid of his old fear. If he were, those words would fail to excite him. In the victim of delirium tremens, the knowledge that those writhing forms before him are not real only adds to the terror he feels at sight of them. So with this man. Reason tells him that the fear is groundless, yet in his heart the belief in hell and the devil still lingers, and when he hears afresh the words that remind him of a future state, the erstwhile smothered terror breaks out anew, and in his anger at his own weakness he becomes vindictive. Because the gold brick he bought turns out to be brass, he vows there is no gold. Because the God he used to worship proved a man-made idol, he pronounces God an impossibility. In reality, much of the difference between us all is due to the various constructions we place upon words. He is passing through the reactionary phase of indiscriminate denial, that is all. He does not realize it, but in denying God he simply denies his own life, his own consciousness. The inexorable law of evolution and progress will bring him out of the woods sooner or later. All roads lead to God and happiness in the end. The one he is traveling takes him through the dark forest of doubt and uncertainty, where many a misstep and stumble await him, where many a fall and grievous bruise are inevitable, yet rest assured he is there because it is best for him in his present phase of development. But because I fail to walk exactly in your path do not, I beg of you, jump to the conclusion that I am following his.

To me the words God, Christ, and the Bible have a meaning deeper, higher, holier, sweeter than ever before. I yield to no man in my reverence for the truths contained in that book of books. But I do protest with all the energy of my nature against the interpretation which has been placed upon its language; against the base caricature of Deity which men have set up and bid me fall down and worship lest I perish; against the insult to my intelligence, and the foul, blasphemous lie involved in this story. Told otherwise than in the name of religion, given out under any less authority than that of the church, it would not even evoke serious comment. Mild derision and quick oblivion would be its fate. Its utter lack of consistency would render it valueless even as a piece of fiction. It would be a child of tender years indeed who would not detect its manifest absurdity.

Take even the God of whom our orthodox brethren tell us. Let us suppose him endowed with all the high qualities ascribed to him. Is it not a fact that the brighter these qualities stand out the more impossible becomes the story told of Him and His works, "God is Love" is one statement. On the heels of it comes the assertion that He can hate, can be made angry and revengeful, aye, with a bitterness of revenge hard to conceive. Can love do aught contrary to love? Can love be angry? If this were possible it would no longer be love, it would be anger.

Thus we find it impossible that God, who is love, could be angry. By the same token we know that love, and God who is love, cannot possibly hate or be revengeful.

"God is omnipresent, everywhere," is also stated. Then if there is a hell anywhere it must be in Him, in love, for He is love. If hell is in love it cannot be such a frightful sort of a place, after all. There is no other place for it, for He, who is love, is everywhere.

They tell us He is omnipotent, possessing all power. This being so, the only power the devil could wield would be a part of God's power, the power of Love. And if the devil ruled over the hearts of men with the power of love there would be little to fear from him either. Good! Really, our hair begins to lie down smoother. And another of His attributes is said to be wisdom, infinite wisdom, all wisdom, all knowledge. Then all of His actions must be wise actions. Yet the story tells how He made blunder after blunder, turned out one faulty piece of work after another, until finally He grew so out of patience with His highest earthly creation, man, that He condemned him to everlasting torture unless he, the man, would confess himself a miserable botch, and seek a cowardly shelter behind someone else willing to suffer for him.

A truly wonderful story this. One well worthy of the terror which fathered it, the ignorance that mothered it, and the lust of power that has reared and kept it alive. Poor old ghost. It has been useful in its day. Nothing ever has occurred, nothing ever can or will occur, in vain.

But the race has outgrown its mental childhood and asks for something more and better than an idle nursery tale as a guide for life and conduct. Since "Love is the fulfillment of the law," man asks that it be made the law in his case. And, to do him justice, wherever we see him governed by the law of Love we find him responsive to it. He surely has earned the right to a further trial.

(To be continued.)

JESUS' TEACHINGS.

The Underlying Truth of the Bible.

There has been much writing and talking among Spiritualists generally on the merits and demerits of the Bible story of Christ, and much valuable time spent in trying to prove that such a character as Jesus Christ never existed—that the story of his life and teachings is all a myth. While I do not doubt but all persons so engaged are perfectly sincere in their convictions, yet I believe the time could be used to better advantage in our ranks.

As has been said by Swami Vivekananda, "All the different teachers of divine thought that the world has ever known, while possibly expressing themselves in different ways, have been trying to teach the same grand principle—the divinity in man." They have been telling us of God—the spirit "in whom we live and move and have our being." This same grand principle applies today as much as it ever did in the days of Christ, Buddha and all the other ancient teachers who gave living demonstrations of that same spirit power.

The various records of the life of Christ may not be identical with each other, and even conflict on a few points, yet they all agree in the general life history—on the exemplification of the grand old principle of being.

I cannot understand why these public workers of to-day should be so radical in their denunciation of these records. They are the most positive proof the world has that this same life principle is a living principle now and has been ever since the origin of man. Why deny the existence of the teacher just because the several biographers in making up their stories after the passing of the events do not record them exactly alike? They all saw with different eyes. I would ask any fairminded person, how much different would it be to-day? Just for an example we may take the life work of Dr. Dowie or Dr. Hanish, each teaching his own interpretation of this grand principle—each, I believe, having seen and heard a part of the whole truth and have taken that part, without further investigation, and is teaching it as the whole. Let the followers of these teachers attempt to write a history of their word and words after they have passed to the life beyond, with nothing but their memory to rely on, could you expect those records to coincide in anything but the one general principle taught? I fear there would be greater conflictions than found in that ancient record, the Bible.

The old, old story of the blind men going to see the elephant is a good illustration of why there are so many "cults" and "isms" to-day. The investigators instead of pushing on to feel the whole "elephant" before they stop, describe and teach the whole from their first touch, and they have all approached it from different sides.

Now again, my brothers, how can you expect an enlightened people to believe or accept your present teaching if you are continually crying "fraud" at this ancient record of the same life philosophy you are trying to impress them with now? It does not savor of consistency.

Oh, ye agnostic Spiritualists, what do you profit by your denunciation of this record of the identical principle—that joy of world to-day the same as it was 2,000 years ago—the principle, a knowledge of which removes the sting of death and makes life one round of pleasure and worth the living—the principle that proves to us the immortality of man and our oneness with God. Yea, it is the only philosophy that can lift the soul out of darkness into eternal light. Even if you cannot accept the Bible in detail, you cannot deny the underlying truth of the whole, for if you do you destroy the whole foundation of your own beautiful philosophy. This philosophy may be new to you, but it is old to the world—it has always lived; it can never die, for it is truth and is eternal.

O. V. LABOYTEAUX.

Reading, Mich.

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SHE SAW MURDER WHILE IN TRANCE.

Medium Pictured Tragedy—Saw Sophie Kloeckler Choked to Death by a Man.

"Great God, but it's all so plain! He is choking her! Now he hurls her from him! Backward she falls into the lake! How horrible it all is!"

After discussing the tragic death of Sophie Kloeckler at Lakewood, near Atlanta, for two hours with a representative of the Morning News, and talking of things Spiritualistic, Mrs. R. P. Ward, an Augusta spirit medium with something of a national reputation, who is visiting in Savannah, went into a trance yesterday, and said she saw Miss Kloeckler murdered on the bank of the lake at Atlanta's suburb.

No claim is made by Mrs. Ward that she talked with the spirit of the dead girl. Indeed she says she did nothing of the sort. It was the medium's own "guiding spirit" that unfolded the vision she so plainly saw when she went into her trance. Miss Kloeckler's spirit was never in evidence, but Mrs. Ward is as certain that what she saw really happened as she is that the slayer of the Atlanta girl will be finally brought to justice.

"He will be arrested and he will be punished for his foul crime," she said dramatically after she had recovered from the trance.

Medium Well Known Here.

Mrs. Ward secured considerable notoriety by predicting the assassination of President McKinley. When two Atlanta mediums came forward with stories of the death of Miss Kloeckler a representative of the Morning News called on Mrs. Ward at her boarding house. When shown the "revelations" from the Atlanta spirit mediums, bearing upon the Kloeckler case, Mrs. Ward said she had intended writing one of the Atlanta papers that she had received a communication from her "guiding spirit," showing that the girl had been murdured, but that she had neglected to do so. Since, however, the matter had brought to her attention, she would willingly discuss it. She said she had no mercenary motive in talking about the case, as she was not acting as a public medium in Savannah, the license required by the city being prohibitory.

Other Spirits at Work.

"Mr. Ledford, who is quoted as having received a communication from the shade of Miss Kloeckler, is a medium in sweet accord with the spirit world," said Mrs. Ward. "I know him, and know that his revelations have often been unquestionable. I do not think, however, that he could have received this communication from the spirit of the murdered girl. She would not have said that she committed suicide.

"I think that the spirits of some of the friends of the murderer must have spoken to Mr. Ledford, pretending to be the shade of the girl. In that case they could have made him believe that the girl's spirit was speaking. Their object would have been to induce the officers of the law to abandon their quest and thus gain immunity for their friend, the murderer. The friends of the murderer in the spirit world may have been stronger than the dead girl, and she may have been prevented from holding communication with Mr. Ledford.

Medium Becomes "Logical."

"The statement of Mr. Morrow, the other Spiritualist, is manifestly incorrect. If, as he states, the girl had been killed by the man she loved, and she desired to shield that man, she would not have communicated with Mr. Morrow at all.

"She would not have come forward to say that she had been murdered, when she knew that the theory was that she had committed suicide. She would have known that such an admission would serve only to put the officers more keenly upon the track of her lover.

"If she was murdered, she would not hesitate to state that such was the case, provided she did not wish to shield the murderer. Wishing to shield him, however, she would say nothing. Therefore, I say that the statement of Mr. Morrow is untenable.

"Truth Is My Ideal."

"I am very sorry that two Spiritualists should take these divergent views of the case.

"Yes, I know that my communication is also at variance with theirs, but, then truth is my ideal, and in its interest I am compelled to tell what I know of the case.

'I am certain that the girl was murdered, and I am equally as certain that her murderer will be apprehended and brought to justice. This is as sure to happen as that the sun will rise to-morrow, as sure as there is a God in heaven.

"The girl was murdered," declared Mrs. Ward. "There is no doubt in my mind about that. The shade of the girl did not tell me; I have had no communication with her. I was told by my guiding spirit, which sees things, past, present and future. Yes, she was murdered, and a man did the dark deed, a man who is now missing from Atlanta. He is one of those who have disappeared since the discovery of the crime that came to light when the lake gave up its dead.

Pictures the Tragedy.

"This man was the lover of the girl, He had wronged her. She met him at Lakewood by appointment, and it was to plead with him to right the wrong that he had done her that she met him. He, however, would not do the girl justice and make the reparation he should.

"She pleaded with him; he was obdurate. Her tears and entreaties did not move him. He glanced furtively about. There was none in sight to see the evil deed he was meditating. He saw his victim before him, helpless, and he saw the lake, whose waters might, he thought, forever hide the poor victim of his love. Then swiftly he acted, and the act was done."

Medium in a Trance.

Mrs. Ward had been discussing the Kloeckler case and Spiritualism for two hours before her head fell back, her body twitched, her hands sought her face and she squirmed and twisted in her chair. For perhaps two minutes her eyelids fluttered and her teeth remained clinched.

With a start she sat upright, rubbed her brow and apologized for what had happened. "It came upon me without warning," she explained, "and it was all so true. It was just as I had pictured it a hundred times since the tragedy. It was just the whispers of my guiding spirit told me. There can be no mistake now. That poor girl was murdered, but the man who killed her will suffer the penalty of his act.—Savannah (Ga.) Morning News.

The Commandments Analyzed, price 25 cents. Big Bible Stories, cloth, 50 cents. For sale at this office.

ONE OR TWO THINGS.

No Pope Can Honor a True Woman.

Following the desperate determination of Roman Catholic clergy to break down America's admirable free school system, we have the startling statement of similar impending intent to go back, to the "dark ages," copied from the London (Eng.) Christian World:

"A real monastery—in connection with the 'Protestant Episcopal Church of America'—has been added to the list of notable mansions that line the banks of the Hudson. Some eighty miles up the river from New York such an edifice, erected at an expense of $50,000 for the Order of the Holy Cross, was recently dedicated, Bishop Whitehead, of Pittsburg, officiating at the request of Dr. Potter, the diocesan bishop. Closely connected with the Order is the Society of Oblates of Mount Calvary, composed of fifteen priests pledged to celibacy, and doing parish work in various places. Thus every feature of the Mother Church is gradually imitated by the daughter, whose growth and free development in a country of naturally alien spirit is an object lesson to those Anglicans who would, if they could, shake off the trammels of the Establishment."

What is this for the unmistakable purpose of priestcraft to push progress back to the black pages of untrammelled bigotry, when mockery joined "hand and glove" with kingly despotism to hold the great mass of the people to the servile role of mere hewers of wood and drawers of water, for the enrichment of church and aristocratic idlers, rolling in luxury and honor at the expense of the half-famished toilers who earned every atom of the world's living for all, while barely supported on the scraps despotism and priestcraft permitted to fall from the rich man's table?

What an object lesson for this era of advanced Christian civilization, in a nation of the highest grade educated intelligence!

In face of the awful disclosures of monkish debauchery of young girls entrusted to their care to be educated, as revealed in trials of several scoundrels of the monasteries in the chief cities of France, with condemnation to years of penal servitude, do we want that sort of dark age mockery, rife all over Roman Catholic Europe eight hundred years ago? When the great body of the people were purposely kept in stolid ignorance—tortured, robbed and burned alive if they dared to so much as express a doubt of the sacred edicts of the church!

God help the world if it should come to that accursed incubus of priestly intolerance, as it is to-day in priest-ridden Spain, where 58 per cent of the people are unable to read, and, as authoritatively stated, there is a non-producing monk to every family.

Keep this monster octopus, no matter under what high-sounding name it seeks its undermining purpose, out of the public schools, and out of the state. Scotch the slimy serpent at every stealthy advance, under the iron-shod heel of public repression. Let us have no dark age monkery obtaining sway in our beloved America.

In large type it is announced in the public press: "Pope Pius Honors a Woman." A mistake. Pope Pius can't honor a woman. In her simple womanhood, as maiden, wife and mother, she towers vastly beyond his power to confer honor on her.

Even in his own manhood he has deliberately fallen greatly behind his right to place himself on the same plane with womankind.

It is set down in the sacred word on whose authority the church of which he poses as the head is builded, that when the great Jehovah created the vast universe, with all the wonders it contains, and crowned by man as a living soul, He said: "It is not good for man to be alone; I will make him an helpmeet for him."

This from the divine authority under which Pope Pius assumes to rule as supreme head of the church.

Then by what right has he set himself up to ignore the helpmeet God especially created for his earthly companionship?

In this has he not thrown it in the teeth of his Creator, that it is good for a pope man to be alone? That he, and his swelling church compeers, have discovered that they are wiser than Jehovah in this crucial matter; that, in effect, when Jehovah said, it was "not good for the man to be alone," He did not know what He was talking about!

If Pope Pius had completed the purposed usefulness of his manhood, by joining himself to a good woman, whose delicacy of sentiment and superior refinement would have softened his own harder nature, he would have set an example of such wife and motherhood respecting, and home creating beauty, as would have been a priceless boon of example in right living beyond all the cross-decorating he can bestow on any woman, no matter how lavish may have been her money gifts to the church.

There is nothing half so sacred in any church, with no matter how many cross decorations and costly stained glass windows to adorn it, as the humblest home of wife and husband, where two loving hearts dwell together in harmony, each for the other and both in unison for all that is sweet and good.

"Pope Pius honors a woman."

Let us see farther. Following the awful steamboat disaster off New York, scenes of such heroism in woman was seen as history has no parallel to offer for man. I cite one out of a dozen or more heart-rending incidents as set down by a newspaper correspondent:

"A mother clung to a burning post of the flame-swept ship, her legs in the water, and her three little children safe from the fire clinging to her skirts. She held on with desperation while the flames licked her face and charred her hands. When a small boat came alongside and picked up the babies, the woman was found to have been burned to death, her hand blistered fast to the post!"

What cross decoration, or any the highest possible church mark of commendation, could have honored this grand soul in her simple motherhood! She towers as high above all the tinselled pomp and triple-crowned grandeur of Popedom as the farthest star twinkles its far-off rays above the earth!

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"Handy Electrical Dictionary." A practical handbook of reference, containing definitions of every used electrical term or phrase. Price 25 cents.

HUMAN THOUGHT.

Variations Are Necessary for Progress.

The old aphorism that "variety is the spice of life" is a self-evident truth to anyone who studies the needs of human life. To assert that among all of the members of a church or club there is no two that have the same mental development would not seem beyond the bounds of the impossible, but when we come to deal with over fifteen hundred million of human beings inhabiting this planet and assert that among that immense number there are no two of like development, such a statement would seem absurd, and such a condition impossible. But those who have had the most extensive dealing with their fellow-beings make that assertion, and we do not question the truth of the statement, but believe that such a condition is among the possibilities.

When there is such an immense variety of phases of development, it is foolishness in the extreme to try to mold all of those various types according to one standard. In the school, for instance, there are certain general lines that all of the scholars must follow to be successful, but nevertheless each can only view the subject to a certain extent from the plane of their own mental development; they certainly cannot take their observations from any other. So in the larger school of life individuality cannot be entirely overshadowed by the collective thought of the nation or race, but both can move along the lines of progressive development together.

To each individual soul the great infinite must appear different, because each individual is standing at a different angle of sight, and no other one can occupy exactly the same position. Even in our physical world taken as a whole there is no such thing as a dead level, even the water must be disturbed or stagnation will follow. There are certain general principles that human life regardless of nation or race must recognize and obey if advancement is made. Obedience to the truth, love of virtue, purity of character, kindness and human sympathy, these are not minor details but are necessities of the universal race.

This belief in the variations of human thought is so well recognized that all constitutional governments could not exist under any other conditions, they are important phases in the program. We are not among the number who see nothing but confusion in the multiplication of religious sects and political parties. There are conditions that sometimes exist that the more of them the better. The tendency to fossilization becomes so strong at times that a force is needed which can disintegrate, break up the old lines on which life had been moulded, and compel it to form new ones. There need be no fear that the truth will suffer; such political and religious upheavals when they come are the threshing and winnowing that is needed to separate the tares from the wheat, the false views of life from the true.

Agitation is a needed factor in the work of human progress. We have not yet arrived to that plane where it can be dispensed with, and do not think we ever will. Individuals and nations will in time attain to that state of spiritual culture where they can debate their differences with a desire to arrive to a greater knowledge of the truth, recognizing the fact that whether on questions of politics or religion no one party or sect has a monopoly of all the truth. It is only error that fears the light. The foundation upon which is built the structure of true civilization cannot suffer from an inspection and criticism of its condition but that criticism should be for the sole object of improvement, a strengthening of the foundation upon which rests the normal structure of human society.

Change is not always progress; we see that well illustrated in the conflicts in the political arena—the outs wish to get in, and those who have the innings are determined if possible to remain regardless of the methods that are used to accomplish that purpose.

The most advanced nations of the world, those who give the greatest amount of normal liberty of thought and action, they are yet only, comparatively speaking, in the kindergarten phase of their unfoldment, but what advancement they have made has come through the assertion of the right of criticism, and only despotisms have denied that right, and the changes that they have made have come not by the normal process of growth but by revolutions that smashed the old systems and advanced them a step or two upward.

The rise of mankind to the present plane of religious, civil and political liberty has come through terrible conflicts with the powers of darkness which once dominated to that extent that liberty of thought and action and right of the individual to develop on the lines best adapted to their special phase of mentality was suppressed with a strong hand; and at present a remnant of that malignant spirit still exists and at times tries to manifest itself, but it is weakened that it is not an object to be feared, and will eventually be outgrown and the higher thought of the world will take its place.

The right of petition that the people of the advanced constitutional governments have won is one of the most important steps in the evolution of nations from the barbaric system to that which recognizes the fact that the thoughts of the nation cannot all be cast in one mold, that the variations which exist in regard to the problems of life are legitimate and must be recognized. When we view the pathway over which human life has traveled in attaining its present state, see the pit of savage darkness out of which it has so far climbed, we sometimes marvel at the fact that it has attained unto the position that it has.

Farther advancement will more perfectly prove that there can be unity in diversity, and while the present political and religious organizations of the world will undergo radical changes, there will always be different standards by which life is viewed but they will not be the means of discord among the different parties but recognized as a means of growth to higher development.

The effort that is being made by the different religious organizations to merge their differences and more perfectly unite under one standard is a legitimate movement. Many of the division lines which separated them are being recognized as useless, and obstructions in the way of growth; but while many of the barriers that separated nations, sects and parties are being removed greatly to their benefit, that unification does not imply that the right of each section and plane of human thought to work out its salvation on the line which it is called to develop shall be abridged. The old despotism sought to unify human thought and action by arbitrary means, the new and higher system of unification is voluntary; the variations of thought that are seen to be absolutely necessary to the individual or class are left free and unimpeded to work in their own time and way, while those who do not need that special form are free to develop on other lines.

As human life moves upward in the scale of being it is made more apparent that there can be "in essentials unity, in nonessentials liberty;" proving that in the school of life the same arbitrary program is not adaptable to all individualities. Those variations must be recognized as perfectly normal states of the different individual lives, and that they can only have growth along those lines. The vision that appears on the horizon of an awakening world, of the universal congress of nations, is a possibility which the present trend of the nations of the world will finally accomplish. The great conflict of the powers may yet have to come, to settle on the field of battle the question of the impotency of the brute forces in human society to adjust the differences that arise among the different races and peoples that inhabit this planet. "The mills of God grind slow," the forces that are working to bring about the unification of the human family on all the lines where unity is desirable cannot be hurried, it is a movement that demands careful consideration so that it will not have to be undone and the structure that is to be reared on those foundations will be a permanent one, though advancing to greater degrees of power and magnificence.

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SATURDAY, JULY 23, 1904.

WORDS OF CAUTION.

You should not send money in a letter. You may do so a dozen times safely, and then the next remittance may be lost or stolen. Secure a postal order for five cents, and then you are perfectly safe, and will save yourself annoyance and trouble.

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Mr. Tuttle has been engaged to answer all attacks in the secular or religious press on Spiritualism. Send him clippings when an attack is made, giving date and name of paper. Address him at Berlin Heights, Ohio.

Four-and-a-Half Thousand Years Ago.

What would this old world amount to were it not for its fossils and ruins? The former carry back the records of Time unnumbered millions of years; and they have never been tampered with by forgers. Even priests could only meet their tell-tale facts by saying:

"God created those fossils when he made the world to confuse the wise, and belittle science."

These priests were more content to make the mighty Ruler of the universe a deceiver, than to disparage their silly story that all was spoke into being less than 6,000 years ago.

Akin to fossils are ancient ruins, the products of human genius, whose relics are still preserved in favorable locations, and carry us back to ages long anterior to a written language, and tell us of things that were—

"Ere man learned
To hew the shaft, and lay the architrave,
And spread the roof above them."

It is from these ruins the early history of humanity must be gleaned. Whatever discoveries are made linking us to primeval times possess a charm all their own. Here the thinker revels in imagination, peoples those remains of antiquity with rude man, only a little remove from Nature, and gazes on the work of his hands as stepping-stones to the development of modern art.

Such were our reflections as we read the following late telegram from Egypt, which we copy:

Cairo, Egypt.—Discovery, through the excavations on behalf of the Egypt Exploration Fund of the most ancient shrine yet uncovered near Thebes, is announced in a dispatch from that place. The new find is the mortuary chapel of King Mentuhotep Nebkherura of the eleventh dynasty, B. C. 2,500. It is in an unexpectedly good state of preservation. Much will be learned from it of the history and art of the eleventh dynasty.

Thebes is 300 miles south of Cairo, on the east bank of the Nile. The valley of the tombs of the kings is across the river in the cliffs between the Nile and the Sahara desert. The Egyptians lived, as a rule, on the east bank of the Nile, the sunrise side, and buried their dead on the west bank, the sunset side. Sunrise meant life in the religion of the Pharaohs and sunset meant death.

A mortuary chapel—a place to which the dead were taken to receive burial rites, near four and a half thousand years ago! The ritual used on such occasions are found wrapped around the mouldering dead, and when the inscriptions are deciphered, they fall little short in interest of those read from Christian pulpits to-day. They tell of their murdered and dismembered Osiris, their savior; of his resurrection, and his ministering in the unseen world in behalf of mortality just as does our Savior in these later times. And Isis with her child in her arms, is pictured there, telling of maternal love, and filial affection the same as now. Verily, aside from names, we have the dominant religion of the present revealed on the pictured rocks along the valley of the Nile. Who is there that takes no interest in these revelations? Who partakes of the fallen fruit from the tree and does not stop to consider from whence it came?

Don't Do It.

We are constantly told of the perfection of Bible teaching, and the clergy claim, though falsely, that modern laws are built on precepts drawn from their sacred book. Those entertaining such opinion will open the New Testament to I. Cor., 7:36, and read. (We shall not quote, as we have no inclination to violate the postal laws.) The revised translation adds the word "daughter," in each place in this and the following verse after virgin, which rendering is necessary to make clear the Greek text.

Whoever is vile enough to carry out the idea there advanced in practice, under the Illinois laws, will subject himself, very justly, to a penalty of ten years imprisonment at hard labor for incest. And if "they marry," as Paul says "let them," the offending parties may be additionally guilty of bigamy. Don't do it, for it would be a shame, which modern civilization will not brook, and it should not.

"Continuity of Life a Cosmic Truth." By Prof. W. M. Lockwood. The work of a strong, logical thinker, on a deeply important subject. Price, cloth, $1.

An Important Historical Inquiry.

It is well known to scholars that the generally accepted chronology, which fixes the dates of all events since creation, down to the year 1660, came from the hands of the Irish prelate, Archbishop James Usher. Usher was born in Dublin, January 4, 1580, was graduated at Dublin College, and was ordained a priest in 1601. To near that date the Christian era, as now established, had not been adopted in general practice by christendom. Though Usher was the author of numerous ecclesiastical publications, collected and published in sixteen volumes, in 1841, yet Chamber's renders him the doubtful compliment of saying: "It cannot be shown that posterity is very deeply indebted to him for more than the example of a virtuous and studious life." His Chronological Sacra has confused, rather than made more clear, scriptural dates, and the same is true of more modern dates.

Without regard to who Josephus was, whether he wrote near the close of the first century of our era, or the beginning of the 15th century as many able writers maintain, he asserted an unquestionable truth when he asserted in Sec. 16, Book II of his Reply to Apion, that:

"Those who have been admirers of good order * * * have endeavored to have everything they ordained believed to be very ancient, that they might not be thought to imitate others, but might appear to have delivered a regular way of living to others after them."

With this idea before us, the inquiry arises: When was the Council of Nicaea holden? The alleged date was A. D. 325; but, really, if there was such an assemblage of bishops, otherwise "overseers of temples," as the term primitively signified, was it not holden some three centuries later? Church historians say the Council was convened by the emperor Constantine, in his capacity of Pontifex Maximus, to put down the heresy of Arius, who taught:

"The Son of God has not always existed; that there was a time when he was not; that he was a creature of God; that he could have sinned, had he desired; that God is but one, and there can be no other."

This position was controverted, and three hundred bishops declared that "Arius first sowed this heresy among the people; that he was overcome by diabolical art and influence." Arius was anathematized, and Constantine is said to have issued an edict condemning him and his writings, and that "Any book written by Arius shall be committed to the flames; and whoever shall be convicted of having concealed any book written by Arius shall suffer death."

All students of history have learned that Mahomet taught exactly what is ascribed to Arius; that "God is God, and there is no God but God." The hegira, or flight of Mahomet from Mecca to Medina, occurred in the year 622.

Hon. Alexander Del Mar, the learned Christian scholar, in his great work, "The Worship of Augustus Caesar," as shown by quotations in these editorial columns of April 16, established beyond the possibility of equivocation, that:

"Augustus Caesar, by act of the Roman senate, was recognized as the long predicted and expected Messiah, a fact that Augustus mentions in his will, which is carved on the temple of Ancyra [a locality some 70 miles southwest of Nicaea] still standing with the inscription upon it. The year of his Apotheosis was B. C. 15, when a tax was laid upon the Roman world. The name of one of the months, Sextilis, was changed to Augustus, an honor accorded only to gods. At first Augustus only claimed to be the Son of God; afterwards he accepted the title and prayers due to the Creator, and, as such, was addressed in the temples which were dedicated to his worship. He erected near the Tarpeian Rock in Rome, a temple which was inscribed: 'To Augustus, the First Born of God.'" See Worship of Augustus Caesar, p. 171, with much other important matter, which lack of space compels us to omit.

On page 23 of the work cited:

"Evidences that the Augustan chronology was corrupted appear in every direction. The works of the earliest Roman historians have all disappeared. [the names of many of them are mentioned]. Not a vestige remains, beyond the brief reference to these authors which appear in the works of the Augustan writers. Under the pretense of piety Augustus ordered the collection and destruction of numerous ancient and contemporary works. Of these, two thousand perished in a single auto da fe. Of the few spared, all have been mutilated. Quintus Ennius is known to us by little more than his name. Polybius is hacked to pieces. The historical works of Cicero have all perished. Cornelius Nepos is in fragments without dates. Of 142 books in Livy's History of Rome but 45 remain, and many of these are mutilated or corrupted. Of Ovid's Fasti, out of 12 books but six remain. Manlius has been largely tampered with. Many others have been divested of dates. Varro, the most voluminous of the Augustan writers, is known to us only by two detached and imperfect pieces. In all these works the chronology, when any chronology appears, is suspicious and bears the look of having been altered. Names, generations and dates fail to agree. The lives of men are thrown into one age, while their works furnish evidence they lived in another; and the archeological remains bear similar testimony."

Now observe: This worship of Augustus, enforced by regal authority, continued without abatement for more than 600 years, until a conflict arose between his worshipers and the Moslems. The latter were warring against idolatry, and soon became a giant power. Nearly or all the general councils prior to that of Trent, from 1545 to 1563, are probably frauds. But if one was held in the early centuries, before any general system of chronology was established, and as false names were frequently substituted by interested parties, may not that pretended assemblage at Nicaea, in Bithynia, have been antedated, with the names of even all the actors substituted by others, to accomplish a purpose as regards later ages? The frauds of history are of such momentous magnitude we are prepared to believe anything but the records of Catholicism, or those coming through their hands. If human life was not sacred to them; if ten millions of human beings were sacrificed by inquisitorial tortures, and incident thereto, what infamy were they not guilty of to establish their faith?

If Hon. Del Mar's critical eye shall fall on this, possibly he will aid us in illuminating the subject. If he shall do so he has our thanks in advance, as that of all our many thousands of patrons.

Dr. H. V. Sweringen Nominated for Senator.

Dr. Sweringen, one of the ablest men in the ranks of Spiritualism, has been nominated for State Senator at Fort Wayne, Ind. The following editorial from the Fort Wayne Journal-Gazette of July 13, a Democratic paper, and of course, in opposition to the Republican ticket on which Dr. Sweringen was nominated, is a labored effort to cast reflections upon his Spiritualism:

"Dr. Hiram Von Sweringen for joint senator from Allen and Adams counties! After trying for a month to work their political 'gold brick' off on some one the Republican convention placed it in the hands of Doctor Sweringen yesterday. Doctor, we never thought you were so easy. We have stood with you in your hallucinations and seen things with you, but it isn't necessary to get under a cloud to show you that this is the most spiritless ghost walk we have ever taken, the airiest nothing we have espoused. And you are not altogether to blame, because we know you believe all men are honest, like yourself. But the Republicans caught you by correspondence and won you by the absent treatment. Even they did not have the nerve to look you in the face and tell you what they put into a typewritten note. We say these things because we like you. We have stood for you in everything—things we couldn't see, but now we approach the parting of the ways. It makes us sad to say so, but there comes a time in every one's life when it is necessary to tell the truth to good friends, and for the time, perhaps, lose their liking. But, Doctor, when the votes are counted you'll remember and forgive us, and if it isn't asking too much, send us a message from the happy land of the hasbeens after the Democratic threshing this fall. Just a word of confession, so that we will know whether or not we are to be on speaking terms when we get into space with you. Good bye."

In striking contrast with the Journal-Gazette editorial is the following from the oldest Democratic paper in Northern Indiana, the Fort Wayne Daily Sentinel:

"The Republicans of Allen and Adams counties have made Dr. H. V. Sweringen, of this city, their nominee for joint senator. While the nomination is almost beyond question an empty honor, the party has done itself vast credit by nominating a man of such unqualified excellence both as gentleman and citizen. It is to be regretted his party has not a more substantial honor to bestow upon Dr. Sweringen. In ability and worth he may well claim much higher distinction than has already come to him from his party. For many years Dr. Sweringen has been an eminent practitioner in Fort Wayne of the medical profession. His friends are legion and he is esteemed not less for his goodness of heart than for his lofty attainments in his calling. Dr. Sweringen's candidacy is an honor to the party which nominated him."

Fiction Versus Fact.

The threats of the faithful to enter the Roman Catholic fold, if the "higher criticism" prevails, is decidedly amusing. Scholars reared in the church and educated for the ministry, their bread and butter contingent on those who give them employment; their every interest, social, religious and financial binding them to that church; yet their scholarly researches have convinced them that the books compiled into a volume, and known as the Bible, full of contradictions and impossibilities, first found in the hands of those they were wont to charge as "the mother of harlots," the mark of whose vile hands is everywhere visible; and yet there are other persons who prefer to re-embrace that church, covered all over with blood, rather than know the truth. The poet was right: "Where ignorance is bliss, 'tis folly to be wise."

There are ways to stay this tide of the higher criticism. 1st, Cease to educate the clergy. Give the pulpit into charge of the inspired Jaspers, and let them blow forth, damning to the fabled hell all who do not adopt their ignorant imaginings.

2d, Employ men to fill these pulpits whose chief ambition is to receive their salary, and, like the shyster lawyer, cares nothing for the justice of his cause, but whose eye is ever open to a generous fee, and will defend the vilest wretch who lives if the compensation is sufficiently generous.

Such persons are not competent to detect the frauds and impostures of designing sectaries, but, like the good Topsy, they will not only swallow the apple story, but the tree as well.

Chaplains Before Christians.

Objections are made in many quarters against the employment of chaplains for our legislative bodies, for congress, and the army and navy. It is urged that a secular government, in all countries where church and state are independent of each other, has no right to impose any feature of a hierarchy on the people and, in fact, if the principles enunciated by the fathers of the Republic were observed, no one would attempt such a wrong on constituted rights.

In reading Hon. Del Mar's "Ancient Britain," p. 97, the other day, we learned for the first time, that chaplains are not a Christian novelty, but, like almost or quite everything else in its system, it is an inheritance from our pagan ancestors. Del Mar wrote as a Christian; he does not conceal or garble facts in the interest of his church, and for that we approbate him. He was tracing the origin of British institutions, showing many of them came from Rome when it dominated the civilized world; and he was telling of the Centuriati, a limited assembly, with an aristocratic tendency, representing property, when he says:

"The sessions of the Centuriati were opened with prayers and sacred rites." He quotes as authority for his statement, Livy, 14:22. "The name of Livy," says Lemprier," is rendered immortal by his history of the Roman empire." He lived, wrote, and died before the Christian era. This is proof positive that the custom prevailed long anterior to Christian churches. It was at a time, too, when Julius Caesar was worshiped as God, before Augustus Caesar was enthroned by the Roman senate as the Son of God; and before Jes Chrishna's worship had become general throughout the Roman empire. Of this in the future.

"The Molecular Hypothesis of Nature." By Prof. Wm. M. Lockwood. Prof. Lockwood is recognized as one of the ablest lecturers on the spiritual rostrum. In this little volume he presents in succinct form the substance of his lectures on the Molecular Hypothesis of Nature; and presents his views as demonstrating a scientific basis of Spiritualism. The book is commended to all who love to study and think. For sale at this office. Price, 25 cents.

SEEN AND HEARD.

Brief Notes on Topics of Interest, by Hudson Tuttle.

The most peculiar literature of our time is the so-called "New Thought" literature, and it is exceedingly abundant. Of late it has received an impetus from Ella Wheeler Wilcox, who has contributed to the Hearst newspapers on this subject. It is claimed by the cult that she has "annihilated" the sophistry of objectors, and demonstrated the principles of the philosophy. Well, if she has, then there are no grounds for objection, and the question being demonstrated, is removed from discussion. Her advice to "clear your mind of every gloomy, selfish, angry, or revengeful thought, allow no resentment or grudge toward man or fate to stay in your heart over night," is excellent. That would make a man very near angelic. There is, however, nothing new about it. It is what the systems of religion have taught since historic time. But there is a difference and a great difference in the methods to be employed for the attainment of this desirable spiritual state. It has been taught that constant effort in right doing and right thinking, continued with undeviating aim toward righeousness, were essential. Now whatever influence this may have, Mrs. Wilcox quotes the great apostle Brown, as laying down the law as the most "excellent rules for assertions," and orders saying over and over daily:

"I am fearless. I dare do anything I desire. I am life. I cannot know sickness. I choose my life. I make it—all goodness, usefulness, success. I am peace, joy, prosperity, happiness."

To the great majority of people, to assert this "over and over," would be utterly false. There are things in the world any one but a fool should have fear of. If a man should see the swirling clouds of a tornado coming and remained facing it, shouting, "I am fearless," if he remained on earth after the passing of the whirlwind he would be set down as a fool or a lunatic. If he could speak, instead of crying grandiosely, "I am life!" he would say meekly, "I am dead as a herring."

If a man could, would it be right for him to do "anything" he might "desire"? Fortunately his capabilities are limited, and his "desire" is hedged around on every side.

For a man prostrated with fever, or in the last stages of consumption to say "over and over," "I cannot know sickness," would be to reiterate what he knows to be false.

As for choosing one's life, where is the person in all the world who thus chooses or has chosen? We are all thrust into, through and out of this life, and the choice is conspicuous by its absence.

Such a belief is an inflatus to vanity, and a deluding will-o'-the-wisp.

The penniless pauper, might sit down "composedly," and "say over and over," "I am wealthy. I own all things. I am prosperity," and when night came gladly take his bowl of soup at the hands of charity.

The question may be correctly stated: How long would a donkey have to reiterate "over and over," "I have a fine voice! I am a prima donna!" before his bray would become sweet as the song of a bird?

"Oh!" it is said, "such criticism comes of misunderstanding." Such is a literal application of the "excellent rules." They admit no other meaning, as they stand. The apostles of a new movement should make their position so plain that they cannot be misunderstood.

I have read all the principal works on the "new thought," and I fail to find one thought that is new. There are old thoughts—very old thoughts, clothed in such fantastic verbiage, they are scarcely recognizable, and labeled by new names. There are outre and stunning assertions, against which reason at once rebels, which when attacked, the advocates explain in a terminology leaving one in doubt as to the real meaning, or smooth over until there is no meaning at all.

These sententious assertions which come out of the clouds of "the new thought" like gleaming rockets, leave the formless fog-bank the more uncertain and obscure. A "new thought," captured on this coast-line, would be a priceless curiosity.

The Washington Times gives an account of a "strenuous" family. The parents removed to Washington to give their children the advantages of the schools, two years ago. The eight older children have not missed a day at school during the past year, nor been tardy any morning or at recess. There are three more too young for attendance. Eleven in all, the shadow of the white house adding to the prolificacy. The President ought to have stood godfather to the last addition. When such families become "typical American," what a nation this will be!

At Shreveport, La., they have a negro evangelist who is now enjoying more notoriety than any other colored person in the state. He is represented as a mulatto, who was "just an ordinary colored pusson," until he traveled to Chicago, where he engaged in the ungodly game of whist with some friends. They talked religion while they played and Renfro—that is his name—said, "If God would demonstrate himself to me in some way, as to strike me deaf and dumb, or blind, I would believe in him."

Presto! No sooner had he spoken than he fell to the floor. When brought to, he was deaf as a post and less able to speak than Balaam's ass. That was May 31, and now having returned to Shrevesport, having spent the time in reading the Bible, and regaining his lost hearing and speech, he says, "I hope to go forth as did Paul, preaching the word of God; for God promised he would be with me." Some ungodly doctors, South, say he is "self-hypnotized," and the whites, that he is a fraud. The negroes have faith in him and he is destined to awaken unheard of enthusiasm among his own people.

Later reports by way of embellishment have it that Renfro had been reading Ingersoll's writings, and had become muddled in his views, hitherto strictly Methodistic.

Theology is the last subject one would suppose a set of whist players would bring up. It is a game proverbial for its silence and unsociability, but the four negroes tackled its knottiest side, and Renfro challenged the Almighty!

His three friends had been arguing with him hotly—it is to be inferred the cards had been put away—when as a last refuge he made an appeal to God's interference. He had been hypnotized and was a good subject, and it is in charity to be inferred that the positive attitude of his companions hypnotized him. A fine advertising trick by which the sharp newspapers have all been taken in, and a cunning negro made notorious.

A clever trick to gain notoriety, and an object lesson showing how religious leaders are made. That he will "stir up" the emotional colored people, there is no doubt, but questionable the good that will come of any stirring up an ignorant negro can do from anything he may gain by simply reading the Bible. But if one takes the Bible as standard authority, the less he knows about anything else the better.

What of the intelligence of an age, when leading writers seriously discuss the probability of the God of the universe, standing around a whist party, to strike one of them dumb as proof of his existence!

For more than twenty-five years W. H. Terry has published The Harbinger of Light, in Melbourne, Australia. Its title is well earned, for a more luminous journal would be difficult to find. He is a psychic of rare powers, gentle, unostentatious, and has devoted all these years for unselfish love of the cause. In a recent editorial he says:

"It only requires the cultivation of that interior vision to enable a large percentage of humanity to see whilst yet in the mortal body the beauties of that higher world, which they are destined to inhabit when they shuffle off this mortal coil. But all are not sufficiently sensitive, and but few who are so, are favorably positioned to apply themselves to the cultivation of their interior powers. Harmonious surroundings and the absence of business worries are essential to the individual cultivation of clear vision. The development of clairvoyance and lucidity, however, may be accelerated by mesmerism, but this should not be attempted empirically, it is too serious a matter; both operator and subject should thoroughly understand what they are entering upon and have perfect confidence in each other, the magnetizer should have singleness of purpose and a high object in view, if selfishness intrudes little good will result. As in all scientific experiments and discoveries the majority of people have to accept (and do accept) the evidence of experts; so in psychic science must the majority, who are unable to give the time and conditions for personal experiment, be content to take the evidence of those more favored, who, either in themselves possess the power, or have the control of instruments whose vision extends beyond the normal range. Few of those who have not paid serious attention to the subject are aware of the immense amount of evidence that has been accumulated during the past half century, ample to convince any unbiased mind.

Spiritualism is making its influence felt in Geneva, Switzerland, the birthplace of Calvinism. The "Tribune," the most influential paper with a daily circulation of 35,000, which has been bitterly hostile has recently changed front and as the following editorial shows, is favorably inclined:

"In the course of the month of March will be celebrated the anniversary of the establishment of the Alliance Spirite, founded in 1903, by M. Albin Valabregue, for the purpose of making known Spiritualism, not such as it is in porters' lodges and in the seance rooms of fraudulent mediums, but in the labors of savants: some of whom, like the Crookeses, the Hodgsons, the Hyslops, the Wallaces and the Lodges, have been experimentalizing with it for dozens of years.

"The phenomena of telepathy and subconsciousness, which are to-day being demonstrated, so far from being ing prejudicial to Spiritualism, serve to explain the stupidities, the errors, and the falsehoods for which thousands of spiritual communications have been justly reproached. Science separates the wheat from the tares, to the great joy of serious Spiritualists.

"In the bygone year, Spiritualism has made a conquest pregnant with promises and with consequences. It is that of the N-rays.

"Now, since a chemical plate permits us to see the fluid which escapes from our bodies, the Spiritualist has a right to think that he may, by an analogous process, arrive at beholding the spirits, and of at length achieving with certainty and at a defined moment, those experiments which the repudiators of Spiritualism are waiting for before rallying to its side.

"To conclude, it would be puerile to deny that recent scientific discoveries are in the direction of what Spiritualists affirm. They do not yet amount to that proof which would satisfy skeptics of the school of M. Flournoy, but it is an approach towards that proof, and really it is no longer ridiculous on the part of Spiritualists to hope for it."

The editor's allusion to "fluids which escape from our bodies, refer to the experiments of M. d'Arsonval, who reported to the Academy of Science at Paris that he had discovered by means of radium light rays emanating from the human body. These Charpentier and Blondoit called N-rays. They found these rays given off most distinctly from the nerves. Beyond these rays were others indeterminable by any means at their command. These spirit forces bring the observer to the very portals of spirit being. One step more and spirit existence will be demonstrated by science, by purely scientific methods. HUDSON TUTTLE.

Mortal Fear and Agony.

When Jesus was stretched on the cross, as told by Matthew 27:46, suffering as we may suppose the agonies of death, he cried with a loud voice, "My God, my God, why hast thou forsaken me?"

Does not this fact of itself controvert the claim of the ecclesiastics, that Jesus was the very God, co-equal with the Father, and co-eternal with him, indeed, that Father himself? Throw all the eloquence and rhetoric of which genius is capable around the subject, and make claim for the godhead as strong as possible, and yet, when in extremis, sweating great drops of blood, as the statement says, with no motive to deceive, Jesus claims he was deserted by himself, if he and his father were one.

Really, does not the church draw the long bow when it sets up such an exaggerated claim?

"Came to give his life for the ransom of the world," the preachers tell us; but there are very few criminals—murderers—who approach the gallows and make such an exhibition of fear, as the sacred historian has described, which accompanied the crucifixion of Jesus. We hope there was a mistake in reciting the story; that the sacred historian, not a witness of the affair, was greatly misinformed; for we are loth to believe that even an innocent man, say nothing of a God, would make such an exhibition of mortal weakness as Matthew has related.

Dr. I. K. Funk.

Dr. Funk, who is investigating Spiritualism along scientific lines, was in the city a few days ago. He is a most estimable gentleman, is kindly sympathetic, is thoroughly well informed on occult subjects, and we have no doubt will reap a rich harvest in his investigation of Spiritualism. His book, "The Widow's Mite," will have a world-wide circulation.

AN OPEN COURT



See Page 2 of the Present Issue.

Resolved, That while we condemn fraud and dishonesty in mediumship, as well as in all other things, we believe that the continual "cry of fraud" from our platform and in our press is detrimental to the best interests of Spiritualism, in that while it does not prevent frauds who are posing as mediums from practicing such impositions, but it invites unprincipled persons to enter this field to the detriment of Spiritualism and our genuine mediums.

The above is an impresive resolution adopted by the New York State Association of Spiritualists, intimating that the "cry of fraud" in the press and on the rostrum is very injurious to Spiritualism, and that through "suggestion," others weak in moral strength would be apt to increase the ranks of fakes. The resolution condemns fraud, thus actually "crying fraud" from the rostrum, and doing the very thing it condemns in others. It sends the resolution to various papers for publication, thus carrying out what it fully condemns the press for doing, and in both cases badly injuring Spiritualism, according to its own estimate, and by "suggestion" increasing the number of fakes, presenting an astonishingly curious medley that we will not make it our business to unravel, it is too tangled.

The Spiritualist press has never overburdened its readers with the "cry of fraud;" it has been the secular press that has done that. When Elsie Reynolds' style of "making dear spirits" out of herself dressed in artificial toggery, was exposed in Los Angeles, Cal., the same was read by at least 2,000,000. When the materializing methods of Houghton and wife in Philadelphia were published, at least 5,000,000 read the same, as the press dispatches flashed it all over the country. When May French and Neva Murivale Jenneau were arrested in Boston, (dressed in garbs saturated with phosphorus, etc., playing the "dear spirit" to gullible mortals) millions upon millions in various parts of the country read and commented on the same. We might enumerate many others who, when caught personating spirits, were dressed in filmsy draperies made especially for the occasion. According to the New York resolution we ought to have at least 500 fakes now in the course of preparation with bogus tests for the rostrum and cheese cloth and illuminated dresses for materialization, making arrangements for confederates and test conditions such as will easily deceive the gullibles—all caused by "suggestion," as intimated in the New York resolution. We thank the New York State Association of Spiritualists (composed of those who stand high in everything that pertains to true manhood or womanhood) for passing that resolution, for it gives us an opportunity to Open Court according to law and allow our readers in brief articles to talk about SUGGESTION; talk about the CRY OF FRAUD; talk about CHEESE CLOTH AND ILLUMINATED DRESSES found on the exposed mediums and their confederates; talk about the BLUE BOOK and fake tests; talk about materialized spirits that smell sometimes of whiskey and onions, and found to be the medium or confederates —all of course labeled "Pure Spiritualism."

We fully and most cordially endorse the above resolution by the New York State Association of Spiritualists, in the following language, and we wish our readers to study it most carefully: First.—THE CLAIM THAT THE ONE WHO CRIES "FRAUD" OR DECEPTION WHEN IT ACTUALLY EXISTS, IS INJURING SPIRITUALISM, IS ABSOLUTELY TRUE TO THE FULL MEASURE OF THE DECEPTION PRACTICED.

We also fully agree with the following, as clearly expressing the actual facts in the case. Read it, re-read it, and then reflect and ponder over both statements carefully:

Second.—WHEN THE DECEPTION, HOWEVER, IN SPIRITUAL PHENOMENA IS ALLOWED TO CONTINUE, WITHOUT MAKING IT PUBLIC, IT THEN TAKES FAR DEEPER, WIDER AND MORE INFLUENTIAL ROOTS, AND FINALLY TO A GREAT EXTENT STRANGLES THE TRUTH, AND WEAKENS GREATLY THE CAUSE IT REPRESENTS, AND IN THE END IS FAR MORE INJURIOUS THAN GIVING IT CONTINUAL PUBLICITY.

In this OPEN COURT (inaugurated by the wise denizens of spirit life, those who have made The Progressive Thinker the greatest financial success of any Spiritualist paper ever published), we wish to introduce Theodore J. Mayer, one of the noblest of men, a philanthropist in every fiber of his being, and who has done as much financially for Spiritualism as all other Spiritualists of our boasted 10,000,000 combined. His statement can be considered in the OPEN COURT. He says:

"I do not wish it to appear that I am excusing fraud, or condoning trickery, far be it from my desire. I KNOW THAT FRAUDS AND IMPOSTORS ARE IN OUR RANKS. * * * We HAVE TO DEPEND ON OURSELVES, AND AFTER HAVING BEEN TAKEN IN HALF A DOZEN TIMES WE HAVE OUR EYE-TEETH CUT, AND ARE ABLE TO TAKE CARE OF OURSELVES AGAINST EVERY FAKE AND FRAUD."

His position may be considered in the Open Court. The question naturally arises, What is the condition of a religion, a cult, a sect, or creed, in which, in order to arrive at the exact truth, you have got to run the gauntlet of fraud and deception at least six times, in order to get at the golden grains? Mr. Mayer's position should be considered carefully in the OPEN COURT.

Spiritualism in its purity is grand and beautiful; its true mediums are Angels of Light, bringing nothing but the truth to mortals seeking for the higher knowledge. Their homes are heaven itself; their presence is one continual blessing. They comfort the mourning; they dispel the darkness of error; they bring sunshine into the life of the sorrowing; they have words of cheer for those whose burdens of life are heavy. For them we have a reverential feeling; for them we have nothing but praise. In their behalf—to separate the wheat from the chaff—this OPEN COURT is inaugurated. None but rotten fakes will find fault with it.

Honor for Col. R. T. Van Horn—A New Public School Will Be Named After Him.

Col. R. T. Van Horn, a veteran Spiritualist, a profound thinker, a leading journalist for forty years, an officer in the Union army, four terms in Congress, with other honors too numerous to mention—this is what the Kansas City Journal says of him:

"The board of education last night unanimously voted to assist in the further perpetuation of Colonel R. T. Van Horn's name by naming after him one of the new schools to be erected in the South Troost avenue district.

"When Colonel Van Horn's name was mentioned last night it was a signal for each member of the board present to arise and pronounce a eulogy on this retired editor, publisher, statesman and good citizen, the general expression being that the board considered it a favor to be allowed to honor such a man who has done so much for the upbuilding of Kansas City, and who has lived to enjoy the fruits of his labor and to witness the enjoyment by others of the many advantages he has so materially assisted in giving them."

The Colonel will, as usual, visit Lily Dale camp this season. We congratulate the management in having such a distinguished visitor each year. He seems to carry good luck with him wherever he goes and any camp he visits will prosper.

THIS SHOULD GO IN NOW

The Arcana of Spiritualism.

I have received the book containing the life work of the inspiration of the author—The Arcana of Spiritualism, by Hudson Tuttle, and surely the secrets of Spiritualism, which are the secrets of Nature, are revealed in this great work. It seems that every point of interest to the student in psychic science has been covered by the author, and the book is a well-spring of information and a fountain of knowledge to the seeker after truth, as all of Mr. Tuttle's publications are. The prefacing of the work with the author's own psychic experience was a happy thought, and this part of the volume is of deep interest, as showing the great good and mighty work that may be accomplished through the co-operation of spirits and mortals. The Arcana of Spiritualism is a library in itself, dealing with those higher and deeper problems of life and of spiritual existence.

I wish also to speak of the two poetical publications of Mrs. Emma Rood Tuttle—Asphodel Blooms, and From Soul to Soul. These two volumes now grace my library, and both are gems of value.

The contents of each breathe forth the pure emotions of the soul, and the aroma of the blossoms of thought woven into poetical expression refreshes the spirit and quickens the intellect.

Long may Hudson Tuttle and his good wife Emma tarry on earth to bless humanity, is the desire of a well-wisher.

MRS. CLARA WATSON.

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The Arcana of Spiritualism.

A Manual of Spiritual Science and Philosophy.

The readers of The Progressive Thinker are already acquainted with character of this book. It is intended by its assisting, inspiring spirit-authors to furnish a compendium to the student of psychic laws and manifestations. It has been more than thirty years in preparing and contains all that has been received by me through inspiration and research during that time on the subjects it treats. Few questions will arise in the minds of investigators that are not answered in its pages. Price, $1.25 postpaid.

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Superstitions, Present and Past:

Why Their Influence on Us?

Lecture by Mrs. H. P. Russegue.

Sometimes it is well to consider upon what our superstitions are based, therefore I take for my subject this evening:

How are the superstitions of the present compared with those of the religions of the past, and why do they so influence our lives, that they become a part of our thought, a part of our experience, a part of our relationships one with another.

Religious men and women have always talked of the abandonment of superstition. They have always deplored that men should cherish with awe the varying superstitions incident to the growth of races, and one scarcely comprehends how great the power is that they hold over us. The superstitions of the Druids, the early religionists of Normandy and England, were that they could come nearer to the spirit of God, the higher they could climb to their altars of worship. Therefore they builded their altars high in the air, and built the Senate chambers down beneath the surface of the earth. Their temples were circular in form, their altars were round, their offerings were always placed upon them in that form which should constitute a circle. They watched the stars, believing that their action dominated their lives. In the springtime they taught their children that the great cloud in the north should be consulted, as to where it should point, to indicate what the coming seasons might be. The superstitions of the Pagans were alike directed to the planetary worlds. They saw a great power, a great might, a great influence for war, for success and prosperity, in Jupiter. He was the King of the heavens, he was the mighty Jove whose will dominated worlds, and won victories in warfare. They beheld the sun as the source of all heat, as the source of all light.

In ancient China, the worshipers have left the records of their beliefs upon the walls of China, and in the delicate instruments through which they observed the motion of the planets. We find that their thought was directed to heavenly bodies, to find there the forces that operated upon them, that guided them to victory, that preserved their life, that directed their efforts, that saved the country from inundations. All these things point to one condition of the human mind, and that is, the reaching out of our thought for something extraordinary, to which we may attach ourselves, and thus the mind aspires to that which it conceives superior in strength. The ancient tower of Hercules, which was looked upon as that great force in the church, by which the mariner might be directed to a safe harbor, was builded as high as they dared, and upon it a fire kindled, and a monk was appointed to keep that fire burning, that he who might wander upon the sea, and disturbed spirits that were out on the briny deep, would find a haven to which they might direct their course. This was the beginning of light-houses, this was the foundation upon which the necessities were able to appeal, that has resulted in the establishment of lights, to guide the mariners to havens of security.

Out of the religious superstition, out of the religious beliefs, out of the religious formulas, that embodied the superstitious awe, regarding the spirits of the air, the action of the heavenly bodies, the fear of man that he might incur the anger of the Gods, and that he might propitiate that anger, and reconcile the Gods to them, have resulted the great uses to-day of humanity. The cross, one of the religious altars upon which superstition has hung for centuries, is another emblem of the old beliefs, the old dogmas. It belonged to the Pagan world. Its origin was in the belief of the Pagans. They believed, and in ancient Chaldea you will find evidences, in the churches, and upon the altars, of their beliefs. The great offering that mathematics gives to you, as the communication of computing or multiplication, indicated to them the condition of the world, or a unit to constitute the whole universe. It was round and every form of belief that has ever pertained to the existence of a Deific law, has always been circular. Through every superstition, through every formulated faith, through every concise belief, there has been the circumference that was typified in the offering of the circle, in the great ring that has indicated unity. Thus they looked upon this symbol as an indication of their belief in the great whole of the universe. The ancient astrologers, astronomers, and philosophers, believed that the world was composed of four elements. These elements were so blended in the formation of the great whole, that it symbolized this sign. They drew a line perpendicular, and then drew a line horizontal across the other line for the whole, and this was the beginning of the belief in a cross. These elements were earth, and fire, and air, and water. These were the four great kingdoms of life. Heat was the force that germinated life.

In the water life seemed to spring into being; in the air it unfolded, and into the great force of the universe it expanded and developed, until the world was able to behold the germs out of which the products of ancient times came into form. Out of the earth, from the three great potencies surrounding and inhering it, these forces combined, formed the four great kingdoms of nature.

The Pagan worshipers also instituted in their temples these symbols of their belief, their altars, their pictures. Their symbols of religious vessels which symbolized their beliefs, were all marked with these signs, indicating their recognition of the Divine life, symbolized through this one figure. In the Persian faith grew the belief of the cross, the cross upon which persecution might be carried forward. It became the instrument of justice, it was the cross to which men were nailed, and this belief was carried down into Rome, and from them it became utilized by the Jews, Spain and Italy, and all Southern Europe accepted this symbol. It became the religious symbol of suffering. Look to-day, and see it is reverting to its original conditions, and why? Because to-day, it typifies the use to which it may be put, instead of the religious superstition that it was the cross upon which you were to believe, and to hang your faith, to attach yourself, and that you wer to persecute those who did not believe. Instead to-day it is one of the instruments that sustains the means of communication over the earth.

Ingersoll typified this, when he compared the cross of theology, to the cross of the telegraph pole. These are evidences of the old and the new. The superstitious fear which so long has hounded the human imagination, compelling man to suffer, suffer the pangs and agonies that his imagination could create, that he must prostrate himself before a picture of a cross, and there sign himself, either to the belief in that which his reason would not adopt, or to the torments of a hell, these alternatives were presented to him through his superstitions. It is well friends, that we stop to consider the spiritual significance of these things. There is a spiritual interpretation. We are given to the perversion of ideas, when we no longer study their actual uses. Men dogmatized symbols, their dogmatism formulated their theories and presented them to the world, and theology has labelled them "Thus saith the Lord," and man has bowed low to them, never questioning their uses, never realizing their appropriation to themselves, and what their application might imply. On the contrary, they have allowed the interpretation of a priesthood to dominate their beliefs, and in this domination, they have allied themselves to theories and dogmas; but reason, that bright and shining Godliness that illumines every human soul, if its forces are allowed to burn on the altars of intelligence, would drive out these old opinions, and establish the real interpretation by which we may gain some benefit to ourselves, and our lives. It is a fact that man is too ready to consign his beliefs to that which makes life easier for himself. If he can believe, because some one tells him that a thing is true, it is much easier than to think it out, to reason out from cause to effect, to study the law, to make himself acquainted with his own necessities, to appropriate truths to his own life, and make the best uses of them for his own advancement. Religion is the least progressive of any condition of human thought, it is the least progressive of any condition that applies to the intellect of man, and why? Simply because in religion a man allows another man to think for him. In politics, in agriculture, in commerce, in science, in philosophy, in everything else, he is entitled to the privilege of thinking for himself, thinking out upon the basis of reason, that is grounded in intelligence, the theories that are adapted to his own life, and to understand the causes which produced legitimate results; but, in religion, he has had no right to question, no right to sound the depths, no right to reason, and everywhere his reason has been throttled by superstitious awe. Thus, a great harm has been done the human race, and it is high time that we resign these dogmatic superstitions, and take upon ourselves the privilege to investigate every human law that pertains to the welfare of human society.

God may move in a mysterious way, His wonders to perform, He may plant his footsteps on the sea, and ride upon the storm, but even so, we may know that it is God's law. It is His law that is manifesting himself in the storm; His law that holds the mysteries within His grasp, only until we shall solve them, and make those mysteries our own. Science has thus far accomplished this result. Shall we stand with Buckley, and believe with him, that every man has a right to sift every truth to its foundation. Shall we stand with Spurgeon, and believe that there is no virtue in truth that we cannot understand. Shall we stand and speak with Channing, and confirm to the world, I want no religion that will not demonstrate its own virtues.

Shall we go with Pierpont, the veteran temperance worker, who dared to say to an unbelieving congregation, and was thrown out of his pulpit for his utterances, "I believe in temperance, and I believe in temperance in all things, because in temperance I find the highest type of religion." It is that which clears the reason, which unfolds the mind, and which enthrones the intellect," and for these assertions he was taken from his pulpit, and he became—what? Before the door opened, and he was ushered into the presence of the angels, he became an investigator and believer in Modern Spiritualism. It came to him as a bright illumination, and when his head was whitened by the frosts of more than four score years, he declared, all my life have I been climbing this spiritual stairway, and I have just found the open door, now I am ready to depart, call me when you will, I am ready;" and the call came when resting quietly in repose upon his pillow; the door opened, and his spirit fled from earth, trusting and knowing that the mansion of God was made ready for him. Thus Spiritualism, which to-day stands not for superstitions, but stands for investigation, the acquirement of knowledge, the proof of truth, the demonstration of theories, the solving of the problems of light, to-day stands before you for your acceptance. Spiritualism presents many mysteries, it is full of parables, but it is the parable that appeals to your understanding, that appeals to your reason, that invites your investigation, and solicits your principles.

Spiritualism is the key to the door of everlasting truth. It involves the world; it embraces humanity; it sheds its light over all races; it knows no north, no south, no east, no west; no white man, no black man, it is for all, for everyone. It is the emancipator from superstitious fear; it is robbing death of its terrors; it is the angel at the sepulcher of your own beliefs, pointing to a broader and brighter pathway, to a world of illuminating angels; it is a truth that brings to you not only the mysteries of life, but it opens the door that makes those mysteries plain. It teaches every man and every woman to think for him and herself; to reason for him and herself. Therefore it cannot become sectarian, it cannot be confined within a creed. No man can affirm I believe for another. No sect can declare a belief that any other people must accept. The door is open, you are invited to its banquet table, to partake of its viands. Take no superstitious symbols, read them for what they mean, and make their uses your own.

Thus religious symbols fade away into Divine realities, and spiritual life is the outgrowth of the forsaking of religious superstition. The Spiritualist may become superstitious, and very frequently we find him so, and why? Because he is looking for the phenomena supply. He rests simply on phenomena, without traversing the thoroughfares which lead to the exalted position of the higher life. Such Spiritualists need converting three times a day. They are men and women that are never satisfied with the truth when uttered, but require a "test," from daylight till evening. All the years of their life they are treading the same narrow path, simply believing that some spirit will come to them and tell them how to get rich, and how to do something they want to do. It does not mean anything to them, it does not mean immortal life, it does not mean eternal growth, eternal development, it only means something I want now and here. Make me strong, and I will believe; give me a test, and I will believe.

What will you believe? What will you believe? He or she who rests upon phenomena alone is no greater, no stronger, no clearer in his understanding, than he who stands beside the chemist, as he goes into his laboratory to make an analysis, and brings to you the result. You know not the component parts, you know not what the performance may have been, you know not what the relations are. You simply see the result, and you are settled in your opinion as to their merits. You know nothing of the causes; you know nothing of the reasons why; you have never investigated the principles involved in the formation of these elements, therefore you are not capable of understanding them. When you know how these things are composed; how to appropriate them to your every-day necessities; how to make the best and highest use of them, then you have entered into a higher understanding of their merits.

For instance, if man had been standing in the inventive world, where he has been standing in the religious world, you would light your houses with a tallow dip; you would ride your stage coach over the earth; you would warm yourselves with the old fireplace, you would prepare your food upon the cranes used in ancient days; you would cook everything with the old-time utensils; you would listen to the music produced on the corn fiddle; you would never know the great rhythm of the harmonies of nature, to which your souls have become attuned, and are uplifted to the appreciation of Divine highness; you would never know the uses of electricity and steam; you would never know the transit over the earth in palace cars, and the palaces upon the seas; you would never know of the wonderful advancement of science; you would look upon the earth as though it were flat and did not move, and you would look upon the stars as the streams of glory that were peering down upon your heads at night, rather than the motion of numberless worlds traveling athwart the skies, each one with its journey marked out, and it cannot vary from its course. Science has made these lessons plain, and no longer you look upon a comet with great awe, because it is the fore-runner of war. You do not look upon the signs that come into your homes as the monitions of death.

The Roman Catholic church, whose old-time superstitions were formulated in Ireland, has gone forth, and we note much of the superstition by which its followers have been held in bondage up to the present time, still abides with them. He who is desirous of a sign, sees a light advancing, and a man will behold it with great awe, he will tell you that the devil is after him, and some great disaster will befall him. Some shadow is seen, and he is sure some evil is shown to him. To-day, science tells us that an imagination creates images, that an imagination will picture signs, and we will trace them to their causes, and more frequently we will find their foundation in indigestion. Thus, in the mental indigestion of olden times do we find much of the superstition of long ago. They have befriended and shielded for the sake of terrorizing the believers.

Thus, let us hail with delight, with glad songs, the belief that has swelled like a great wave over the human race; that has asked for testimony; that has clamored for evidence; that has taught the world the reasons why of everything, and religion to-day has not become a symbol, but it has become a reality. It is not a superstition, but it is a living truth, that involves all life; that belongs not to a world that we cannot see, or hear, or feel, but it belongs to our world, our life, our earthly experiences and relations. It is something that we live, not what we believe alone, but what we know, and prove from day to day. Its symbols are holy deeds, pure living, sweet charity, and loving sympathy. Those are its symbols, those should be its illuminations, and those should be the radiant lights that are going out from soul to soul. Aye, let us look to heaven for light, and truth, and love, but let us find that heaven within. It is born of goodness, love, wisdom, and God, and is not allied to sin. Look on the higher, to find there the great truths that guide our lives, and we will stand upon the heights of time, upon the heights of truth, and love. The world will be richer, stronger, truer, nobler and holier for what we know, for what we live, and for how we love one another.

MUST THE WORLD ALL KNOW THE HEART?

Must the world all know the heart?
Is there no life from it apart?
Is it to bury pain, joy and care, deceit?
Must we unfold to all we meet,
The very essence of our lives,
Which cut the heart as two-edged knives?
Ah! then I'll bury in my breast
Deceit, and God that knoweth best,
Shall judge me of my wrong.
And if my voice shall tremble in some song,
Unbidden tears shall glisten bright,
What mortal eye, can read aright?
Who'll know what scenes this song recall;
Who'll know it's but a dream, of all
I've hoped for, longed to gain,
Yet woke to find it all in vain?
Who'll see the face so dear to me,
With eyes I felt my soul did see.
Who'll hear the voice with cadence sweet,
Whose gentle murmurings oft repeat?
Who'll feel the touch of a vanished hand,
Yet know somewhere, in some land.
Weaves in life's loom over and over again,
The broken threads must unite somewhere,
Either here or over there.
Who'll know if I do them unfold
Secrets of the heart, lips never told?
Who'll care for all I prize or hold—
Can they discern the dross from gold?
They'd sip the nectar passing sweet,
Then dash the cup beneath my feet,
E'en the dregs to the world they'd throw,
And I, famished and starved, alone must go.
Can they feed on the joys of my life?
Will they help me bear the pain and strife?
No! ah, no. Like a toy that is old,
They'd cast all aside, dross and pure gold,
And I—I must go on with my heavy load,
Climbing the hill—o'er life's lonely road.
And so to the world, I'll bury my joy, or pain,
I'll smile though I meet with loss, or gain;
To the hungry I'll give a morsel so sweet,
'Twill fill their measure, returning full mete;
To those who linger in memory, dear,
Choice garlands of thought I'll weave, never fear.
When life shall unfold, and memory clear,
In that beautiful land, I know they'll draw near.
Won't they linger awhile at the beautiful gate?
When they find I'm not there, and that I am late.

Elyria, Ohio. ANNA E. BAIRD.

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Things Spiritual In St. Louis.

Spiritual and Liberal Thought Outlook in St. Louis and at the Exposition.

LETTER NUMBER TWO.

That the Exposition is of "the earth earthy" no one can deny, and that such is the manifest purpose of all expositions one must admit. Commerce, civil and military prowess, these must be the most in evidence at such a time.

Still there is a luminous infinite background that tells of ideals of a better life and higher purpose for the human race.

The local Spiritualist societies are to continue their Sunday services and week-evening social gatherings during the entire summer and autumn (instead of having their usual mid-summer vacation). At the Spiritual Temple in Pine street, Mrs. Cora L. V. Richmond of Chicago (Church of the Soul), officiated the last two Sundays in June, being most cordially introduced by the pastor, Mr. T. Grimshaw, and by the congregation. Of course there were many visitors from many parts of the country who were glad to be present on those Sundays and at the Wednesday evening seance when Mrs. Richmond spoke briefly, and two excellent mediums (Mrs. Hary and Mrs. Shaw) gave messages or "tests." This little church is an ideal place for meetings, lyceums and social reunions.

During the exposition it is kept open every day, some of the ladies of the congregation being always in attendance to welcome strangers and give them papers and books to read, and such information as they may require about the best way to get to the exposition.

Last Sunday Harrison D. Barrett spoke for the Pine street church and Mrs. Richmond for Prof. Peck's society in the Odeon. Here she was also most cordially welcomed and she is to speak there again next Sunday, after which she goes to the eastern camps. Mr. Peck goes to Clinton, Iowa, to preside over the camp-meeting there (of which he is chairman). Dr. J. M. Peebles follows Mrs. Richmond at the Odeon.

Thus far local mediums have supplied the messages and phenomenal phases, but I understand others are expected later.

There are other meetings in the city. Prof. C. W. Stewart and Mrs. Josie K. Folsom are having large crowds in Howard Hall. Mr. Stewart is a brilliant speaker, and Mrs. Folsom has good mediumistic gifts. Mrs. Harey, Mrs. Price and others hold meetings in other parts of the city.

St. Louis, like all other places, has no one large and united society. It seems almost a pity that all the Spiritualists cannot unite in supporting the Temple. It is such a beautiful place and needs all the help financially it can get, for the building is only partly paid for.

Still I suppose no one speaker or class of speakers, no one one or half-dozen mediums can supply the varied and diversified needs of Spiritualists.

In October the N. S. A. is to hold its annual convention here, and many Spiritualists are waiting until that time.

Still there is a large sprinkling of them among the many who attend the exposition daily.

There has been no attempt to hold a camp-meeting or other large continuous meeting during the World's Fair. The N. S. A. thought it too expensive an undertaking, and as the exposition is not open on Sunday the bulk of the residents and visitors prefer the city meetings.

Dr. Green's Canvas Cottage City and Fraternal Auditorium, although deserving (from the Doctor's earnest work and efforts) of great success, seems a little out of the line of the great throngs who go to the fair on week-days and stay in the city Sundays. The Doctor is making a good start, however, Mrs. Cora L. V. Richmond having opened and dedicated his tent service last Sunday morning, to a select and appreciative audience. Later, Dr. Peebles and others have promised to speak. The sleeping tents of the Canvas Cottage City are comfortable and sufficiently spacious, and the whole "city" is but a few hundred yards from one of the entrances to the exposition.

Inside the grounds, of course, there is and will be no attempt at presenting Spiritualism, but the N. S. A. holds its convention in St. Louis in the large convention hall set apart by the authorities for all such purposes.

The Unity League (continuation of the World's Parliament of Religions) was assigned a place on the regular program within the exposition grounds.

In my next letter I will tell of its services, its aims and purposes. One really needs to be ubiquitous at such a time. While attending one very interesting meeting or something one is sure to miss half-a-dozen other things that one wishes to attend. Y. O. C.

LETTER NUMBER THREE.

The close of Mrs. Cora L. V. Richmond's engagement for the present in this city was last Sunday evening. She spoke on two subjects, taken from the audience, "Does Justice precede love, or love precede justice in the true government?" and "The Future of Spiritualism." She had prevously answered several questions in a most concise and satisfactory manner. Mrs. Richmond has been received with the greatest appreciation and consideration in both societies where she has spoken while here. Your correspondent understands she is now to go East to fill engagements at the camps and summer meetings.

Mr. W. F. Peck startled his congregation at the close of Mrs. Richmond's address by a word of good-bye—not only for the summer, but possibly for an indefinite time. He has been six years forming and building up the Church of Spiritual Unity, but it seems the future movements both of church and pastor are somewhat uncertain. A perceptible sadness accompanied this announcement, and many thought the pastor would be summoned back to his flock in the autumn.

The little church in Pine street is as a body, breathing freer as the installment due on the church debt has been paid, and both Mr. Grimshaw and the trustees of the church are for the present relieved of the impending burden. A "building of their own" is a good thing to have, but a mortgage and overhanging debt and interest are sometimes difficult. However, the bridge is crossed for this time.

Harrison D. Barrett spoke to appreciative audiences in Pine street, while Mrs. Richmond was discoursing to equally interested people in the Odeon.

The exposition is bringing many speakers and mediums to St. Louis, and it is a wise move to keep all the meetings open, although for three or four days including Sunday the weather was such as to drive all the people to the suburbs and beer gardens. So "moral" is the government of the United States that the needed loan would not be granted unless the exposition were closed on Sundays. This leaves the thousands of visitors no other places to go than to church or the beer gardens where vaudeville and other shows more objectionable than anything on "The Pike" are at full swing. But why not close "The Pike" and leave the vast educational exposition open? Echo answers, "Why?"

"The Unity League," of which I promised to write in this letter, held its meetings according to the enclosed program. In its inception it was purely spiritual, being the outgrowth of the great Parliament of Religions held in Chicago at the time of the Columbian exposition.

Charles C. Bonney, the noble promoter of those wonderful parliaments, and Mrs. Elizabeth Boynton Harbert of Evanston, Ill., were, at the conclusion of the Parliament of Religions, made a committee to carry forward the work. Mr. Bonney had been aided in all his arduous duties by counsel and advice from the invisible hosts, who Rev. Dr. Barrows said, were hovering over the nation and city, aiding in that great international exposition. Mrs. Harbert has been a student of Spiritualism for years, and her own impressions and those of her friends have helped her to carry forward the work since the passing on of Mr. Bonney to the higher life about a year ago.

The exposition authorities accorded the Unity League a place of meeting and a place on the official program; further than this concerning said place—Convention Hall, deponent saith not, except that had it been in Kamschatka or the Fiji Islands, it would have been just as accessible and just as easy to find. But the writer, no doubt aided by unseen powers, succeeded in clambering up hills, over rough and muddy walks (which do abound in the outermost districts of the exposition grounds and at last found this assemblage of choice souls grouped together as might have been the "wise men of the East" when they were following the guiding star of the New Truth.

Nothing could be more interesting than what was said in those meetings—nothing could be farther from the crowd, and nothing could better represent the relative "fewness" of those who follow after Truth, and the relative hugeness of the crowd that follows the show. The leaven that leavens the whole lump was there. Each note struck was true to the world's coming ideal, and a dominant spiritual note was always upon the lips of the chairman (Mrs. Harbert) who introduced Mrs. Richmond as "one whom Chicago and the nation were proud to honor for her great spiritual work." One of the secretaries of the Unity League said Mrs. Richmond's address was "a grand symphony."

Then there was Mr. Hickman, the Chautauqua organizer; Prof. Chainey, who was "spirited" out of materialism into Spiritualism, then into Theosophy, then into Occultism and a mild Theocracy of his own creation. At Williams' Bay, Wis., he has founded his earthly Paradise, and certainly time has beautified Prof. Chainey, or his ideal life which he thinks he has found; clad all in white, his snowy hair and beard gave him the appearance of the true prophet. Then there was Elbert Hubbard, speaking for the Roycrofters—the apostle of the Usefully Beautiful—of Labor made ideal. His words were simple, direct and charming.

The Unity League will be heard from more and more—since it is not only for a religious unity but for all useful and progressive things that make for peace and enlightenment. The Orient meets the Occident to-day and comes with a better interpretation (sometimes) of the "Prince of Peace" than that offered by so-called "Christian" nations.

The reception at the Inside Inn by the League was numerously attended, nearly all the speakers being present, and many friends and strangers hastened to do them homage. Mrs. Richmond was made much of by both the members of the League and their guests and in all cases the spiritual impact and pervading presence was never lost sight of. Mr. C. C. Bonney as a spirit is as much (and more) in evidence with Mrs. Harbert and her friends as when he was here in bodily form.

One could not help wishing that such a meeting could have been held in one of the accessible down-town halls or churches, where many hundreds—not sight-seers but thinkers—could have been present without the fatigue and expense of going to the exposition grounds.

But the seed having been sown, it will be wafted by breath of wind or beak of bird to such hearts and minds as are ready to receive it.

St. Louis, M. Y. O. C.

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"Death Defeated; or the Psychic Secret of How to Keep Young." By J. M. Peebles, M. D., M. A., Ph. D. Price $1.

FOREST HOME CAMP.

A Northern Resort for Spiritualists.

In northern Michigan, half-way between Traverse City and Petoskey, or two miles south of the village of Central Lake, and five miles north of the village of Bellaire, is the camp-ground of the Forest Home Spiritualist Association. It is named after the township of Forest Home; and is situated on the west bank of long and beautiful Intermediate Lake. On the grounds are groves of evergreen trees; I was there two and three years ago and helped to trim them. The camp-ground is part of an evergreen nursery, where shade trees of a great variety were set out and are still growing. Mr. J. W. Nixon and family of Bellaire helped to trim the locust and evergreen trees; now they are growing into a second grove.

The camp-ground of eighteen acres is nearly paid for and it has a growing successful destiny. I lived in Bellaire two and three years ago and my wife, Mrs. Jennie Martin, was one of the speakers there. We can recommend the camp to all. When Spiritualists are going to the northern resorts this summer, I suggest that they also visit Forest Home camp during a Sunday excursion. Yes, go there and build a cottage, for it is as beautiful a place as many others around Petoskey or Charlevoix. Yes, go where your own religion is and help to make it popular.

My brother-in-law, Frank H. Lesher, of Mancelona, is its president; Mrs. Maud Eastman of Mancelona, is its secretary. Just write to them for programs.

My father-in-law, Samuel Lesher, now almost eighty years, writes to me that he has bought the only log house there and will live in it instead of in a tent. He writes in a nice round hand, clear and steady; he works hard; in spirit he is just as young as any boy, full of jokes and talk. Every season, weeks before the camp opens, he has gone there, cut the hay and cleared the grounds; he has gathered the brush in piles, rolled logs together and burned them. Yes, he has done all that alone.

Now, young folks, don't let that eighty-year-old boy beat you. Go there and do something; have an object in life and you will feel better; join the crowd and push things along; be somebody and have a little influence; help along. H. EUGENE MARTIN.

Grand Rapids, Mich.

"In the World Celestial," by Dr. T. A. Bland. Interesting, instructive and helpful; Spiritually uplifting. Cloth bound; price $1.

..GENERAL SURVEY..

THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be **written plainly with ink on white paper, or with a typewriter, and only on one side of the paper.**

ITEMS.—Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require.

TAKE DUE NOTICE, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

KEEP COPIES of your poems sent to this office, for they will not be returned if we have not space to use them.

D. L. Haines of Franklin, Neb., wants the address of J. M. White.

Liberty, Me.—"If you are going to have any Fourth of July celebration this year," said James William Brown to his son, "you had better get it over by Saturday night, because I am going to die on the Fourth, and you will not wish to hear any firecrackers until after I am under ground." In the morning of July 4, Mr. Brown, who was 84 last May, milked his two cows and ate his breakfast. Then he read the morning paper. Soon after 9 o'clock he walked across the lawn and sat down in a summer pavilion, where he listened to the boys, who were making a loud noise in the village a mile away. When his daughter came out to call him to dinner he was seated in his armchair with his elbow propped against the rail of the summer house. His eyes were closed and his face was very pale. The family physician said he had been dead two hours. Mr. Brown is the fourth member of his family who has died on July. 4.

Isa A. Cross writes: "Mrs Nora E. Hill, pastor of the Rising Sun Mission, will lecture for the Hyde Park Occult Society on July 24. We expect a treat, as she is one of the hard workers in that busy mission. Come out and get the different ideas of different speakers. On Sunday, July 10, Walter DeVoe gave us one of his bright and spiritual lectures, which we all enjoyed very much. He says things that make people think. On that same date we went to Beverly Hills on one of our outings, and spent another delightful day in the woods. Please join us on our next one on July 24. Sunday evening service at 8 o'clock at 319 E. 55th street. Psychic manifestations by Mrs. Kline and other mediums."

The New Thought Federation which wes perfected by the executive committee elected by the convention held in Chicago last November, has made arrangements for holding the fourth New Thought Convention in St. Louis, Mo., October 25 to 28, inclusive. It will be international in scope and character, merging the work inaugurated by the International Metaphysical League and that of the Chicago New Thought Federation.

H. W. Henderson writes from Lawrence, Kans., that the camp-meeting at Ottawa will not be held this year. Long continued rains and floods, destruction of furniture, racking of buildings, inundating grounds, etc., are the reasons given for not holding the camp as usual.

Mrs. L. J. Jaquet writes: "The Evangelical Spiritual meetings will close during the months of July and August. I will still continue my Wednesday afternoon and Saturday evening circles in my parlors."

H. F. Coates writes: "I wish to announce that I will be at home, 233 East Thirty-second street, during the summer, for work as usual. I will also conduct services at Kenwood Hall, 4308 Cottage Grove avenue, each Sunday at 8 p. m. Many halls are closed and many are seeking a Sunday service. We invite you to our hall where the best of mediums are to be heard."

Dr. P. T. Johnson writes from Battle Creek, Mich., in reference to Farmer Riley's sickness: "I wish to say for the benefit of all, that Farmer Riley is at my house, confined to his bed, suffering with a severe attack of inflammatory fever, and has been for the last two weeks, and his recovery seems slow. I don't think he will be able this summer or fall to give any seances, or fill any of his engagements, though his guides think they will be able to get him out in a few days: My guides have done everything possible for him. All send your thoughts for his speedy recovery. We can't afford to let him pass on yet."

A Friend writes from St. Louis, Mo.: "On last Sunday evening, notwithstanding the fact that President H. D. Barrett was lecturing at the Pine street Temple, and the renowned Mrs. Cora L. V. Richmond was at the Odeon, Howard's hall was filled with an appreciative audience. After a short lecture by C. W. Stewart, Mrs. Folsom invited Miss Ella Preston to come forward and for a short time that excellent psychic entertained the people. Mrs. Folsom was then blindfolded and gave several readings from cards that were sent up, and then she removed the bandage from her eyes and under control of Spirit Carson she gave fifteen independent writings, all of which were recognized, in the space of ten minutes. The written messages were all given under strict test conditions and the audience was carried away with enthusiasm. Mrs. Folsom is a truly wonderful medium and the courage she displays in going on with her work despite her terrible afflictions and ill health, is the wonder and admiration of her hosts of friends in St. Louis."

Take due notice that items for this page in order to insure insertion must contain the full name and address of the writer. Otherwise they may be cast into the waste basket.

ATTENTION LYCEUMS. — During June, July and August the Progressive Lyceum will be sent to Lyceums for one cent per copy. This will enable you to increase your subscription one-half its present number, with no extra expense. Address J. W. Ring, care of the Spiritualist Temple, Galveston, Texas.

Word comes from Port Huron, Mich., that supernatural causes—tins rattling noisily and unseen bodies walking across the floors with tramping feet—are said to have reduced Mrs. Edward Glover in one week's time from a plump woman to a thin, nervous wreck. A week ago Mr. and Mrs. Glover moved from Bancroft street into the house owned by Frank McGraw, and since that time they and many of their friends have heard these uncanny noises. They assume they are caused by ghosts that haunt the place. The first day they were in the house the 7-year-old daughter of her sister, Mrs. George Ryder, of Elmwood street, came *toddling downstairs from the chambers* with awful fright pictured on her face. Rushing into the arms of Mrs. Glover, she cried: "Don't let that man touch me, aunty." Mrs. Glover supposed the child was only frightened by babyish fancies and did her best to soothe her distress. Later Mrs. Glover heard a tin rattling upstairs and went to investigate. She found a tin which was used to cover a stove-pipe hole making the noise and, taking it down, placed it upon a bed. She returned downstairs and soon heard the tin rattling harder and louder than ever. She rushed upstairs again. Step, step, step, the floor was creaking as if under the feet of a moving body, but nobody was visible. The sound passed all around her and the tin rattled again. Her nerves were unstrung and she rushed to the lower floor. When her husband returned she told him of the affair and he was not convinced until he also heard the noise, not in the same room, however, but all over the house. This occurred Monday, and that night she was too nervous to sleep in the house and they went to the neighbors. Tuesday night they decided to stick it out and went to bed. The light was left burning brightly, but the noises continued. This settled it and they did not sleep in the house again. The next day a number of their friends were called in, but the unnatural noises could not be located and the place was declared to be haunted. Mrs. Glover could not stand the strain and a house was rented two doors away. Their neighbors helped them to move their household goods and now for the first time in a week Mrs. Glover is resting comfortably.

C. Kirchner writes: "Rev. Thos S. Warner, assistant pastor of the Rising Sun Spiritualist Mission, will lecture on Sunday evening, July 24, at the Mission's hall, 378 S. Western avenue. Subject, 'Know Thyself.' Brother Warner is blossoming out as one of our foremost speakers on the Spiritualist rostrum, and always conveys the right ideas to his hearers. We will also have our usual good singing. All welcome; seats free."

The Journal of Columbus, Ohio, says: "The experiments with the treatment of alcoholism by hypnotism, begun by Russian scientists in Moscow in 1896, have been pronounced successful. It is asserted that this cure has reformed 70 per cent of the horrible examples upon whom it has been tried and the scientific gentlemen are quite jubilant. In spite of the optimistic reports sent abroad, we are inclined to doubt the permanency of the new remedy. So long as the patients are kept under the hypnotic influence, it is reasonable to believe that they will remain sober, as the traditional judge. Hypnotism made a great singer of Trilby, whose ability to carry a tune ceased the moment Svengali stopped waving his baton. So the mysterious power can make an earnest temperance advocate of a drunken old reprobate, while the hypnotist makes his own will that of his subject. But we should hesitate to trust the latter in the corner saloon, alone with the barkeeper. If a hard drinker can hypnotize himself into the belief that he doesn't really like liquor or that the indulgence of his appetite is ruining him, he may effect a permanent cure. But no young man should contract the habit with the idea that the mesmeric eye of some hypnotic individual can rid him of it later. He would be taking a long chance."

Mrs. E. Whittier writes from N. Andover, Mass.: "I do dearly love The Progressive Thinker; it is half my life. I see other papers of this kind, but I have never seen one yet that can begin with yours."

Mrs. Florence Terry writes from Wellington, Ohio: "Our Methodist minister, Mr. Gross, is giving a series of sermons on 'Delusions.' The first of this series he delivered last evening on Spiritualism, and for his scripture lesson he read the first 16 verses of I. Samuel, 28th chapter. You understand, only the first 16 verses. He held Spiritualism up to ridicule. He used no logic, and what he told concerning the ism was only what he had heard or read. Our society of less than a dozen counts five from his flock. This shows very plainly why he felt called upon to make us a subject for his best efforts. The Spiritualists are adding to their number the intellectual middle-aged adult, while the churches in general must be content with recruits from the nursery. Does Mr. Gross think that by stepping upon Spiritualists he is mounting higher in the estimation of the orthodox people? A poor way indeed to climb, and very uncertain. We as American born citizens are endowed by our creator with certain unalienable rights, and in the pursuit of happiness we shall embrace whatsoever religion appeals most to our reason and common sense."

Dr. Beverly writes: "Our meetings are a success for the time of year. All the faithful have not left the city, and we are here to stay. We have a cool hall, being cooled by electric fans, and plenty of room, and a fine ventilation. Dr. Temple has rendered good service. Sarah Thomas has been with us two Sundays and fine talent is on hand to entertain. Every Sunday evening Walter DeVoe gives us some of the rich cream from the great ocean of truth. Mrs. Herrington will have charge of the Success Circle and Happy Health Club. These vibrations are sent daily to members in all parts of the world. Come and join us."

When writing for this paper use a pen or typewriter.

We go to press early Monday morning, hence communications intended for that current issue should reach this office not later than the previous Saturday morning. Bear this in mind.

Mrs. S. E. Mackley writes from California: "I am glad Spiritualists are doing their part so nobly and fearlessly in weeding out the frauds. Farmer Riley and W. W. Aber seem to stand firm as yet, but I hope to see some of them accept the $1,000 offer, although, of course, it would not materially affect the standing of Spiritualism before the world. 'All a put-up job,' would be the verdict."

N. A. Churen, M. D., writes: "Spiritualism is prospering grandly in Los Angeles, Cal. We have many good workers here in the way of lecturers and platform test mediums, besides other talent. There are numerous places of meeting, all of which seem to work harmoniously together. I never saw so much gratuitous healing of the sick, nor so much dispensing of charity to poor members. May the good work go on until neither a body nor a soul hungers for food."

Mrs. I. V. St. G. Williams writes from Vancouver, B. C.: "There are very few Spiritualists here and no society of any kind to help the spiritual cause. I have been giving trance readings at my home for the past month (two days a week), and expect to keep up the good work as I am permanently located here. I am sure my friends in Chicago and St. Louis, where I was known as Elizabeth Smith, will be pleased to learn that I am now married, and still working for the cause of Spiritualism."

Mrs. Allie Buhland writes from 1224 N. Senate avenue, Indianapolis, Ind.: "The workers of Indianapolis are not idle, and our industry has brought its reward. We have been throwing out life lines, and many have been drawn from the tumultuous sea of doubt into the harbor of realization through the efforts of your writer, assisted by F. V. Jackson and C. A. Buhland. On May 29, the anniversary of the spiritual birth of my first born, the little Bessie who is my sweet little test control, we organized a band of Spiritualists and investigators into the Progressive Spiritual Church, receiving our charter from the Indiana State Association last week. What we have done here we can accomplish elsewhere and would be pleased to hear from parties at any point who desire an enthusiastic, energetic worker to labor with them."

Mrs. Anna L. Gillespie is now at No. 4312 Greenwood avenue, Chicago, Ill. She writes: "I finished work at Camp Brady, Ohio, Sunday, July 10; had a splendid audience and the meeting was a success. The engagement there was most pleasant in every respect. The camp bids fair to be one of the best this season. I will be located at above address until the last of this month. Any mail will reach me here. Will go to Clinton, Iowa, the last Sunday in the month; from there to Chesterfield, Ind., for the month of August."

Mrs. Emma Hess writes from Peoria, Ill.: "Our Rosebud Club has in it just nine mediums, and we will be called upon to operate on the eyes of one who has been in total blindness for five long years. The doctor who had his case in charge is now in spirit life and he will do the work through his medium, and if it is a success we will let the world know through your valuable paper, which is appreciated for its honesty and truthfulness."

Annie H. Pierce writes from Rockford, Ill.: "The Ladies' Auxiliary to the Spiritual Science Society of Rockford, Ill., wishes to be placed on record once more in your columns as a band of earnest women, working for the cause of Spiritualism. We have regular meetings every week at the homes of the ladies in alphabetical order, with a fee of five cents each for the members, whether they are present or not, and when we have visitors, which is nearly always, we are not so ill-bred as to fail in giving them an opportunity to contribute if they desire, and in this way we manage to pick up a neat little sum aside from the work we are doing. At present we are preparing for a bazaar to be held in the fall, and as we are in full accord with the old saying, 'All work,' etc., we have an entertaining committee appointed at each meeting for the ensuing week, and so combine pleasure with profit. We have also our regular monthly social; our last was a conundrum supper, at the home of our president, Mrs. Gitchel. The supper being served on a commodious back porch, lighted with Japanese lanterns, and if it be true that people laugh and grow fat, our society must have added several pounds avoirdupois to its weight that evening. We are planning an excursion on the river for this month and expect to have a glorious good time. We hope also to make something financially."

Sarah J. Grubb writes from Colorado: "I must say that The Progressive Thinker is the best paper in the world for me. I will tell why I am a Spiritualist. Many years ago my hand was used to write automatically in the German language, and a name signed that was unknown to me. A question was answered by the control to a person who was present, but who disputed the reply. Both maintained they were correct until the control got angry and ended by holding my hand so firmly on the table that two stout men were unable to lift it. I became so frightened that I declared I never would try such a thing again. I have never been able to write since, but I must add that the control was correct and the person asking the question was the one mistaken. Both could speak and write the German language, but I could not. This was a test for me of spirit knowledge and force. The grand philosophy of progression came to me later, and has been the means of making me a better and a happier woman than all my former experience in church life. I was brought up a Methodist. I still like the habit of calling each other sister and brother. I can take in the whole world, but I feel sick of the terms reverend and pastor, and the christening of infants, and I may as well say it all, invocations. I heard too much of that when I was in church bondage."

Mrs. John Brown, Sr., writes from San Francisco, Cal.: "It will afford great pleasure to the unseen if you will allow me a small space in your valuable paper to announce to your intellectual readers that they soon will be treated to a feast of good things through the mediumship of Miss Mae Hunt, who is now residing in San Francisco, and whose work consists of various phases, and some of which are unknown to the present generation. Miss Hunt has been before the public as a speaker and test medium more or less for several years, but for the past few months was withdrawn from the public work preparatory for a higher, grander and more specific work of which you will hear more anon as the work progresses. The work consists of readings by mail and otherwise, meetings and circles of various kinds of which will be written many descriptive and explanatory letters affording much interesting

ALWAYS GIVE YOUR FULL NAME AND ADDRESS WHEN SENDING NOTICES AND COMMUNICATIONS FOR PUBLICATION, OTHERWISE THEY WILL FIND THEIR WAY TO THE WASTE BASKET.

Mrs. Cora L. V. Richmond and Mr. Richmond have passed through Chicago on route to the Eastern camps. They had just time to take a little needed rest at their home in Rogers Park before going eastward. Mrs. Richmond's work in St. Louis was most cordially received and heartily appreciated by both societies and by the Unity League. Dates for July: Corry, Pa., 17 and 22; Onset, Mass., 31st.

Reading to brighten the days of many a weary traveler sojourning on the shady side of this mundane sphere, giving new hope and new joys that they still live to know these things. As there is much controversy regarding old manifestations and their mediums the times demand the new to take their places, giving a new impetus and strength to light up the dark places and brush away the cobwebs gathered therein. The intelligence of the present demands investigation in the bright light of new developments as nature evolves them from her bosom for the benefit of her children. And it is our right to demand the highest and best obtainable and not be satisfied with anything less, receiving it with due regard."

H. R. LaGrange, secretary, writes: "The Island Lake camp association opened its tenth annual camp session, July 10, with a goodly attendance, the speaker of the day being Mrs. Margaret LaGrange. Her eloquent discourses and astrological character readings were well received. From all indications it seems as if this is to be the banner year of the I. L. C. A. Cottages are nearly all occupied, and people pouring in every day. The association has spared neither time nor expense in giving to the public one of the best programs to be seen at any camp. Following order, starting Sunday, July 17, we offer to our patrons as platform workers, W. V. Nicum, B. F. Austin, Mrs. Amanda Coffman, D. A. Herrick, G. W. Kates and wife, Julia M. Walton, Mr. and Mrs. E. W. White. All phases of the phenomena will be represented. Farmer Riley, the world-renowned materializing medium, is under positive engagement first two weeks of camp. Mr. A. W. Kaiser, trumpet medium of Toledo, Ohio, gave a public seance to a large number, Sunday afternoon, and all who sat were well satisfied. He will be with us all this month and will be pleased to accept week-day engagements within reasonable distance of camp grounds. Remember, the camp is open now. Board at our new modern 50-room fire-proof hotel, $5 and $5.50 per week. For programs and particulars address H. R. LaGrange, secretary, Island Lake Box, Brighton, Mich."

J. M. White writes: "As I expect to start South soon, letters for engagements between Lincoln, Neb., and Kansas City will reach me at Elmwood, Neb., F. R. D. No. 17, care of A. T. Hinshaw."

D. W. Hull is at the Escondido Camp, Cal. He goes from there to Wallington, stopping a few days at Stockton, and Dunsmuir.

Mrs. Maud K. Gates writes from Winfield, Kansas: "The Winfield (Kansas) Association find it impossible to hold its eleventh annual camp-meeting this year, on account of the recent floods leaving the park in a most dreadful condition."

Mrs. M. Henry writes: "The Ladies' Auxiliary connected with the Universal Occult Society will hold a lawn social on the evening of July 20, at the residence of the president, Mrs. Marian Davenport, 3138 Rhodes avenue. Admission free; fifteen cents charged for ice cream and cake. A small fee charged for palm readings by Mrs. Wagstaff and Mrs. Henry, in gypsy costumes. Music and other attractions."

Dr. Bland is in receipt of the following letter from Rev. I. K. Funk, D. D., author of "The Widow's Mite." He says: "I have read with great pleasure your book, 'In the World Celestial.' It is a charming book, whether it be a dream or a reality. I can easily conceive how it could be a dream and more real than a great multitude of what we call objective realities. Your effort tends to place a rational foundation under our belief in an inner world, in immortality. It is, to me, a very suggestive book."

T. W. Sherk writes: "Rev. Harry J. Moore's second lecture at the Church of Spirit Communion 4308 Cottage Grove avenue, last Sunday evening, attracted a full house. We wish he could have been with us longer, and hope to have him with us again when his camp-meeting engagements have come to an end. It is one of the beauties of Spiritualism that its methods have not become formal and stereotyped, but on the contrary are free and natural, each individual working and speaking in his own way as the spirit moves. Mr. Moore's methods are distinctly his own. He makes his points very forcible and some of his emphatic statements might be resented by some investigators were it not that he keeps his audiences in constant good humor. Next Sunday evening Dr. Randall will lecture and Mrs. Pierce will sing, and Mr. Coates and others will give messages. Meetings will be conducted all summer and a large attendance is desired."

Mrs. S. R. Pierson writes from Bowen's Mills, Mich.: "Mrs. John Lindsey of Grand Rapids, Mich., has finished her work in Middleville, and is here at our home in Bowen's Mills. We had a very pleasant visit and held two home circles, at which the independent voices came, and we were very much pleased to hear from our friends. The work of the Spiritualists at this place is nearly at a standstill at present, as it is drawing near to camp-meeting time. Mrs. Lindsey starts home to Grand Rapids to-day to make ready for Mount Pleasant Park camp, Clinton, Iowa."

Mrs. J. E. Bower writes from Detroit, Mich.: "'By their fruits ye shall know them,' was truly verified as the friends gathered in the parlors of Mrs. Laura L. Crawford, the occasion being her last public circle until the autumn months. Over one hundred partook of ice cream and cake she had so thoughtfully provided, after listening to a fine program, music and recitations. The tests were given by the several mediums assisting, and were well received. We have some exceptionally fine local med'ums. As a fitting finale to the harmonious gathering a beautiful diamond ring was presented Mrs. Crawford as a token of the love they bore their pastor, counselor and friend."

Dr. Eves writes to the Philosophical Journal, Cal.: "Those who do not attend the meetings at Scottish hall, certainly miss hearing something that which cannot fail to entertain, instruct and spiritually inspire them to renew the battle of life in this world as well as to revive their spiritual hopes. I have attended Mr. Perkins' meetings several times and I can say, I, as well as the entire audience was interested and entertained from start to finish, in his refreshing methods of presenting the philosophy of life and mediumship, his singing alone is worth the paltry dime that we drop in the basket. His ability to develop a hearty laugh is in itself a tonic and the tests are so spontaneous and indicative of such wonderful accuracy, entirely free from any supposition of fraud, deception, or phrenology, that gave me great satisfaction, not only myself but many others received unmistakable tests of our spirit friends last Sunday evening. There are many faces in his audience who are never seen elsewhere in similar meetings, showing his mission of converting the skeptic. The Spiritualists will lose a grand, faithful and able worker when he leaves us for the Eastern states."

Prof. O. H. Hoy, Osteopathist, has removed from Chicago to Marshalltown, Iowa. He will answer calls to lecture on Osteopathy or Spiritualism.

Washington, D. C., July 17.—After resisting the skill of two experts connected with the treasury department, a small safe belonging to Col. J. Eldridge Smith, an inventor who died recently, has been opened, and now the only question is whether it was opened in answer to Mrs. Smith's prayers or through information coming direct from Col. Smith to S. Clark Swett, a Spiritualistic medium. Mrs. Smith scouts the idea of Spiritualism, but Mr. Swett, under whose manipulations the safe door swung open, says it was nothing else. The little safe contained all the valuable papers belonging to Col. Smith and he was the only one who knew the combination. Experts gave it up as a bad job. Then Mr. Swett said he would try. Swett says he has been a Spiritualist for forty years and has about twenty-five 'spirit guides.' One of the guides, he says, is an Indian girl, and she is the one, he states, who saw Col. Smith in the other world and got from him the combination and transmitted it, thus enabling the safe to be opened.

The world does move! A few years ago neither man nor woman of outspoken Spiritualistic or freethinking proclivities were honored by the sovereign states to represent them, or given charge where rested great responsibility, while to-day, the lady in charge of Idaho's Art and Industries at the St. Louis World's Fair, Mrs. C. J. Johnson (whose husband is an honored contributor to The Progressive Thinker), is an outspoken freethinker and an excellent medium. Her picture appeared lately in the St. Louis Sunday Star. The appointing power did not ask about her belief, but knew that she was a woman of energy, perseverance and ability. This may encourage the timid ones among us to step to the front, and let the world know that they are alive.

Mrs. Walter Tooley writes from Findlay, Ohio: "Mrs. Nina Challen, of Toledo, Ohio, has been with us this last week, giving lectures and test circles, bringing souls to the light. She is a diligent worker, not alone for the money, but for the good she can do."

That One Thousand Dollar Offer.

To the superficial and casual observer it looks reasonable and feasible.

But because it has not been accepted, and may not be accepted, Spiritualism will not fall into discredit and go into degeneracy therefor.

All Spiritual manifestations are as surely in accordance with conditions and the law governing spirit return as is the coming into this life of the newborn infant, which comes only in accordance with conditions and the law governing the same. So far as I am competent to measure and judge, the situation here being considered, the conditions and a knowledge of the law of mediumship comes not within the province of human understanding.

Suppose in mid-winter Mr. Hale shall offer $1,000 for a peach to materialize on a branch of a peach tree, with color fragrance and flavor.

The offer of $1,000 would not produce a single peach. He must wait for favorable conditions to mature, when under nature the beautiful peach with all its sweetness will surely materialize.

A medium cannot work his or her mediumship at will.

Mediumship is a gift, just as our faculties, or our hands or feet. All these should have our best care and most sacred protection.

From an experience in observation (I am not a medium) covering a period of more than fifty years witnessing many phases of mediumship, my advice to mediums is to give the $1,000 offer a wide go-by. The chances are that some unfairness in producing conditions would be dominated, and a failure might follow, and this by the stupid world would go to the ends of the earth. This would cause a backset to Spiritualism. It would entail grievous mortification and much wasted time by Spiritualists in submitting explanations.

Again, suppose it be a success and the medium receive the $1,000. I would be glad for her or him. But that is all the good it would do. Mr. Hale himself would not believe it. The Jamiesons would not believe it. And why should Spiritualists care whether they believe or not?

The joy and the sweet consolation which Spiritualism brings, fills the hearts of all who are conscious of the continuity of life.

The invitation goes out to all to come. The still small voice in each breast will guide and help to get knowledge which will give more of sweetness to life than all else beside.

JOHN CADWALLADER.

Anderson, Ind.

THE PRAYER OF THE CHRISTIAN MILLIONAIRE.

"Jesus, lover of my soul,"
Give me ninety-five per cent;
While the money in doth roll
I'll be filled with sweet content.
"Hide me, Oh, my Savior, hide,"
While I make the dollars fast,
Safe into my safe they'll glide,
You'll receive thy poor at last.

"Other refuge have I none,"
Save my bonds and notes for me;
While I skin each poor man's son,
For support I'll look to thee.
"All my trust on thee is stayed,"
To my usury I'll cling,
For my scheme is neatly played,
'Neath the shadow of thy wing.

"Plenteous grace with thee is found,"
Let new victims now drop in;
Let them each with cash abound,
Make, oh, make for me more tin.
"Thou of life the fountain art,"
Let me draw long life from thee,
Plate with gold my marble heart,
Count my gains eternally.

JAS. H. YOUNG.

Onset, Mass.

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QUESTIONS AND ANSWERS.

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

NOTE—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected. HUDSON TUTTLE.

Dr. E. Limsford: Q. What are the facts in relation to the "miraculous" breaking out of a spring of water in Andersonville prison yard, in answer to prayer or otherwise?

A. There can be no doubt about the spring "breaking out," and at a most opportune time. The cause of its so doing, of course, depended on natural forces, for the explanation by "miracle" is not to be entertained at the present time. There has been as much need and far more a thousand times, of interference of divine power in the affairs of men, to stay the hand of cruelty and wrong, and prayers have been offered ad infinitum, and the interference has not come. If the geological formation of that section is carefully studied, the bursting forth of a spring will not be considered miraculous. The only importance attaches to the time.

I have learned from a soldier confined in Andersonville at the time, that there was a terrific thunderstorm, with flood of rain, and immediately afterwards the spring broke out. The cause was entirely natural and only the superstitious would refer it to miracle.

Verona Miller: Q. I have heard a great deal of "angel guides," and have been inclind to believe in these invisible helpers; but the Slocum horror in which between five hundred and eight hundred innocent persons were painfully burned and drowned, either from the carelessness of a cook or the criminal stupidity of the captain, makes me lose all faith in so-called guides.

It looks as though the spirits could render humanity no greater service than to apprise it of such dangers.

What can be the matter with the spirits who are presumably clairvoyant that they do not give warning to ward off these heart-rending disasters?

A. That there are guardian angels is as certain as the existence of spirits. That they care for and in many ways direct the conduct of those they are drawn to by love and affection is not to be doubted. The error lies in supposing that they should be absolute directors of the conduct of those tney are supposed to guard, and that they have omniscience and power. It comes from the old ideas of spirit, and not from the recent understanding of spirit-being as taught by Spiritualism.

There can be no more vigilant guardangel than a loving mother. Just far as it is possible for her knowle and ability to allow she warns her ren, and shields them. She may clearly foresee danger for them, and they will not be warned. She may not with her limitations foresee. Should the mother in the midst of the cares for her family leave this life for the next, she would become instead of a guardian mother a guardian angel. She would not be greatly changed, nor become because of her transition, prescient with prophetic knowledge. She could not be always present with all her loved ones, and would find insurmountable difficulties in impressing them when there was need.

Take the disaster of the Slocum as example of all others, and see how this constantly repeated objection to the belief in the care of spirit friends will apply. It is true as has been said, that some spirit might have overlooked the equipments of the steamer and have informed all interested in the dangers of taking passage on a boat, where greed had combined with official corruption. To do this, the spirit must have had a knowledge of engineering and marine equipments, and having ascertained the facts would have been met with the great difficulty of finding a proper medium through whom to communicate.

The government has appointed officials to do this inspection, and it is their duty, not the angels'. There are many people who would have their spirit friends most abject slaves to their desires. They want them to be eyes and ears, and helping hand. Sentinels on duty day and night, and absolutely for love, and without thanks as reward!

Suppose in the instance furnished by the Slocum, the spirit friends of those who were to attend the ill-fated outing, had foreseen, or been informed by some one who had by knowledge of causes and effects been enabled to perceive the coming disaster. These spirits, when they visited the homes of their friends would have found excitement and anticipation and the sensitiveness essential for the reception of impressions overshadowed. Had they succeeded in producing a sense of possible danger, the recipient would have put it aside, or if he had expressed it, would have been laughed at as timid or cowardly.

The fact, the undeniable fact, is that all persons are sensitive more or less, and at times receive impressions, which as a rule they call vagaries of fancy and pay no heed to. Of all the thousand who went on that steamer, had any been impressed not to go by the still and scarcely recognizable influence of a spirit, would they have obeyed? We give so little heed to these shadowy impressions, that often they cease because of the discouragement and uselessness of the efforts.

Then we cry out when we meet with accidents, "Why, if there be guardian spirits, do they not warn us of our danger?" If we had a telephone in our house, we would not expect messages through it, unless we had the connections perfect. If the wires were detached, or the diaphragm covered with mud, we should show childishness of imbecility in berating the instrument because it was silent. Yet we cover the vibrating diaphragm of our minds with the thick crust of absorption in business or pleasure, and filled with the one thought or idea, like the hypnotized subjects, and then cry out because we were not protected, when we did not ask for protection and would have rejected it had it been offered.

Unless a child is encouraged to walk alone, it never would do so. It may fall, that is a part of the lesson.

Were mankind under the tutelage of spirits, as this correspondent appears to think most desirable, namby-pamby infants instead of independent men and women would be the result. Evils, negligence, etc., dark ways of greed, grow, until by their own blind stupidity and disregard of rights, they perish.

Often, too often, the innocent are immolated, but their sacrifice is not in vain. Their deaths awaken indignation, and the right triumphs.

In the narratives of such disasters, there are always instances of persons who received warning. There has been published several such about the Iroquois horror, where by heeding, the recipients escaped. The Ashtabula wreck, years ago, furnished several remarkable cases. Yet from the constitution of things such warnings must be rare, depending as they do on the sensitiveness of the receiver, his willingness to obey the often scarcely distinguishable prompting, and the prescience and harmonious affection of the spirit friend.

Life is Eternal.

There is one great central truth, taught by all animate nature; a truth which is the foundation of the grand philosophy of Spiritualism, the support of all scientific investigation, and which embraces all there is of any value in the religious systems known to the world. That truth is, that Life is Eternal. What we call death is, practically, a meaningless term. At most it denotes merely the absence of life. And when applied to mankind it denotes the change from incarnate life to the higher and broader existence hereafter.

The poets of earth, who have occupied a kind of intermediate station between earthly and heavenly existences, have always recognized the eternity of life, and the true meaning of death. No true poet ever doubted the glorious continuity of life. The gifted Addison wrote:

"'Tis the divinity that stirs within us;
'Tis heaven itself that points out an hereafter
And intimates eternity to man."

Yes, heaven itself has breathed into the soul of man the hope for immortality, which is surely the anchor of the soul, and which will end in happy fruition, after the fitful fever of human life is over.

Moore, another master of poetry, has written:

"This narrow isthmus twixt two boundless seas,
The past, the future, two eternities."

This life truly is a narrow line between the boundless past and the boundless future beyond the grave; and death is the golden gate, through which the emancipated soul enters the realms of heaven!

Here are two pictures. The one is that of a beautiful and accomplished young lady, in the bloom of health and hope. She seems to be the handiwork of heaven itself. Her soul is as pure as the unfallen snow; her affections as warm and steadfast as heavenly love; her mind as clear as a cloudless sky. Her laugh is the sweetest music; her conversation enchanting. She is more fit for the companionship of angels than that of the erring mortals of earth. Our whole nature revolts at the idea that she can ever cease to be. We know in our souls that she will live forever!

Here is another picture. The finger of God has touched this beautiful being, and she sleeps. We look upon her wasted earthly form in the cold embrace of death. Her eyes have closed forever. Her sweet voice will never again be heard upon earth. Her cold hands rest upon her breast and she is clothed for the silent grave. For the last time we gaze upon the wasted features before us, and feel in our souls that she who occupied the prostrate form before us has entered a higher and better life beyond this earth. We intuitively feel that she is not dead, nor can she die.

We feel, as we look upon the face of the dead, as did the gifted Alexander Pope, when, on the threshold of the grave he said, "I am so certain of the soul being immortal, that I seem to feel it within me as if it were by intuition." CARL C. POPE.

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The Sunshine Club.

HUMANITARIAN WORK ILLUSTRATED BY CHILDREN.

A Lesson for Spiritualists Everywhere to Consider—How Many Spiritualist Societies Are There in the United States That Make a Specialty of Assisting Those Who Are Sadly Unfortunate, and Who Need More Sunshine Cast Over Their Pathway of Life?

The Sunshine Club, as set forth in the New York Sun, has opened a summer home at Bridgeport, Conn., to which relays of New York children in need of fresh air will be sent from time to time, some to stay for two weeks, others the entire heated term.

"Any child who is a member of our club in good standing," said its president, Mrs. Cynthia Westover Alden, at the club's headquarters, 95 Fifth avenue, "and who has paid his dues can go to our summer home. The dues of the club are not of a nature to break him. You can send a flower to a shut-in or give an automobile to our blind babies' home at Bartow-on-the-Sound. Either entitles you to membership.

"You see our cabinet," indicating a large glass cabinet filled with a jumble of things. "Articles needful for the fresh air babies are received and given out here.

"It is like the measure of the widow's meal, never quite empty. You see the little pink sunbonnets? A downtown firm pays its annual dues by donating them, another by giving little flannel sacks for the babies.

Here two small boys came in to make arrangements for sending a third to the country.

"It is wonderful how disinterested children are," said Mrs. Alden, as the boys left. "I have one child who wouldn't go without his blind granny.

"'No,' he said, 'I can't go out in the country and leave her at home.' So, of course, we will send blind granny along, too."

She was again interrupted, this time by a pretty young woman who came with her husband to donate an organ for the home of the blind babies. She had hardly taken her departure, when another came in, asking for a refrigerator for an invalid woman.

"You might swap the organ for a refrigerator," suggested the reporter.

"We won't have to do that," smiled Mrs. Alden. "We get whatever we ask for. I asked for a carriage for the blind babies last week and got it.

"There are plenty of rich people perfectly able and willing to give what is needed for these children, if they only know about it. We tell them. We will ask for this refrigerator and get a dozen. In all probability they will shower refrigerators on us until we shall have to beg them to stop.

"But I want to tell you what the Sunshine children are doing all over the country to help others.

"In Memphis the newsboys raised $400 for a newsboy who had been run over and had lost both arms. You see, they give entertainments at which each boy does whatever he can do best to amuse the audience. Strange things they are, too, sometimes. Playing mumble-peg, for instance, whistling, or dancing a clog.

"But the most pitiful thing about this was that the boy couldn't use his wooden arms after they had bought them for him. He wore them three days. When they gathered about him then, distressed at seeing him without them, he said:

"'It's no use boys. They won't buy my papers when they see me with my two good arms.'

"It was true. People bought papers from boys who could run to them and hold out their arms, begging them to buy, but they passed by this boy with his two nerveless wooden arms, not understanding that he was a cripple.

"'Never mind,' the other boys said to him, 'you can wear your wooden arms on Sundays, Billy.'

"One way in which they raise funds is by rummage sales. They go from house to house, begging for old cast-off things, then they have a sale.

"Then they make iron holders. You have no idea how well iron holders sell. The Rhode Island Sunshiners have put an old woman into the home by selling them.

"A football team has sent us 37 cents for ice water for the babies. That is, they paid 10 cents car fare for the president, who brought us the rest, 27 cents in all. That paid the dues of the entire club, however, besides which we got up a box of things out of our cabinet for them, with something in it for each member of the team.

"In Colorado the Sunshiners got up a picnic to go to Pike's Peak. They paid two cents apiece and sent $1.55 to the Blind Babies' Home.

"In their enthusiasm these children do some very beautiful things. In one country place they saw an old man digging a grave for a child.

"'Let us line this little grave with flowers,' they said, and went about picking bluebells and buttercups and every flower they could find. When the mother and father saw the little grave so beautifully lined with flowers for their baby, they sobbed aloud.

"Down in Charleston there are thirty-three Sunshiners who have planned to build a house of two small rooms for an old lady. Each child brings a brick or a shingle, just as he can get it. A Sunshiner who is a carpenter of the neighborhood has given enough timber to help in the work. In order to raise funds for the house rummage sales are given every month at the home of the state president.

"In the Brooklyn branch the girls are making overalls—little blue overalls that are worn by boys and girls at the summer home at Bridgeport. They gather around their president, Lawrence Allin of Borough Park, who is a cripple and sits all day long in a wheeled chair. They talk to him and amuse him while they sew.

"We have a dog that is very dear to our Sunshiners. He taught a crippled baby to walk. The child had been left on the floor tied to a chair while its mother worked out for such a length of time that its limbs became partly paralyzed.

"We fastened a rope to the dog and another to the child. Then when the dog jumped up and ran to bark at something, which it did every little while, the child was obliged to move, too. The movement of the dog jerked him up and about.

"In this way his limbs grew so strong that after a time he walked without difficulty. The dog is now a hero with us and fully realizes his importance."

An old woman very neatly dressed in blue checked gingham and long white apron arose from the table near the door where she had been placing envelopes in a drawer and put the drawer in a cabinet.

"That is Emily Elwell," explained Mrs. Allen, as she resumed her seat. "We found her in the almshouse on the Island. She had been there five years. She had taught in the public schools of New York for thirteen years. Then to go to the almshouse! We took her out and sent her to the home for the aged, and now she keeps our cabinet in order for us.

"You would be surprised," returning to the subject nearest her heart, "how many children are giving for scholarships for other children and taking care of old people. A band of boys, of which J. A. McGregor is the prime president, have races. They charge 5 cent admission. With these cents they send one boy to school.

"In Buffalo the children held a sale for the support of a day nursery, so that the little mothers could go to school. You don't know who these little mothers are! They are the older girls of the families, girls of 8 and 10, who care for the babies, for very soon after the baby is born the real mother must go out to work again, you know.

"There are thousands of these little mothers in New York." The street car conductors are well acquainted with them. They put a baby on the car, then wait and call for it when the car has made the round of the city. The conductor knows the Sunshine baby and watches after it.

The trolley ride is often the only fresh air treat for the slum baby that can't go to the country. Our members among the shopgirls often call at the homes of these babies, take one out for a trolley ride, and bring it back again.

"A dancing class is taking care of a blind baby at our home. Its members raised $27 by dancing, picked out a baby and began paying its board at Trumbull Mansion, our home on the Sound."

"Mrs. Cynthia M. Tregear is the matron there. She is a professional nurse. If you are very sympathetic you would not care to go there much. Such sad things happen.

"Not long ago she told me she said something to a blind boy. He did not answer. By and by she went up to him and touched him on the shoulder.

"Why didn't you answer me?" she asked, not in an unkind way, but very gently, as one talks to the blind always.

"'Oh!' said the child, 'were you talking to me? I didn't know that. Nobody ever talks to me. That is—for these blind children never complain—nobody but the radiator.' Then brightly, 'But that pops awful fine sometimes,' he added.

"I think of all the afflicted, the blind are the most pitiful," she went on presently. "And there are so many of them. Recently a newsboy on the corner of Fourteenth street and Broadway asked me what he must do to become a member of the Sunshine Club.

"There is an old blind man,' I answered, 'Help him across the street. Then, the next time I see you, tell me what else you have done to help somebody.'

"It was a month before I saw him again. He came running up to me, breathlessly, showing me a paper upon which were twenty-seven black marks.

"'All blind men,' he panted, 'that I helped across the street.'

"'They have been there all the time,' I told him.

"'Aw, what yer givin' me?' he cried, 'I ain't never seen a blind man on this crossin' before I got to be a member of Sunshine.'

"Of course the members of the club are not limited to children or to poor children. Many rich women are interested in this home in Bridgeport. On July 1 they will come in their automobiles to take the children out for an airing.

"Our home at Hillcrest is given us by its owner. A certain number of boys live there until homes are found for them elsewhere among families.

"Rich children assist the poor ones. They give entertainments at which a fairy child touches children with her wand and turns them into Sunshiners. The proceeds of these entertainments are given to the fund. New York has the Golden Hour Home, from which fourteen children will go next week to the home at Bridgeport. You must go and see that."

The Golden Hour Home, which is at 241 East Nineteenth street, was organized two years ago. Its expenses are paid by two New York women, mother and daughter. The girls of the East Side are invited to make this their home.

They come after school in the winter, when a bowl of hot soup and bread and butter are ready for them. In the spring fruit, bread and tea take the place of the soup. In the summer they come at 8 in the morning, and stay until their mothers, who work out, come for them at night.

A pretty, bright little girl of 9 or 10 opened the door for the reporter and found the matron, Mrs. Wicks, for her.

"That little girl," explained Mrs. Wicks, "has been almost trained to truthfulness here. At first I thought we should never be able to do anything with her. We couldn't believe a word she said. Now, we can't wholly rely on her, but she has improved so you'd be surprised.

"She comes early in the morning and stays until 8 at night. Her mother works in a restaurant. Before we took her she ran the streets. Is that you Freda? Run along, dear."

When the child was quite gone: "She listens to every word," Mrs. Wicks whispered, "and invariably repeats what you don't say. I am afraid we shall never be able to trust her."

She showed the reporter through the house, which was very neat and well furnished. At the dining-room table sat a young woman dressed in black.

"That girl," said Mrs. Wicks, in the hall, "supports her mother and ten children. She works in one of the large dry goods stores."

"How can she?" asked the reporter, "on the salary she must get?"

"The poor live on tea and bread," explained Mrs. Wicks, "which is not expensive. But her home is clean. That is more than you can say of most of them, and yet to look at these girls you wouldn't think it."

Which was true, for at that moment they had entered an upstairs room in which the girls were congregated around the piano ready to practice for a concert, the proceeds of which were to go toward the boatfare of those bound for Bridgeport. They were mainly girls of 13 to 16, neatly, and many of them rather stylishly dressed. A young music teacher sat at the piano ready to begin teaching them.

"We have helped these girls for two years," said Mrs. Wicks, from the vantage ground of the next room into which she had led the reporter. "First they came to us from the streets running wild here on the East Side.

"We let them stay here. Then, after a time, we found them places in stores, where they could earn a little money to help their families. That pretty girl with the red necktie is a clerk in a millinery establishment.

"They work through the day now and come to us of evenings as you would to a clubroom. Sometimes they sew awhile. Then they read or have a little music.

"Look at this sewing. Isn't it beautiful to be done by a child of 5? See the tiny little stitches. She is making a patchwork quilt, this child.

"Now, I want you to look at that little delicate girl over there, sitting so upright in the chair. She is one of those who are to go to Bridgeport.

"For two years she was in a plaster cast. Her head had been placed as in a vise. The plaster cast weighed 6½ pounds. It should have weighed only three.

"When we found her she was gradually fading away in this prison-like thing. Her family sat by quietly waiting for her to die, in that calm way common to the very poor, to whom death is often a relief.

"Then we brought her here to our doctor. He took off the cast and the horrible thing that held her head pinioned, and she has been getting well ever since. I am glad she is going to Bridgeport. We hope she will get quite well there out in the sunshine and air."

The reporter looked at the child. She was practically a living skeleton. Though she was no longer encased in the plaster cast, her position showed the effect. The attenuated limbs were rigid. The small head, with its face of the pallid yellowness of old marble, held itself firmly in the position it had been forced to assume, the dark eyes looking out dully.

The reporter looked quickly away toward the cheerful little liar who was laughingly whispering—lies possibly, but, oh, such cheerful lies—to a neighboring girl.

"I am glad, too," she sighed.

MEDIUMS RELIEF FUND.

Final Report of the N. S. A. Secretary.

To the Editor:—It is now July 8, and we are ready to make our final report on the result of the collection of the sum required to win the second thousand dollars for the Mediums' Relief Fund that was promised by the generous treasurer of this association. Thanks to his extension of the allotted time to July, and to the helpful and vigorous endorsement of the appeal from the good editors of the spiritual papers, we have secured a much larger sum than we at first called for, as will be seen below. In the early part of June we were some hundreds behind the thousand dollars asked for, but through that month the contributions came steadily in, and our hearts were made glad by the sympathetic words and financial donations that came from far and near; as late as July 5, they came, one of the largest contributions reaching us on the third of this month.

To one and all contributors, the N. S. A. sends its most grateful expressions of appreciation and its hearty thanks; its medium pensioners will also add their silent thanks and blessings for all who have sped this good work along. Although the sum secured exceeds the amount asked for, every penny will be used for the needy mediums, and it will not be long before it will all be used as our pension bill averages over an hundred a month. Therefore while grateful to all for their timely help, we ask the public not to forget the Mediums' Relief Fund, and to realize that it will always need aid if the aged and worn are to be cared for as their needs require.

Our last report—of $802.82—included all donations to June 1. Since then the following sums have been received, making a total from the public at large, of $1,432.45—a goodly sum, which will cause every contributor to the same to rejoice in heart.

L. Andrews, in memory of Mrs. A. R. Cook, $100; J. B. Townsend, 100; Lewis Peterson, $50; Geo. A. Deleree, $25; Mrs. Lucy Somers, $20; collected by the First Association, New York City, second contribution, $14.42; Ladies' Progressive Aid Society, Ft. Wayne, Ind., $14; J. D. Munger, $12; collected at meeting of Philadelphia Spiritualist Society, by May S. Pepper, with her own contribution, $12; seance by Loe F. Prior and her friends, $11.50; collected and contributed by Mrs. B. Mu..., $11; "Boston," $10; S. A. Burgess, $10; H. M. Edmiston, second contribution, $10; Elise Stumpfe and German Society of Brooklyn, N. Y., $10; H. L. Olden, $10; Mrs. J. W. Wheeler, $10; Members and friends of Elmira, N. Y., society, $5.50; Dana, Ill., Association, $5.91; meeting by Profs. Bartlett and Manier, New Haven, $5.10; Mrs. E. W. Morse, $5; Agnes O. Wink, $5; Mrs. Milton Rathbun, in memory of her husband, $5; Mary Bragdon, in memory of her husband, $5; Mrs. P. E. M. Dunn, second contribution, $5; Susan Jack, $5; F. H. Morrill, $5; Henry Hanson, $5; Mary R. Galloway, $5; Laura Burdick, $5; S. S. Burdick, $5; Alice Cheesboro, $5; Caroline F. Rich, $5; Prof. Fred P. Evans, $6; Juliana F. Hyde, $5; Albert Bodman, $5; Mary A. Thompson, $5; Harmonial Philosophical German Society of Lawrence, Mass., $5; T. L. Lamborn, $5; Flora B. Cabell, $5; Rosina B. Albert, $5; circle by Mrs. J. W. Storrs, $5; A Friend from Onset, $5; Mrs. G. A. Dorn and Newark, N. J., Society, $5; C. B., a Friend, $5; Mrs. S. Snyder and German Philadelphia Society, $5; Mary A. Haven, $5; W. W. Hawkins, in aid of Dr. Slade, $5; "Felix," $5; Thos C. Saunders, $5; J. J. Zimmermann, $5; Folsom City, Cal., $5; H. N. Cora Forbes Brown, $5; collected at First Spiritual Church, Baltimore, $4.20; collection at meeting in Allegheny, Pa., $4; J. W. and Hannah Emsley, $4; collection and contribution by Tillie U. Reynolds, $4; Henry E. Adams, $4; Nettie Johnson and her little son, second contribution, $3.50; collections at parlor meeting, Jamestown, N. Y., sent by E. W. Sprague, $3.15; C. P. Meskimen, $3.10; Vincent Reeves $3; Mrs. S. P. Richardson, $3; A Friend of the Cause in Bellingham, $3; Clara M. Wilson, $3; "Augusta" Wis., $3; Nelson Adams, $2.50; Thos D. Hawkins, $2.50; Festus Pressler, $2.50; Hattie Lemm Kent, $2; Geo. Bilger, $2; Mrs. Whitehead, $2; Mr. and Mrs. G. W. Kates, $2; C. W. Jackson, $2; H. M. Swenser, $2; Mrs. R. H. Barnes, $2; H. A. Kellogg, $2; Emil Gottschalk, $2; Mrs. Mary Mayer, $2; Abbie A. Briggs, $2; Charlotte Alcott, $2; Ernst Seifert, $2; Mrs. S. P. Billings, $2; A. D. Zumstein, $2; Mrs. J. B. Alexander, $2; "Verein Wahrheitsucher," Milwaukee, Wis., $2; Gustave A. Beyer, $2; Dr. J. M. Peebles, $2; D. Boynton, $2; Mrs. E. W. Barnes, $2; Mrs. Wm. Hubbard, $2; Miss M. H. Gilskey, $2; Mrs. R. J. Morgan, $2; A. J. Webster, $2; "A Friend in Woodland, Cal.," $2; J. O. Oberly, $2; Minnie Comstock, $2; Mr. and Mrs. E. W. Sprague, second contribution, $2; Mrs. D. M. Ogan, $2; Wm. Miller, $1.50; S. C. Parrott, $1.50; M. A. Lane, $1.40; Troy, N. Y., Society, $1.15; A Friend, Baldwinville, $1; Wm. Rae, $1; Wm. Rae, second contribution, $1; A. J. Goodrich and B. F. Randall, $1; Titus Merritt, $1; W. D. Hoke, $1; Ella Wilson Marchant, $1; W. M. Sage, $1; E. F. Avery, second contribution, $1; F. R. Wilder, $1; A Friend in La Crosse, $1; S. E. Farnsworth, $1; J. M. Housel, $1; Geo. A. Shults, $1; Harriett Wirth, $1; L. P. Wright, $1; G. Posenhaus, $1; Dr. R. L. Chase, $1; "Truth Seeker" T. S. A., second contribution, $1; Mrs. L. D. Bunker, $1; "Lone One in Michigan," $1; Geo. Acres, $1; Georgiana Staples Daws, $1; A Friend—A. E., $1; Will S. Bassett, $1; Sarah C. Allen, $1; E. Reynolds, $1; Wm. G. Sayer, $1; J. L. Rea, $1; Addison Wood, $1; A. M. B., $1; Alice M. Eaton, $1; "A Reader of The Progressive Thinker in Lapeer, Mich., $1; Fred Bruner, Island of Luzon, $1; "Arizona," $1; Mrs. J. M. Tefft, $1; J. S. Tull, $1; E. Whiting, $1; Michael Hurley, $1; Mrs. M. L. McMillen, $1; Chas. W. Wilsens, $1; J. A. Cash, $1; Mrs. A. P. Osborn, $1; Mrs. T. Hoffman, $1; Chas T. Fisher, $1; Fritz Orbrock, $1; H. Rombach, $1; J. M. K., $1; Mrs. Owings, in memory of her mother, $1; Alex. Herinser, $1; Mrs. Flavia Thrall, $1; Mrs. J. E. B. Dillon, $1; O. Lerwick, $1; Ernst Mernig, $1; Beatrice E. R. Thomson, $1; An Investigator in Walcott, N. Y., $1; Harriett M. Baldwin, $1; Mr. and Mrs. J. C. Mettlers, $1; Wm. Beaumond, $1; Eliza J. Armitage, $1; Henrietta Straub, $1; Mrs. M. E. Day, $1; "Widow's Mite," from Long Beach, Cal., $1; Jacob Nowak & Son, second contribution, $1; A. R. Cooper, $1; A Friend in East Clarendon, Ohio, $1; E. J. Sweet, $1; Joseph Saunders, $1; Philip Lamneck, $1; in memory of M. M. W., $1; Mrs. A. Conrad, $1; Mrs. S. S. Geer, $1; M. D. F., $1; Matilda T. Grumbold, $1; John F. Handlon, $1; W. G. Smith, $1; Marie Bradley, $1; A. Tambling, $1; Ella M. Gross, $1; Alf. Fairhurst, $1; N. J. Hedeen, $1; E. Severn, $1; Chas. Holland, second contribution, $1; James E. Tyhurst, $1; Susan Jones, $1; Mr. and Mrs. H. M. Place, $1; Washington, Pa., Society, $1; Elizabeth Schauss, $1; Clara Watson, $1; Karl Eskelsen, $1; C. L. Eskelson, 50 cents; S. E. Price, 50 cents; Minnie Gazeley, 50 cents; Friends, Hartford, Mich., 50 cts.; Ellen Howe, 50 cents; S. S. Hammatt, 50 cents; G. N., Glenville, Ohio, 50 cents; D. O. Carlson, 50 cents, Mrs. A. Walton, 25 cents; Nicholas Becker, 25 cents; Ernest Schellenberger, 25 cents; A Friend, Jamestown, N. Y., 25 cents; Elsie Hornbeck, 10 cents; Spirit Lily Belle, 10 cents.

Total received from beginning of call, including previous reports, $1,432. 45, and the ONE THOUSAND DOLLARS promised, which is now in the N. S. A. treasury for the Mediums' Relief—making a grand total of $2,432.45.

Our sincere thanks and grateful acknowledgements are also extended to the editors of the Spiritual papers for their unfailing help.

With cordial greetings to all friends,
MARY T. LONGLEY,
Secretary N. S. A.
600 Pennsylvania Avenue S. E., Washington, D. C.

Lake Brady Camp, Ohio.

The Lake Brady camp was formally opened by the president, I. N. Rouse, Kent, Ohio. Mrs. H. S. Russell of Alliance, sang two appropriate solos. Mrs. Anna L. Gillespie of San Francisco, opened the lecture course for the season. Mrs. Gillespie spoke in her usual pleasing way. Since our last meeting we feel she has walked up the ladder. The sentiments presented were in the line of higher thought. She continued the same idea in the afternoon, taking as a subject, The Higher Education. She gave a number of messages at the close of her lecture. A seance was held in the auditorium on Friday evening. Messages were given by Mrs. Gillespie and Rev. Cora Benton, Toledo, O.

Mr. Benton gave a lecture Saturday afternoon on the Soul Forces. Very fine thought was presented. Mrs. Benton followed the lecture with messages that none could gainsay. The Ladies' Auxiliary met at the close of the lecture. The minutes were read and officers were chosen for the coming year.

The Cleveland excursion trains helped to swell the number at the Sunday lectures. Mrs. Gillespie ended her work here July 10. Mrs. Cora Morrell, of Grand Rapids, follows her and remains from July 17 to July 24.

Mrs. Eliza McDonell, Mrs. Emma Rullman and Mrs. Ebertshauser are located on the Lake Brady grounds near the camp and register as clairvoyants and life readers.

Mr. Benton and wife returned to their home in Toledo, July 11. Mrs. Benton gave readings during her stay.

MRS. LYDIE L. CURTIS.

Good News for Hay-Fever and Asthma Sufferers.

We are glad to announce that the Kola Plant, recently discovered on the Congo River, West Africa, has proved itself a sure cure for Hay-Fever and Asthma as claimed at the time. We have received the testimony of ministers of the gospel, doctors, business men and farmers, all speaking of the marvelous curative power of this new discovery. Hay-Fever sufferers should use it before the season of attacks when practical to give it time to act on the system.

Mr. A. L. Clark, Springfield, Mo., writes Jan. 22nd, was a sufferer of Hay-Fever and Asthma for thirty years and thought I would die every Fall but Himalya (The Kola Compound) completely cured me. Rev. F. F. Wyatt, the noted Evangelist, Abilene, Tex., was permanently cured of Hay-Fever and Asthma after eight years suffering. Miss D. A. Roff, Moweaqua Ills., writes May 23rd, was cured of Hay-Fever and Asthma after several years suffering although physicians said a cure was impossible. Hundreds of others give similar testimony.

To prove to you beyond doubt its wonderful curative power, the Kola Importing Co., No. 1168 Broadway, New York, will send a large case of the Kola Compound Free by mail to every reader of The Progressive Thinker who suffers from any form of Hay-Fever or Asthma. This is very fair, and we advise suffers to send for a case. It costs you nothing and you should try it.

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.]

An unexpected call from home has delay me in sending you a proper notice of the birth to the spiritual life of one of our prominent Spiritualists, as well as one of the prominent men of Ohio. Horace W. Tibbals, of Cuyahoga Falls, who passed to spirit life, Monday, June 27, was buried Thursday, June 30. The funeral was largely attended by his host of friends and neighbors. An Ohio paper speaks of him as follows:

"With the death of Horace W. Tibbals, aged 68 years, which just occurred at his home in Cuyahoga Falls, where he had been a resident for two years, is removed a well-known Chardon photographer who gained national fame during the Garfield campaign, when his photograph of Gen. James Garfield was used throughout the United States for campaign purposes. Probably Mr. Tibbals' greatest triumph was the choosing of his photograph of the president for use on the Garfield issue of $5 bills. Twenty-five photographs were sent to Washington for competition, and exhibited to the engravers for selection. Mr. Tibbals' photo was not only first choice, but also won second choice in the same competitive exhibition."

Cleveland, Ohio. L. W. POPE.

Passed to spirit life from his home in Los Angeles, Cal., July 5, H. P. Dryden, in his 69th year. He was for many years an earnest worker in the Presbyterian church, but for the last fifteen years has been a staunch Spiritualist.

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5—Ghost Land, Spiritualism, Occultism, by Mrs. Emma Hardinge Britten.
6.—The Next World Interviewed, by Mrs. S. G. Horn, a most remarkable medium.
7—The Occult Life of Jesus, by Alexander Smythe, a medium of rare gifts.
8—A Wanderer in the Spirit Lands. Transcribed by A. Farnese, a wonderful English medium.
9—The Religion of Man and Ethics of Science, by Hudson Tuttle.
10—Seers of the Ages, or Spiritualism Past and Present, by Dr. J. M. Peebles.
11—The Great Debate Between Moses Hull and W. F. Jamieson.

READ THIS CAREFULLY BEFORE REMITTING.

When you send in your subscription to The Progressive Thinker, carefully look over the books which you desire in this list, and send for them. They are very valuable. They are intensely interesting. They are elevating

An Interesting Study in the Occult.

SOME INTERESTING OCCULT EXPERIENCES—CLAIMED HE WENT TO HEAVEN AND SAW THE ANGELS.

Remarkable Colored Boy Exhorter Describes a Journey He Claims to Have Made to the Celestial Shores—This Colored Boy's Experiences Show That He Was Under the Control of Orthodox Spirits Who Impressed These Visions Upon His Mind for the Purpose of Influencing Ignorant Negroes to Lead Better Lives, Thus Illustrating the Varied Character of Spirit Control, Reaching Every Plane of Life, and Furnishing an Interesting Study for the Student of Occult Subjects.

"Yes, I have been to heaven and have seen what it is like. It is a beautiful land. I saw white and black angels there and there was—oh! lots and lots of music. Some angels played on horns—big long ones that shone like gold—and others picked harps and things that looked like banjos. All the angels wore robes of white—great big dresses that fluttered and waved, and they all had pretty red ribbons hanging down in front. Then there was so much bright light. The Lord came and talked to us, and back of His head was a great, glorious light. Oh—it was grand!"

Other sentences as astounding as these fell from the lips of 10-year-old George Wallace Edwards, the colored boy preacher who is creating such a sensation in the streets of Allegheny and the churches of Pittsburg. He sat on a bench in the Allegheny West Park and related the wonders of heaven to a Sunday Leader reporter, who, it must be stated, was rather skeptical as to the boy's gifts. The latter told of how he first "received the divine message to preach" in a severe attack of typhoid fever in which he says he had five relapses, something extraordinary to say the least.

"Angels hovered over me," he continued with impressive gestures, "and when I thought I was dying took me up to heaven in a blanket—yes, sir, in a blanket. The first thing I was conscious of was a mighty light that spread all about me—oh, it was a wonderful light; I never saw anything like it before! I knew it was the light that came from Jesus Christ."

"Is that not too powerful for the human eye to stand?" innocently asked the interviewer.

"The light of Jesus Christ is never too powerful for any of us to stand," said the youthful Bible student, with severe reproach in every tone. "We live by it. It is our life. Jesus never meant it should blind us."

There was something noble and impressive in the way the little colored boy said this, that quickened the reporter's interest. The response to his question was made instantly, and in excellent language that one would not expect from a mere boy. There was no hesitation or grasping after words. They seemed to flow as naturally as the water babbles in the crystal brook.

"You say the angels all wore long red ribbons in front?"

"Yes, but their robes were white."

This matter of red ribbons the reporter jotted down as a distinct addition to paradisical lore. As far as his learning went, he could not recall that any saint or seer had ever noticed red ribbons. He asked the boy whether he was sure there were both black and white angels. In his Sunday-school days the writer had been taught that all angels were white, whether on earth their skin happened to be white, black or red.

"No, they are not all white," persisted George, "I ought to know, for I was there. They played and sang. I walked up the golden streets and saw the walks of jasper and other precious stones. Whenever the Lord came there was a big lot of bright light, but when He spoke to me the light was around his head at the back."

The little boy said he saw many persons there. He recognized Mary Magdalene in a white robe with red ribbons.

"She was a bad woman," he said, "but she won salvation by going to the Savior. Then I saw Noah—no, he didn't have any animals with him; animals don't go to heaven (this with scornful glances at the writer). Noah, you know, was saved because he believed in the Lord, and all the other people were drowned. That's what was called the deluge—haven't you ever heard of it?" (looking curiously at the writer.)

The latter answered that he had on several occasions. It was evident the diminutive Bible expounder was not impressed at his hearer's fund of religious and theological learning.

"Then I saw Samson—you've heard of him—how he took his bare hand and tore the lion to pieces," he ran on glibly. "He couldn't have done this unless the Lord had given him great strength. This strength was in his hair. Why, he could pull our house to pieces as easily as if it was paper."

The boy preacher laid great stress on the fact that this strength was due to the Lord.

When asked how he knew he was "called" to the work of preaching the gospel, he said: "God just called me. When I was sick with typhoid fever I heard a flutter of wings and looking up saw a host of angels coming down in a great stream of light. There were angels of all kinds and they wore long, white robes. Then while the wings were fluttering I heard a voice calling me to preach. I know it was God's. I have believed it ever since and intend to do it. That is my work to preach the gospel of Jesus Christ."

Opposition From Parent.

The boy is a remarkable specimen of humanity. All his thoughts seem to be centered on the Bible and the Messiah. He reads the Great Book every morning and every night and prays for guidance in the seeking of truth from its pages. Despite his father's vigorous, persistent protests, he devotes himself to studying it and to preaching it on the streets. As announced the other day he called at the office of the superintendent of police in Allegheny and asked for a permit to preach at the corner of Federal and Lacock streets. Assistant Superintendent of Police John Glenn was astounded at the story, as George explained that the Lord had called him to preach. Upon Glenn telling him he ought to go to school first before attempting to preach, he replied:

"I can read the Bible and read it well. I never went to school and I have no education, but the Lord has provided for my shortcomings in that respect. He has opened the way for me and He preaches through me. When I open my mouth His words come out."

Then to prove what he said he answered many questions relating to the Scriptures asked him by the police.

When asked if he preached for money, he indignantly answered: "No, sir, I do not preach for money. I preach the gospel of the Lord for the people."

George's father, whose name is also George Wallace Edward, tried to dissuade the boy from getting a permit. When the latter asked his father to obtain the necessary license for him and the latter refused, the precocious youngster simply went to the police headquarters himself and bearding the lion in his den, asked for it. It has not yet been handed down, but it may be. Prior to this George's zeal could not withstand the formalities of a permit, but impatient at delay, has stood at Federal street and Lacock last Sunday evening and delivered a stirring and able sermon on salvation to a crowd of a couple of hundred persons who stood amazed that such deep, Biblical lore should flow so unrestrainedly out of the mouth of one so young. The rude police, however, seeing the crowd, dispersed it and George had to move on. He went home, which place is at 906 Western avenue, Allegheny, where his father, a barber in Park way, Allegheny, lives. Both the boy's father and mother are bright, intelligent-looking persons, the lad resembling his maternal parent in looks. The father does not take kindly to the son's fondness for preaching and has done all he can to wean him away from it, but this, it appears is easier said than done. The feeling that he must preach seems to be thoroughly grounded in this remarkable boy.

"God has called me to preach," he declared to the writer, "and I must heed His word. Why shouldn't I? Jesus Christ died to save us and it is little enough we can do to spread His good work to enable others to be saved. We should all love Jesus Christ dearly for He did what few persons would—He endured torture, contempt and death in a horrible form so that we may live. Yes, we should all love Christ."

"What do you think people ought to do to be saved," was asked.

"Believe in God and keep His commandments."

"If we don't do that, what then?"

"Why, then we will be lost. We will go to hell and be cast in a big lake of fire and brimstone. Yes, sir, real fire and real brimstone, and we will be tormented forever. After you go there God and Jesus don't know anything about you, you are lost."

George said he had no fear of dying when he was lying ill with typhoid fever. Everybody thought he would die.

"But I wasn't afraid," he said, confidently, "for I knew God would take care of me. I believed in Jesus Christ and knew I would be saved."

The boy said he administered baptism and received converts, but he was not an ordained minister. He is a member of the John Wesley A. M. E. Zion church, Arthur street, Rev. Johnson, pastor, and a zealous attendant. The other day he went out on the streets and began soliciting money for the church, but his father, hearing of it, stopped him. He never takes up a collection while preaching, as he scorns the idea of accepting lucre for "disseminating the gospel," as he terms it.

A remarkable thing about his career is that he never attended school a single day. He has been taught by his parents, however, and is able to read any part of the Scriptures. There is never a day but that he studiously pores over the pages of Holy Writ. He says he can read any chapter or verse in the book. When he does not understand a passage he says he prays for the light. He is never content unless he has a Bible or prayer book in his hand. Of boyish sports he has no knowledge, whatever, for he never plays ball, tag or marbles. He would rather read his beloved Bible. Such work is a passion for him. He does not care to read secular books or newspapers and manifests little or no interest in such things as the Russo-Japanese war, the election of president and other leading topics of the day. It is a curious thing that together with this abnormal love for Bible study and interpretation, certainly extraordinary for one of his age, goes a marked lack of mathematical knowledge. He admitted himself that he could not tell the writer how many 3x4 are, saying it was 5. He can count by fives, however, and by tens, his mind seeming to run on the decimal system.

Uses Rare Language for a Child.

"I have not a knowledge of the Roman notation," he remarked with a smile. Such language is certainly rare in a lad of 10 years. Of geography he cares little and knows less. In fact, outside of the Bible he manifests little desire to learn. He uses words that one would scarcely look for from a boy of his years, but his grammar is sometimes at fault. This fall he will go to school. When he speaks on Scriptures he gradually warms to his subject and uses many gestures, laying down Biblical law with uplifted arm or pointed index finger, or by movement of both hands and arms. Argument seems to bring out the force of his preaching. He has a habit of saying when answered by a doubter, "Now let me tell you something," being not at all abashed that his hearer is perhaps four or five times as old in this world's experience as he is. Numerous questions plied by the writer convinced the latter that the boy has a wonderful store of Bible knowledge and in his talks draws on the parables, miracles, prophetic visions and revelations in such a manner as to astound the hearer. He follows orthodox lines as laid down by the followers of the great Wesley, and does not enunciate any new or unique religious ideas. One would say he is well trained if he were not told that the bulk of this knowledge was gathered himself. Ever since a year ago, when he had the fever, he has been an unflagging student of the Bible.

He is not a robust lad. Prolonged study has made him delicate. He has a keen, sympathetic face, and his solemn, clerical appearance is enhanced by gold-rimmed glasses. He does not wear clothes of clerical cut, as has been stated, but dons an ordinary boy's outfit, waist, knee breeches, cap and coat. He does not wear a clergyman's collar. Although serious and apparently impressed with his mission to spread the gospel, he is not sanctimonious.

Since preaching in Allegheny, George has become known in the colored churches, and many inquiries have been made concerning him. It is likely that he will be asked to preach in some of them, and possibly may conduct a service. It may be mentioned that this remarkable boy was born in Winchester, Va., but for some time past has been living in Allegheny City.

From a Psychological View Point.

The psychological phase of the colored lad's case appealed to the writer and he sought the opinion of Rev. J. Shane Nicholls, pastor of the Sixth Presbyterian church, Forbes and Murray avenues, who has made an exhaustive study of psychology and holds advanced views on spiritual affairs. Dr. Nicholls had not heard of the Edwards boy and was much interested in the Leader's recital of his sayings.

"The case is very interesting," he said after some thought, "but it is not as remarkable as some well-authenticated cases of which I have read and heard. The condition of the boy's mind may be the result of the disease he suffered a year ago or it may be one of those strange instances of subconsciousness of which we hear now and then. A vivid imagination would enable a lad to describe heaven as he has, but would hardly account for his use of unusual language for a child. Deep study and association with older folks would make him old-fashioned, as we call it, and would equip him for conversation with adults. But there are certain things which we cannot account for.

"I have in mind the case of a young man who produced a system of cosmic philosophy that has since proved wonderfully accurate in its prophetic recital of the things science has since proven. This young man was in his 20s and had no knowledge of such things. He went into trances and while in that state two reporters took down the things that he said and they have since been published in book form.

"Another case that I heard of recently comes to mind. A certain man lay as if dead for a number of days. The doctors pronounced him dead and everybody thought his soul had taken its flight. But he came back to life, as we say, and insisted that his soul had actually taken a flight; that it had been wholly separated from his body and had visited another world. The things he told were most remarkable and the circumstantial details with which he described the beyond make his case much more to marvel at than what you have told me of this little colored boy in Allegheny. The psychologists declare that this is a case of soul separation and the man himself is very positive in his belief that his experiences deserve to be classed in that category."

Dr. Nicholls, as stated, is a great student of psychic matter.—Pittsburg Leader.

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LIST OF CAMP-MEETINGS.

Send In Your Dates and Names of Secretary at Once.

Interest in the various Spiritualist camp-meetings has commenced, and secretaries of the same should report at once to this office, so that proper corrections as to dates, etc., can be made.

Mt. Pleasant Park, Clinton, Iowa.

The camp session of the M. V. S. A., Mt. Pleasant Park, Clinton, Iowa, will open July 31 and close Aug. 28. For programmes address Mollie B. Anderson, secretary, *Clarksville, Mo.*

Maple Dell Park, Ohio.

The American Spiritual, Religious and Science Union will hold a camp session at Maple Dell, commencing July 24 and closing Sept. 1. F. H. Sherwood, secretary, Mantua, Ohio. The grounds will be open for family reunions, Sunday-school picnics, and Sunday meetings, etc., from June 1 to Sept. 15.

Lily Dale Camp, N. Y.

This favorite place of resort opens July 15 and closes September 14. For full programmes address the president, Mrs. Abby L. Pettengill, Lily Dale, N. Y.

Lake Sunapee Camp, N. H.

Lake Sunapee Spiritualist camp-meeting commences July 31 and closes August 28—four weeks and five Sundays, at Blodgett's Landing, N. H. For programmes address Lorenzo Worthen, secretary, Hillsboro Bridge, N. H., until July 25; after then at Blodgett's Landing, N. H.

Chesterfield, Ind.

Chesterfield (Ind.) camp-meeting opens July 14 and closes August 28. For programs and other information address Lydia Jessup, secretary, Chesterfield, Ind.

Unity Camp-Meeting.

The Lynn Spiritualists Association will hold meetings every Sunday at Unity Camp, Saugus Center, Mass., commencing June 5 and ending Sept. 25. For full particulars address Mrs. A. A. Averill, 42 Smith street, Lynn, Mass.

Freeville, N. Y.

The dates for the Central New York Spiritual Association Camp-meeting, at Freeville, N. Y., are from July 23 to Aug. 22, four weeks and five Sundays. Owing to the protracted and severe illness of our secretary, Miss Victoria C. Moore, I am acting secretary, to whom all letters pertaining to the camp should be addressed. W. W. Kelsey, President, Cortland, N. Y.

Lake Brady, Ohio.

The Lake Brady Spiritualist Camp-meeting opens July 3 and closes Sept. 4. For full programme address A. G. Keck, Akron, Ohio.

Delphos Camp, Kans.

This camp-meeting will begin August 5, closing August 22. Address all communications to I. N. Richardson, secretary, Delphos, Kans.

Grand Ledge, Mich.

The Grand Ledge (Mich.) camp opens July 31 and closes August 28. For full programme address J. W. Ewing, Grand Ledge, Mich.

Island Lake, Mich.

The Island Lake Camp, at Island Lake, Mich., 42 miles from Detroit, on the Flint and Pere Marquette railroad, commences July 10 and extends through the month of August. For full programmes address H. R. LaGrange, secretary, 84 East Montcalm street, Detroit, Mich.

Onset Camp.

Commences July 24 and ends August 28. For full programme and particulars address the secretary of the camp, Onset, Mass.

Franklin, Neb.

This camp commences July 29 and closes August 15. For full partticulars address D. L. Haines, secretary, Franklin, Neb.

New Era, Oregon.

The First Spiritual Religious Association of Clackamas county, Oregon, will open their camp-meeting at New Era, Oregon, July 2, and close July 26, including four Sundays. Camp about 18 miles south of Portland, For further information inquire of George Lazelle, Oregon City, Oregon, secretary; J. H. Lucas, of Portland, president.

Forest Home, Mich.

This camp-meeting, located at Snowflake, Antrim county, Mich., will open July 30, and continue till Aug. 22. For full programs address Mrs. Ruth Eastman, Secretary, Box 69, Mancelona, Mich.

Waterloo Camp, Iowa.

The Central Iowa Spiritualist Association will hold its camp at Waterloo, Iowa, from August 21 to September 11, including four Sundays. For particulars address J. F. Andrew, 205 E. Linn street, Marshalltown, Iowa.

Wonewoc, Wis.

The camp-meeting of the Western Wisconsin Camp Association will open Aug. 4, 1904, and will close Aug. 22. For full particulars write Miss Gertrude Spooner, secretary, Wonewoc, Wis.

Vicksburg Camp, Mich.

The dates for Vicksburg camp-meeting are July 31 to August 22. For full particulars, address J. Fraser, manager, Vicksburg, Mich.

Lake Pleasant Camp, Mass.

This excellent camp opens July 31, and continues for 30 consecutive days. For full programmes address Albert P. Blinn, 61 Dartmouth street, Boston, Mass.

Harmony Grove, Cal.

The Harmony Grove Spiritualist Camp-meeting of Escondido, Cal., commences July 17 and closes July 31. For full particulars address T. J. McFeron, secretary, San Diego, Cal.

Southern Cassadaga Camp.

The Southern Cassadaga camp at Lake Helen, Florida, will open the first Sunday in February and close the 26th of March. For information regarding rooms in Apartment House or in cottages, also for programmes, write to Mrs. J. D. Palmer, corresponding secretary, Willoughby, Ohio.

Haslett Park, Mich.

This old and popular camp opens July 30 and closes Aug. 28. For full programs address J. D. Richmond, secretary, St. Johns, Mich.

Edgewood Camp, Wash.

Edgewood camp, Washington, opens July 31, and will continue three weeks, ending August 22 and 23 with their eighth annual convention. For full particulars address Julian W. Smith, 1115 North Fife street, Tacoma, Wash.

Ashley, Ohio, Camp.

The Spiritualist camp-meeting at Ashley, Ohio will open August 7 and close August 28. For full particulars address W. F. Randolph, secretary, Ashley, Ohio.

Parkland Heights Camp-Meeting.

This camp will remain open Sundays only until September 1. For further particulars, address Elizabeth M. Fish, secretary, Floral Heights, Parkland, Pa.

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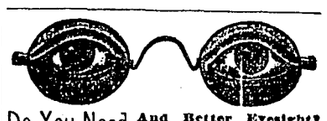
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VOL. 30 CHICAGO, ILL., JULY 30, 1904. NO. 756

Our Open Court Now In Session.

For a time, during this camp-meeting season, which is usually the dullest business season for spiritual papers, we have thrown our columns open to our giants in thought upon one of the most important topics that come under the name and philosophy of Spiritualism. Some masterly articles have already been given our patrons and there are many more to follow.

We find some of our readers very sensitive to the publication of anything that hints of an acknowledgment that there is such a thing as fraud in our ranks, and upon the other hand we have those who have nothing to cover up, and who would wage an aggressive warfare against it openly, publicly, as a means of stamping it out. These are given an opportunity, side by side, to express themselves, and the discussion has already awakened a deep interest in the cause. The Open Court surely fills a niche that has been carved for it.

Free-handed, open and logical discussion can only be conducive to the best interest of any cause. A philosophy that will not bear criticism is a trembling failure. A science that will not stand discussion in this age of reason has not a solid foundation and should be pigeon-holed as a relic of the dim past. A religion that can not stand the storm of adversity, that can not weather the gale of mental unfoldment of the day, should be relegated to a museum as an antiquated monstrosity, lost in the fog of ignorance.

Are you reading the findings of this Open Court? Are you reading the testimony upon both sides and recording the findings in your unbiased mind? Do you appreciate our effort for truth? If so you should become a life subscriber for THE PROGRESSIVE THINKER. Send your name, address and remittance after you read our unparalleled premium offer.

A GREAT QUESTION.

IS CHRISTIANITY DEAD OR DYING?

Mr. Goldwin Smith Explains That Its Vital Essence of Doctrine Still Lives.

To the Editor of the Sun—Sir:—When it is said that Christianity since the middle of the eighteenth century has been dead or dying, we must ask what is meant by Christianity. If what is meant is belief in the supernatural inspiration of the Bible, in miracles, in the creeds, Christianity unquestionably is dead or dying in critical minds. The miracles, we see, were a halo which gathered round the head of the Founder superior to other such halos in that they are miracles of mercy, not of power. But the doctrine which is the vital essence of Christianity, belief in the fatherhood of God and the brotherhood of man, seems not yet to be dead or certainly dying.

During the first half of the eighteenth century spiritual life was at a low ebb, the main cause being the tyranny or torpor of established churches. That was the day of Voltaire. But toward the end of the century there was a great revival. In England there was outside the Establishment the Methodist movement under Wesley; inside the Establishment there was the Evangelical movement, which had Christians of eminence at its head. From the religious zeal thus awakened, besides a moral and social reform, sprang great religious enterprises, missionary and philanthropic. The movement for the abolition of slavery and those for the redemption of suffering classes in England were Christian in spirit and were led by Lord Shaftesbury and other religious men.

The reformation itself was a revival, and a revival not only from torpor and seeming death, but from depravation apparently the most fatal, from the Papacy of the Borgias and the reign of the Inquisition. Has polytheism, Buddhism or Islam ever shown its inherent vitality by a similar revival?

The preaching of the Founder of Christendom, who taught the Fatherhood of God and the brotherhood of man, undeniably was the great awakening of spiritual life in the world. A world without spiritual life, or religion as the embodiment of that life, and regulated by social science solely in temporal interests, is perfectly conceivable. But the religion which should take the place of vital Christianity is not. Renan says of the words addressed to the woman of Samaria that they are the essence of religion, and that if there are intelligent beings in other planets and they are religious, this and none other their religion must be.

It seems doubtful whether even the Positivist has really reasoned himself out of the pale of Christianity. He holds to the brotherhood of man. The fatherhood of God he renounces. Yet he must apparently believe in something which takes the place of the fatherhood of God in consecrating human brotherhood, though his conception may not be anthropomorphic or identical with that of the simple Galilean.

The revelations of the physical world come to us through the action of high scientific intellects. Was it not possible that a revelation of the moral world should come to us through a character of unique excellence, benevolence, and beauty, preserved in its simplicity and purity by the pastoral isolation of Galilee?

The Positivist points triumphantly to the self-devotion of the Japanese sacrificing themselves for their country though they have no religion. Is the diagnosis quite correct? When the Japanese rips himself up rather than surrender, what is his motive? Is it self-sacrifice like that of the Christian martyr or an intense manifestation of the tribal instinct which passes from the animal to the human herd? In self-sacrifice for the good of humanity such as that of the Christian martyr there would seem to be an element of another kind.

We wish to be thoroughly loyal to science and to accept heartily all demonstrated truths. We know that this is our only salvation. Nor if the truth is unwelcome will we try to disguise it by calling annihilation "eternal sleep," and the blind havoc of the earthquake and the volcano "nature's law." But we wish to have all the phenomena fairly considered, as well those which evolution has not yet explained as those which it undoubtedly has. If this world is all, it must be owned that to a great many of us at all events it is a very imperfect world.

Postscript.—An article in the North American Review on "The Immortality of the Soul" has, it seems, saddened some of its readers. The admissions made in it saddened its writer. But it would sadden him and all of us still more to rest in untruth. He has shown that he refuses to believe that all ends here. GOLDWIN SMITH.

Toronto, Can.

DON'T DRAW AWAY YOUR SKIRTS.

Don't draw away your skirts,
He's a soul as well as you;
He's a heart as tender, true.
Don't draw away your skirts.

Don't draw away your skirts,
His brown coat may not be new,
But he's human through and through.
Don't draw away your skirts.

Don't draw away your skirts,
He has struggled, oh, so long;
Very plaintive is his song.
Don't draw away your skirts.

Don't draw away your skirts,
Bear with him—this brother old,
With his failings manifold.
Don't draw away your skirts.

—Kate Grey.

A truth-loving and truth-telling race will never be borne by those who must take their opinions from others and suppress rebellion under a show of acquiescence.—Helen H. Gardener.

A Veritable Angel Visits a Family.

Remarkable and Authentic Account of the Appearance of an Angel to Four Children, and His Visit and Conversation With Them in Their Home.

The remarkable account published in the following pages was first printed in a monthly magazine, entitled Word and Work; at least that is where the present writer first saw it. He immediately communicated with the mother of the family in which the circumstances occurred, and her reply is printed on the last page of this pamphlet. He also obtained from her a certificate, signed by her husband and herself and the four young people who saw the angel, vouching for the truth of the narrative. Mrs. Hittel furnished a photograph of the family as they are at present as requested by the writer. A copy of this will be found on another page.

Of course it is to be expected that some will doubt the truthfulness of the account; but we think that the evidence we present is sufficiently strong, in the absence of anything to rebut it, to convince most of those who believe that the Christian religion is a supernatural one, and that angelic beings are God's ministering servants to watch over the interests of his people on earth.

As to why their appearances have been only occasional, whether in the olden time or the present day, we do not know; neither are we obliged to be able to say why God has permitted them to appear to some and not to others. He has his own good reasons for his actions, and perhaps angelic appearances are more frequent than we think, but they are not always related by those to whom they have occurred; possibly for fear of being disbelieved, or from the feeling that the matter was too sacred to be talked about, as appears to have been the case with these children and their parents, until their pastor drew them out. Did space permit we could relate several well authenticated instances of what appeared to be angelic appearances or interferences as helpers in the affairs of God's children. The late Elder E. A. Stockman, in his book, Footprints of Angels (for sale at this office, price 60 cents), relates several instances which have occurred in modern times.

We do not see how any who really believe that angels have ever appeared to and conversed with men, can give any good reason why the circumstances related in the following narrative may not have actually occurred. The reasons some will give for doubt in this case would apply to every case of which we have any account in Bible times.

We republished this account in our paper, Messiah's Advocate, and since its appearance have received intimations from correspondents that its publication has been of spiritual benefit to many of the readers of the paper. Their faith in the things unseen and eternal has been strengthened, and their hearts comforted in the assurance that God has given his angels charge concerning us to keep us in all our ways.

As to the question whether angels have or have not wings, the narrative does not decide the matter. It is probable that they may appear either with or without wings, but the wings were, perhaps, necessary in this case, as the children's idea of an angel was as of a being with wings, and they would not have believed their visitor to have been an angel had he appeared without these appendages.

Some have doubted the truth of the story because the children state that the angel went through the solid door without opening it; but we know so little of "the nature of angels" that we cannot tell whether the substance of which they are composed is able to pass through such substances as wood and glass, or whether it was that the door opened and shut so quickly as to make the action invisible to the children.

We have no doubt that many will be glad to have the story in the present form, and therefore we publish it. W. R. YOUNG,

Editor of Messiah's Advocate.

562 17th Street, Oakland, Cal.

BY J. M. DUSTMAN.

For the glory of God and for the encouragement of his obedient children I record this bit of marvelous history which occurred in the month of February, A. D. 1887, in the northern part of Darke county, Ohio.

About three miles from the town of Possville, there lives a man and wife by the name of John and Hattie Hittle. They had six children, whose names and ages were as follows: Oro, twelve; Henry, ten; Lizzie, eight; Ida, six; Nettie, four; and Pearl, two.

They were religious people, and enjoyed the blessing of entire sanctification. They were and are still members of the Massasinawa class of Greenville Mission of the Indiana Conference of the Evangelical Association. Their home has for many years been the home of the itinerant preachers.

There was a protracted meeting in progress in the neighborhood, and the parents and Ora were going to the meeting, while the rest of the children were to stay at home alone. They had never stayed alone before, and therefore protested against it on the plea that they were afraid. But the mother told them not to be afraid, for God and the angels would take care of them.

Finally they consented, and after the parents were gone they lowered the blinds, locked the doors, and gathered together on the sofa to have their family worship. Pearl had been put to sleep in the cradle in the bed-room. After they had all said their prayers, they happened to get hold of Foster's Child's Story of the Bible, which had been presented to Ora on his twelfth birthday. They began to look at the pictures and presently came to the picture of an angel, whereupon Henry exclaimed:

"O! I wish I could see an angel once!"

And the rest said, "I wish I could, too!"

They had hardly said this when they heard a sound on the porch as of the rustling of silk garments and a knock at the door. So they all jumped up and ran to the door to see who was coming. They raised the curtain and looked out, and, behold! to their surprise, an angel came right in through the glass, the door being locked, and stood among them. His presence did not frighten them, for he looked pleasant, and began to talk to them. He asked them where their parents were, and they told him they had gone to meeting. Then Lizzie, who happened to be standing near the rocking-chair, said to him:

"Take a chair and sit down."

He answered, "O! I can't stay long."

But he took the chair and drew it up toward the stove and sat down, saying as he did so:

"You have a nice stove and a good warm fire."

Then the children noticed he was barefooted, and as the weather was cold and the ground covered with snow, they would naturally suppose he must have cold feet. Therefore Henry said to him:

"Put your feet on the railing of the stove and warm them."

The angel did so, and then called the children up to him. They were still wondering in their minds why he should be barefooted in such cold weather, and this made them take particular notice of his feet, which looked perfectly white and glistened like wax.

He then reached out his hands and took Ida on one knee and Nettie on the other, and caressed them by putting his arms around them, stroking their hair and laying his hands upon their heads as if he was blessing them. At the same time he kept talking to them all, and told them to be good children and keep on praying to God, etc. His voice was clear and charming, his hair fine and wavy, and he wore a beautiful little crown on his head.

After he had held them and talked awhile he put them down, and rising from the chair, began to walk around and look at the pictures on the walls. As he was walking they noticed that his garment was loosely thrown around him and extended a little below the knees. It consisted of the finest white silk fabric, and rustled like leaves, or silk, as he moved. They could now also have a better opportunity to see his wings, which were quite large and fairly glistened for whiteness.

The children followed him wherever he went, and presently they came to the bedroom where Pearl was sleeping. With the children still close at his side, he went to the cradle and took Pearl in his arms and kissed her, and then laid her down again, saying as he did so:

"When Pearl gets older you must tell her to be a good girl and pray, too."

Then he said to them, "Well, I must go now," and began to shake hands with each one of them and thus bid them good-bye.

It is impossible to describe the loveliness of his hand as they took hold of it. It felt like snow or like a soft, downy cushion; and like his feet, it was perfectly white and glistening. He wore a heavenly smile upon his countenance. His voice was tender and sweet. His entire demeanor was marked with gentleness and kindness, and his whole appearance that of grandeur and beauty. They felt perfectly at home and enraptured by his presence, and it really made them feel sad when he told them he must go.

After he had bidden them good-bye, he started for the door through which he had come in, while the children were still standing at the bed-room door. When he came to the door he paused a moment and the children noticed that he had a long staff which he held horizontally in his hands, and in an instant they saw him gliding out through the unopened door in the same manner that he had come in.

As soon as they saw he was gone, they instantly made a rush for the door, literally stumbling over one another to get there first, and when they got to it and had raised the curtain and were looking out, they saw him standing on the edge of the porch, and a bright cloud had gathered around him. Then they saw him glide out into the yard. His body was now in an inclined position, with his feet extending backward and his wings partly unfolded, while the lower part of his garment and the bright cloud seemed to roll and fold themselves together in a most unique manner. He went on in this way until he came about half way between the house and a pear tree, which was standing in the yard, and then he ascended, and the last they saw of him was his beautiful white feet. Then one of the children exclaimed:

"Now he is gone!"

Another said: "I wonder why there was no light around him while he was with us in the room."

Still another said: "I wonder how long it will take him to get to heaven?"

The next thing in order was to wait until the return of the parents and Ora, that they might tell it to them. They could scarcely wait until they came, they were so anxious to tell them. In the meantime they carefully examined the door from top to bottom, rubbing their hands over it, to see if there was not a crack or a break of some kind where he had come in and gone out. But to their astonishment they could not find the least sign of a crack, either on the door, the glass, or on the casing of the door.

After a while they heard their parents coming, and were all up and ready to meet them. The mother went to the house first, while the father and Ora put away the team. Who can imagine the bustle and excitement as the mother entered the house? Henry, Lizzie, Ida and Nettie, each trying to tell it first. They jumped, they laughed, they clapped their hands, and were perfectly wild with joy. So great was the noise and holy racket that the father and Ora heard them at the barn, and wondered what in the world was the matter with the chainldren.

"Who do you suppose was here, mother, while you was gone?" they all exclaimed with one accord. "An angel, yes, an angel. O! mother, an angel was here." When the mother had quieted them sufficiently, they went on to describe him, how he looked, what he had done, and what he had said.

Their shining faces, their exultant spirits, their positive declarations and the unison of their assertions, soon overwhelmingly convinced the mother of the truthfulness of her children's story, and of the reality of the vision which they had seen. Besides, being a spiritual woman and having an insight into spiritual things, she could the more easily be persuaded of the facts in the case. She listened with suppressed emotions until her heart could no longer contain the joy which filled and thrilled her whole being. Then, going to the bedroom, she threwherself on the bed and gave vent to her feelings with loud shouts of "Glory to God." She felt that the very house was hallowed by the presence of the Lord, and that from henceforth more than ever, her home should be like a little heaven on earth. After arising from the bed, she seated herself in a chair near the stove and buried her face in her hands.

Presently the father and Oro returned from the barn, and as they entered the room where she was sitting, she exclaimed:

"O! father, you ought to hear the children tell of the wonderful visitor they had while we were gone!" whereupon the children began to tell the story to their father and older brother.

"Ah," said the father, "you are only excited, it was simply your imagination. You did not see an angel."

"Yes, yes, father; sure, sure," came from every one of them.

So positive were they and so overwhelmingly happy, that the father could not long withstand their simple arguments, but was compelled to believe that what they were telling him was true, and he also began to praise the Lord, and to participate in their joy.

This simple story has been told by this dear family to only a few of their most intimate friends. They deem it too sacred to be told to everybody, as everybody could not appreciate it. The writer became their pastor in the spring of 1896, and not until the evening of January 7, 1897, did they tell me about it; and the way it came about was this:

Ida and Nettie had been to school during the day and the question came up whether or not the Lord revealed himself to men now as he did in olden times through the ministry of angels. The teacher seemed to be skeptical, and said he did not believe such things were possible at the present time. He had never heard of this instance, and therefore knew nothing about it until Ida declared her belief in such things from the fact that they had seen an angel in their home when they were children. So when she came home she was telling her mother what the teacher had said, and how she had convinced him contrary to his former belief. I overheard her conversation and began to wonder what they were talking about. Then they happened to think they had never told me the story, and at once began to relate it. As the children were all at home, they were soon seated around me, and with shining faces, were busily engaged in making known to me this remarkable incident, and it has made an impression upon me that shall never leave me. While they were telling me I felt that such a good thing should not be kept a secret any longer. Therefore, on the day following, I wrote out a minute history of it, just as the children told me. Of course they were no longer children, but all except Pearl had grown up to be young men and women.

The reader may imagine what a thrill of joy and gladness filled my soul, while, by the help of God, I undertook to write this story. Here I was in the very room where it occurred. To my left was the same sofa upon which these children had their family worship on that memorable night in February, ten years before. A little farther on to my left was the very door through which the angel had come and gone. To my right was the same rocking-chair in which this heavenly messenger had been seated. In my lap lay the same book, opened at the very picture which had brought from them the wish that they might see an angel once; and upstairs is the stove which he said was nice.

Nearly five years later (November 27, 1901) I visited them again. All the children except Ora are still at home, and in the evening while seated with them in the same room, and talking to them about the matter, I found that after the lapse of nearly fifteen years it has not in the least lost its freshness in their memories. For, with shining faces, and with hearts glowing with gratitude to God for his great goodness to them, they still love to talk about the wonderful visitor which he, in his kind providence, had seen fit to send them in the days of their childhood. Their whole lives have been influenced by it, and I told them that when I shall meet them in glory in company with their angel friend, I should like to have a talk with them concerning this matter.

Surely "The angel of the Lord encampeth round about them that fear him and delivereth them."—Psa. 34:7.

"When they shall rise from the dead they * * are as the angels which are in heaven."—Mark 12:25.

"And the angel of his presence saved them."—Isa. 63:9.

"An angel from heaven strengthened him."—Luke 22:43.

"Who maketh his angels spirits and his ministers a flame of fire."—Heb. 1:7.

"Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation."—Heb. 1:14.

Any reader who doubts the veracity of this story, can write to Mrs. Hattie Hittle, Hagerman P. O., Darke county, Ohio, and you will receive a prompt and kindly reply. Of course a stamp (or more) should be enclosed; something should be allowed for the labor of answering.

I hope these lines will prove a blessing to many hearts by strengthening their faith in God's holy word and promises, and that they will draw the reader very near to the blessed Savior, who has promised soon to come in the glory of his Father, with all his holy angels. Let us not be ashamed to own him before this wicked world, and thus compel him to be ashamed of us before the angels of God. But let us forsake every evil way, and yield our all to him by entire consecration and faith, and he will not only pardon our sins, but will also cleanse us from all unrighteousness. Then in the morning of the resurrection we shall not only be as the angels which are in heaven, but we shall be like our blessed Redeemer who has washed us from our sins in his own blood, and made us kings and priests unto God.

Letter From Mrs. Hittle, the Mother of the Family.

Hagerman, Ohio, Feb. 23, 1903.

W. R. Young, Oakland, Cal.:

Dear Brother:—Yours of the 14th inst. at hand, and for the glory of God and the benefit of his dear children will gladly respond to your request.

It has been my privilege to answer many letters since the first publication of the account, last June, and I have realized great blessings in doing so. Many of those letters were full of praise and thanksgiving, while some expressed doubt and skepticism. But we could bear well with such, knowing the incident was one of the supernatural kind, and could only be understood by those who live in real touch with the Divine, and have that spiritual discernment which he gives all who are wholly his. I am fully persuaded that the time had fully come when this wonderful manifestation of God's power, which is still the same, working wonders among the children of men, should be given to others who might be benefited thereby.

I can only say, as I have said to so many earnest inquirers that you need not doubt in the least concerning the truth of the matter. The three oldest children, who were so highly favored of the Lord on that memorable night, have often said to me when I have questioned them about it, that while they forget many occurrences of their child life, this one is ever clear in their minds; and they cherish it as very sacred.

One of the things which helped in convincing me that night was the unity of assertion, and also their so anxiously requesting me to examine the door, (which they had locked as soon as we left) saying, as they rubbed over the glass, telling me to do so also, and as we examined the wood work, "Now can you find a crack anywhere?" As it all seemed so real to them and they were so emphatic in their assertions, I yielded myself, and said in my heart, Lord, I do believe that thou didst condescend to answer my prayer in behalf of my little ones, in even giving them the blessed satisfaction to permit them to see with their own eyes, and talk with and handle one of thy holy angels.

No sooner had I thus committed myself till the glory of the Lord came upon me. To him be all the glory and honor forever and ever. I trust what I have here written will suffice, so as to remove all doubt concerning this occurrence.

Will also send family group, with names marked on back of card.

If you wish at any time for further information, will gladly respond.

Wishing to have some of your publications containing the same when issued. Yours in his service,

MRS. HATTIE HITTLE.

Hagerman, Ohio, Feb. 23, 1903.

We the undersigned do hereby certify to the statement made by Rev. J. M. Dustman, "our former pastor," concerning an angel visit in our home while our parents and Ora, our eldest son had gone to church.

Parents: John Hittle, Hattie Hittle.

Children: Henry S. Hittle, Lizzie Hittle, Ida Hittle, Nettie Hittle.

TURNED HIS MOTHER OUT.

Yes, I clipped it from a paper and presume the story true,
And yet, it seems too terrible for any man to do;
But a being, called a human, turned his mother out of home;
Turned the mother who had raised him, out into the world to roam.
She who bore him, she who loved him, she who gave him of her own,
Now must struggle through the journey of a dark life all alone.

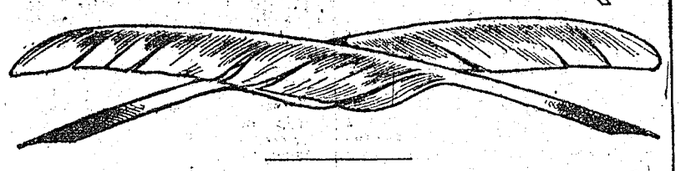
Shall we pity such a being, who is also growing old,
If some day when he is helpless, he be turned out in the cold?
Shall we sympathize when justice overtakes a cruel man?
Shall we sit down in deep sadness while Dame Nature works her plan?
Or wake up and take some measure for preventing such an act,
And begin some drastic action by corrective motives backed?

How I pity such a villain, and I'd like to beat him through,
So that I could let St. Peter know of him a thing or two.
And I'd like to be the Devil, or a stoker of the fire,
So that I could do him justice as a broiler or a fryer.
I would teach him all the tortures of a spiritual hell,
And then leave him with his conscience for a long, continued spell.
I would cook away the demon that possessed him on the earth,
When he turned out cold and hungry here the one who gave him birth.

I would put him in a dungeon, or some dark and gloomy hole,
Till the spark of manhood lighted ev'ry recess of his soul.
I would hold him as in prison, from the pleasant light of day,
Till his callous little conscience burned its virus all away.
I would hold him through the ages in the crucible of right,
Till the darkness of his spirit was excluded by the light,
Then I'd let his loving mother stand before him for awhile,
And perfect his growing spirit with her bright, forgiving smile.

DR. T. WILKINS.

AN OPEN COURT



Established for a Few Weeks Only, for the Consideration of Certain Important Questions Connected with the Welfare of Spiritualism.

An Impartial Hearing Is the Friend of Justice.

Another Suggestive Letter From Mrs. Hyland.

It is in accord with the Spiritualistic Philosophy and the teaching of angels, that when one ceases to do wrong, and begins to do right, such a person should be kindly received and encouraged. Every fake will sometime, in this world or the next, be compelled to pursue the course that Mrs. Hyland has, or remain in spiritual darkness.

To the Editor:—"Mrs. Elsie Reynolds, the world-renowned materializing medium, is located at 328 Ellis street, San Francisco, Cal."

The above advertisement is taken from the Light of Truth; thus Elsie Reynolds estimates herself as a "world-renowned materializing medium," and the great majority of people will take it for granted that she means a spirit materializing medium, but she does not.

On my desk lies a letter written by Elsie Reynolds to myself, while she was holding "materializing seances in San Diego, just one year ago this month.

I will enclose the letter for the editor's inspection, as he is acquainted with her handwriting; its reproduction in The Progressive Thinker will have more weight than anything I may write; its contents are as follows, with the exception of a few unimportant words:

Pierce Morse Block, July 15,

Dear Laura:—

I can't give it up to have you come down here. On the 26th there will be another $3 excursion, or about the 28th, 29th or 30th at the farthest; a lot of us are going to the Escondido camp.

I will send you $5 for your ticket and little things. I have a bed and a couch and we can stay together. I'll board you and pay your fare to the camp, and then we can go back home before your ticket runs out; mine will have expired, but I can go up on the boat. You can leave Sawtelle at 7 o'clock in the morning and get to Los Angeles in time for the train, which is 9 something—9:40, I believe, and you can buy your ticket at the Santa Fe depot. * * * * Now don't bother about a trunk or "S'pt's"; you can use mine, and I will help you right in my own rooms.

* * * Write me the moment you get this and tell me positively whether you will come or not. I will meet you. Hurry up and let me know. I am in dead earnest.

Bye-bye; will wait your reply impatiently. Your friend,

ELSIE.

The important part of this letter is, "Now don't worry about a trunk or 'S'pt's'; you can use mine, and I will help you right in my own rooms."

In a leather satchel, in one of my rooms, are the "spirits" which Elsie Reynolds had reference to. May God and the spirit world forgive us both.

Some of these "spirits," or rather luminous robes were given to me by Elsie Reynolds, and sent through the mail while she was living in Los Gatos; in particular, there is a robe worn by the little "cabinet controls," "Effie" and "Sparkle," the former from Mrs. Reynolds' cabinet, the latter from Mrs. Crindle's, and I used it for my little "child control," "Alice."

There is a star and crescent robe worn by the "Italian opera singers," who "materialized" from Mrs. Reynolds' cabinet; also a crown of stars given me by Mrs. R., and a couple of my own "spirit" robes, which I had loaned to Mrs. Reynolds while she was in San Diego; all of these have been recognized, leaving no doubt on the minds of the people who have called on me from Los Angeles, its vicinity, and also from San Diego to see the strange but beautiful paraphernalia.

These people were until recently, regular attendants for many years to the Reynolds-Crindle's seances, and firm believers in their power (?) of materialization.

No word of explanation on my part, or name was ever given; this was left entirely to the inference of the visitors, at the appearance of each different "spirit" their correct names were called.

"Effie," "Lily Roberts," "Peter Buffe," "Dr. Monroe," "Lonely" and other well-known "cabinet controls" of Mrs. Reynolds' have been fully recognized and spoken to by many persons when attending my seances and exposures; so you can see how closely "spirits" can be produced and imitated by the different "mediums."

The faithful spirit (?) of "Lily Roberts" is known throughout the United States by all seance goers; persons often asked at my seances: "Couldn't Lily come and sing for them to-night?"

But I would not have dared to "use," or take advantage of any of Mrs. Reynolds' "spirit" characters, no more than I would be guilty of plagiarism; consequently after repeated requests for "Lily," I asked Mrs. Reynolds' permission, or if she had any objections if I let "Lily" come and sing for them.

You will remember in the published letter of April 2, in The Progressive Thinker, where Mrs. Reynolds in answer to my request, says: "Yes. By all means let Lily come and sing, but always say that Elsie sent her."

Dressed as a spirit (?) I would then sing "Lily Roberts'" favorite songs, "In the Beautiful Valley of Gold," and "The Bridge."

I never announced myself as "Lily Roberts," but at the conclusion of the songs, the audience, as if in one voice would say, "Thank you Lily, We are so glad to see you. We love to have you come."

It was easy to imitate "Lily's" voice, having heard Mrs. Reynolds sing the songs so often.

These things are evidence and will stand no repudiation.

From a letter received lately from an estimable old gentleman, let me quote these words:

"I assure you we both felt wiser and better for the knowledge you gave us, although it disillusioned us, as to some things which have given us happy thoughts and comforting reflections, but in every case truth is what we want and aim to get."

I should dearly love to give his name, but for the sake of his private and beautiful life, I will not draw him into publicity; neither would it be honorable on my part to divulge the names of the many persons who call in quest of light, on the subject which had been so dear to them.

The writer of the above words called the other day; he was accompanied by a lady, a lovely type of true womanhood; they are strangers to me, but it is saddening to know that they are wandering hand in hand, hither and thither, bewildered in the all-important question, "Is materialization true?"

So hard to give up the once beautiful belief of talking, seeing, kissing, embracing the materialized (?) spirits of their precious dead.

His white hair glistened as the sun shone on the silvery tribute which age has given him, as a reminder that he must soon enter the Peaceful Valley of Silence; that he would soon be added to the immortal band of spirits.

His friend, Mrs. ——, told me that the greater part of his life was passed in the perfect belief of the "materializations" of Mrs. Reynolds and many other "mediums"; and that he had spent thousands of dollars, often giving five and ten dollars at a seance; the seances were his life, his love, his all.

His faith had not yet been completely shattered, even after the many recent exposures in Los Angeles, but through our interview the other day, he awoke to the dark and terrible deceptions of the "manifestations" known as "materialization" of commercial "mediums."

I understood his deep and dreadful sorrow. I could feel his heart ache as I produced the different "spirits" which he recognized; his friend also felt the unspeakable pity for the grief of her aged friend, as he held, and gazed speechlessly at the luminous, but lovely robes.

"And these—these—I thought were my spirit loved ones," he said; his voice and hands trembled as he reverently laid away the snowy garments; still—still the old belief so impregnated within him, that unconsciously it manifested itself; he had made it a part of his life.

In moments like that, it is best to let the grieved ones find consolation in God.

Have I done wrong? I have robbed him and many others of the only pleasure on earth which was dear and sacred to them; they are desolate now and lonely; something is gone; they know not whither to go; they know not where to seek and meet their loved spirit ones, who are only gone a day, a month, or a year before them; then they, too, must experience the deathless death.

Have I done wrong in depriving so many persons of their greatest pleasure?

Many have said to me, "You are cold, cruel and merciless; let them believe it if it gives them happiness."

Believe it? Believe what?

Thousands of voices in soul-thought, thousands of voices in spirit supplication, say, "Go on, go on with your work; these people were only image and idol worshipers."

LAURA M. HYLAND.

Sawtelle, Cal.

FRAUDS AND FRAUDS

There Are Many Frauds, and Not All Are Spiritualistic.

To the Editor:—Every up-to-date progressive thinker and lover of truth and clean Spiritualism is delighted with the honest effort being made through the columns of The Progressive Thinker for the riddance of our cause from the abominations of Blue Bookism and fraud and fakirism of every hue and grade; and may the good work go on till every guilty one finds his proper affinity behind the bars, or is driven to seek an honest living by honest labor, and let all the people say amen.

But let us who love the truth and hate a lie be fair. Are bogus mediums who get money and other valuables on false pretense, sinners above all other hypocrites? Let us be fair. They get the dollars from the gullibles for presenting a lying representation of a spiritual truth to the damage chiefly, of the pocket of the gulled. The man or woman who has been fakired by the Blue Book angel, has merely thrown away a dollar. They have not necessarily imbibed a false theory of life and human responsibility that may prove a serious handicap to them and theirs for the term of their mortal life and—longer. Their money has gone for nothing; they are poorer in pocket if no wiser in head; that is about their status.

But there is another picture in this gallery. It is by the old masters; has cost mints of money; hangs in a very fine light; sways multitudes for the term of their mortal career, and its power for evil, like John Brown's soul, goes marching on. It does not represent the truth, but its antipode. Its exploitation has produced horrors unmentionable, and rivers of blood and tears. To change the figure a little. This picture is a theory and being only a theory and not the truth has been exploded ten thousand times, but being venerable with age its fragments and shadows are still highly esteemed by its dupes and victims.

The traveler queries of the watchman, "Watchman, what of the night?" The watchman responds, "The day cometh, is at hand." In proof that he is right, the watchman cites the fact that the honorable ones among the promoters of the false theory are shamefacedly dropping out of the ranks of the deceivers.

Mr. Editor and your readers: Dropping the figurative, I submit, in all sincerity, is not the measly blue book fake a white-winged angel in comparison with the trained fraud who knowingly and for bread and butter continues to lead the flock, lambs and older sheep, into the wolf-infested wilderness?

Do I hear it said, "This is not our affair; let them alone"? If an enemy attacks you, is it not your business to defend yourself? If he should enter your house to maltreat your loved ones and destroy your goods, would you for charity's sake leave your family and home at the mercy of the foe and flee for your own dear life?

I am sure we are safe in guessing that there is not a well-read thinker in ten thousand in the ministry of any church but feels certain that he is teaching false doctrines to his congregations—"teaching lies in hypocrisy, such shall receive greater damnation." This is their Bible for it.

Is this false teaching, though hoary with age, to be condoned by Spiritualists, editors, speakers and writers? Are we to treat as a beneficent thing a scheme that more than any other has contributed to the darkness and crimes that have filled the world with woe and would throttle our knowledge of the truth and the truth itself, to its death could it materialize its wish?

The crime of fake mediumship sinks to a shadow of insignificance when compared with the damnable conception of an all-wise creator formulating the church scheme of human life and its obligations.

Would not we come nearer the "mark of our high calling," the unveiling of the light to those in the dark, were we to drop the maudlin sentiment of pretended love for those we know to be relentless enemies of well known truth and righteousness, by standing like a wall for the eternal truth as we know it. "Fighting the devil with fire" seems the last resort if we hope to win over the combined hosts of evil. The enemy is thoroughly organized, combined and implacable. He gives no quarter, and should expect none.

Salem, Oregon. J. RIGDON.

A SERIOUS QUESTION.

That Is the Way the Banner of Light Presents the Question of Fraud.

At times it is positively necessary to point out abuses and denounce in no uncertain tones evil either in high or low places. When such denunciations are based upon undeniable proofs which can be fully substantiated in a court of law if needful, innuendo is changed for accuracy and the acceptance of personal responsibility displaces the necessity for anonymity. The plea that to expose wrong-doers helps to protect society is sound when the expose has no element of uncertainty about it, and definite statements of fact and circumstance are associated therewith.

For a number of years past now those who should know of what they state have lost few opportunities to tell the cause, and the world outside, that Spiritualism is honeycombed with fraud. The allegations have been that there was not a genuine materializing medium in the United States, that a considerable proportion of the "message" mediums gave imitation "tests," and that the cause was suffering deadly injury from the foregoing and other questionable practices of mediums, and through it all ran the assertion that a famous cerulean hued book was in circulation and used by some of "our best mediums."

Now it is a serious question as to whether such lobse and oft-repeated charges serve any real good purpose, or achieve any satisfactory result? To say, "I know the book is used," or that 'materialization is a fraud," or that 'mediums are notorfously immoral." and when asked to furnish the proof of such assertions to say it is not my place to offer the proof, shows a lamentable lack of appreciation of the responsibilities of life. If you are not willing to stand by your words when attacking the honesty of a man or a movement remain silent until you die. It is cowardly and mendacious in the exereme to anonymously assail the reputation of any one. In the case in point, as, so far, no one has been named as a culprit every message medium in this country has been placed under suspicion. Not only so, but the genuineness of message mediums in the past is raised and the entire list of mediums past and present is involved in the careless calumnies that are being so recklessly hurled about at this time. Let us know who the culprits are, bring a blue book to the light of day, send one to this office and we will reproduce extracts from its pages. We neither deny nor affirm such a book exists, we only ask, like Hudson Tuttle, to see it.

Turn your attention to Hudson Tuttle's article in this issue and note therein what he says about English mediums, basing his remarks upon quotations from a letter lately appearing in our esteemed contemporary, The Two Worlds, of Manchester, Eng., in which the writer pokes fun at some remarks he professes to quote from some trance addresses he has heard. Mr. Tuttle is perfectly justified in drawing the conclusions he does concerning the lack of intelligence among English Spiritualists who employ such speakers, if the samples of the utterances he refers to came from the lips of any sort of speaker employed by a regular Spiritualist society and addressed to a regular public service of that body. But this case supplies just the illustration to drive home the point of the previous remarks. The exposure (no doubt made in perfect bona fides) of the evil can readily be warped by the enemies of our cause away from an honest attempt to cleanse the cause from any presumed evils to a condemnation of the Spiritualists at large who apparently tolerate the sort of thing in question. But illiteracy is not a crime, nor the illiterate necessarily criminal, and at times the uneducated man or woman possesses a sensitiveness easily responsive to the spirit forces, and when the message comes unquestionably and genuinely from the other side we may deplore the poorness of the channel, but we are content to have the service, hoping to find a better means later on. But assumed "tests" are fraud pure and simple, they have no excuse, there can be no palliation. But let us know definitely and let the charge be tagged so that the cheat may be openly branded and the people warned.

Still it is a serious question after all as to what is best to be done? Let us remember that the enemies of Spiritualism failing to break down our facts, our arguments or our philosophy changed their tactics and commenced to assail not mediumship, but mediums! It was a subtle device and for a time appears to have escaped notice! Let us undermine the character of the mediums and we shall disgust the public with them. We shall win back our church members and our Sunday-school attendants. We shall call into exercise the social tabu, the cruelest of all inhibitions, and then, having done these things Spiritualism will surely die! Are we trying to play the game of our enemies? Surely we are not likely to be guilty of surpassing folly. Spiritualism without mediumship is only one whit worse than Spiritualism without the spirits. Let us clearly draw the line here, true mediumship is not in any way comparable to the tricks of the fakirs who pose as mediums, and any man or woman who substitutes imposition for genuine mediumship ceases to be a medium and at once becomes a fakir.

Once again let it be said the Banner of Light stands for honesty in all things, genuineness in mediumship, at all times. That it is unalterably opposed to fraud in every instance and will not knowingly on its own responsibility, or through its correspondents, permit fraud to be exploited in its pages. Yet, nevertheless, it claims that all men have the right to know their accusers and the nature of the offense with which they are charged. Therefore, until we have evidence submitted to us which can be attested, on oath if required, it remains a serious question whether we cannot all busy ourselves in not assisting our friends, the enemy. —Banner of Light.

Wants to See the Cause Relieved of Shams.

To the Editor:—I am for efforts to free ourselves from deception and fraud. There is no wisdom in anything less. I have followed the discussion thus far with the feeling that those who are working for purification are right; and that those who oppose it make a mistake.

Truth, purity, sincerity, unselfishness, sterling character, spirituality should be our aim; and falsehood, deception, imposition, fraud, unholy gain should be foreign to our wish or sanction. If we are silent under its perpetration in our behalf, do we not sanction it, and become participants? We are not a show company—or are we? Instead of getting genuineness, we enthusiastically keep on paying for the spurious, and are held in contempt by the judicious.

But you say: I am as anxious for the principles you have set forth as you are. Yes, here we agree; but you further fear a check upon organized propaganda, and injustice to some. In spite of what might be, I suggest calling a halt in the employment of this kind of manifestation. All must submit to some sacrifice to attain greater good. Let us be a committee of the whole, not to suppress everything, but to know with a good deal of certainty what we are doing. Let us try to develop communities of good people. Let us display in our lives the nobleness, honor, charity, love, kindness, justice and intelligence, that shall distinguish us from the thoughtless and careless.

Facts and manifestations will come as fast as we can digest and incorporate them into our lives.

J. S. Loveland's late contribution contains facts that cannot be ignored, and I recommend it to a most careful study. Is it fear or reverse that palsies action? Are we committed to movements that prevent our joining efforts for purification even we admit the need? Have we crystallized into a cult of forms and ceremonies and display, that we fear to jostle our movement lest it fall? Let us hope not.

C. H. DOTY.

Not Afraid to Express Her Opinion.

Mrs. Georgia Gladys Cooley, a prominent lecturer and medium, steps boldly to the front and gives her opinion. She is not afraid to speak her sentiments, and does it in a manner that will command respect and attention. She has more calls to lecture than she can possibly answer. When giving tests, Mrs. Cooley confines herself almost exclusively to skeptics, and in so doing she is constantly making new converts. Too much time is wasted by mediums generally on the rostrum by giving tests to forty-year-old Spiritualists; they do not need the same.

To the Editor:—We have heard and read a great deal on the fraud question of late, and I had intended taking no part in the controversy until requested to do so by yourself.

Mediumship is something which should be tenderly guarded, and those possessing the same should see they allow no prostituting of the rarest gift ever bestowed upon human beings.

That there is commercialism among many workers is a well known fact, and while the "laborer is worthy of his hire," there is no need of supplementing the false for the real to obtain money, fame or position, for any and all of these qualities must be honestly earned if permanent. Popularity in any walk of life gained through false means is of a hot-house growth and generally fades quickly.

That fraudulent work is carried on under the name of Spiritualism and mediumship cannot be denied, and it is time we began to clean the "Augean stables," and no doubt the present discussion will result in something being done in that direction, yet great care should be taken along these lines.

We have no enemies to fear outside our ranks—the deadly foes we need protection from are those within the ranks. We will gain the respect of the entire world when we learn to respect ourselves.

I have read Miss Harlow's interview with the newspaper reporter at Pittsburg, about the "Blue Book," and have naught to say, but know the method spoken of in Mrs. Hyland's communications to your paper to be quite common, for in twelve years of almost constant travel I have met with many experiences that prove the existence of the exchange system.

But what is the cause of all this? The fault lies not alone with the mediums but with laymen and societies. A demand for sensationalism and drawing cards and jealousy between workers has been the means of many a first step toward fraudulent work, and once allowing themselves to practice deception, 'tis hard to overcome.

Right here let me give a few words of advice to mediums just entering into the work. Remember we all have our own work to do. Be natural—do not form the habit of imitating, but give your message to the world in your own original way.

Mediumship is a growth and improvement comes with earnest endeavor and experience. Most mediums are conscious of the greater part of that which comes through them—and pray do not get into the habit of adding to or taking from the message, but let it fall from your lips as the angel world intends it to be, pure and undefiled.

We find many a lady in a calico dress, and very ordinary walks of life, and the clasp of a warm hand, backed by a true heart and honest mind is worth more than all the applause and flattery gained by dishonest work. There are many thoroughly honest mediums doing a grand work who have not national reputations, but in their quiet way they are consoling and helping those who need their assistance, and these mediums are those who should be supported and encouraged by those who love honor and truth. With malice toward none and charity for all, I am,

Yours for Truth and Progress,

GEORGIA GLADYS COOLEY.

MEDIUMSHIP.

As Viewed From the Standpoint of Dr. Conger.

To the Editor:—Theodore Mayer made himself understood in his excellent article upon the important subject of "An Investigating Committee," in The Progressive Thinker, of June 25th issue.

No doubt watching is important; an unfolded life is prayerful, watchful, discriminating life. Mr. Mayer has put himself on record as opposed to an inquisitorial committee or resolution; I am pleased to have an opportunity to endorse his positive far-reaching paper.

We are not quite ready as Spiritualists, to kindle spiritual inquisitorial fires. Let us raise our standard, use our energies for equal and exact justice to all, let us broaden our conceptions upon this great subject of an infinite universe, continued life, and the significance of our spiritual duty here and now.

In the same issue E. J. Schellhous has an open letter to friend Jamieson. He calls W. F. Jamieson down, and it is time; we have been fooled enough with his promises and pretensions, tricks and exposures.

Mr. Schellhous has put Jamieson in a corner and done it neatly and in order; without doubt Jamieson must realize his position. A few such letters will dispel the Jamieson and Blue Book darkness.

The Fraud Question.

All the religions of our small world had a similar origin.

Is Spiritualism an exception? Subjugation, treachery, deception, fraud and selfishness have been the dominating ruling forces from the world's infancy to the present time, and these forces rule and dominate everywhere to-day, there are no exceptions; the fraud hunter is no exception.

Churches are all founded upon selfishness, subjugation and fraud, and organized Spiritualism is to-day making strenuous efforts in organizing and aping what is recognized as Christian churches; if fraud is what the howlers claim for it, why not be honest, fairly consistent, and cease to organize societies working them upon the fraud basis?

Are our fraud-hunters honest? Are they clear-headed? Do they think they are making martyrs of themselves? If ambition, notoriety and selfishness are not the ruling and inspiring motives of their efforts, will they be so kind as to go to the bottom of this subject and give us the whole truth?

Take the great mass—body—of Spiritualists and there is less fraud, more character, honesty and every-day manhood, than can be found in any similar class, Pagan or Christian.

But fraud is found among Spiritualists; they are human, are selfish and ignorant, made so in the churches they have outgrown.

What I desire to say is this, that Spiritualists as a whole are the equals of any, and superior to all other isms called religions.

If this subject is on the boards for discussion and thorough overhauling, let us have the facts outside of wholesale charges, showing us to be extreme fraudists.

Note the masterly exposition of the fraud subject, by Prof. J. S. Loveland, in The Progressive Thinker of July 16. Here is food for thought, not much can be added or taken from this clear and fearless article.

If every Spiritualist could read and digest it, spiritual subjugation would get a just set-back.

Relatively, fraud has not increased in Spiritualism in fifty years.

If the fraud agitation should cease, and the word be blotted from our vocabulary, at the end of ten years there would be less fraud than at this date.

DR. M. E. CONGER.

Chicago, Ill.

How Some of Our Readers Can Make Money.

Having read of the success of some of your readers selling Dish-washers, I have tried the work with wonderful success. I have not made less than $9.00 any day for the last six months. The Mound City Dish-washer gives good satisfaction and every family wants one. A lady can wash and dry the dishes without removing her gloves and can do the work in two minutes. I got my sample machine from the Mound City Dish-Washing Co. of St. Louis, Mo. I used it to take orders and sold 12 Dish-washers the first day. The Mound City Dish-Washer Co. will start you. Write them for particulars. Ladies can do as well as men.

JOHN F. M.

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An Important Question for Spiritualists to Consider.

It will not do to constantly dwell upon pleasing, soul-elevating and mind-exhilarating thoughts, from the simple fact that by so doing we neglect the dark side of existence, a side that is not so pleasing to contemplate, and which should be carefully scrutinized and considered. Spiritualism is no exception to the rule.

It is sad to relate that there have recently been many exposures of prominent materializing mediums in various parts of the country. In Boston, Brooklyn, Philadelphia, Milwaukee, Wis., and Los Angeles, Cal., and other places, the "spirit" has been grabbed, and in every case was found to be the medium or a confederate dressed in artificial toggery prepared especially for the occasion. This question is asked by an honest skeptic:

"Do all materializing mediums use artificial toggery, illuminated dresses, cheese cloth, wigs and whiskers, palming off the false make-up as a dearly beloved spirit friend? If a half-dozen exposures, one right after the other, of exceptionally prominent persons, result in bringing to light the medium or a confederate dressed in specially prepared toggery, what right has an investigator to expect that others are not pursuing the same line of work?"

The above is asked by an honest skeptic, and will prominent Spiritualist lecturers and mediums evade the question? Are they too cowardly to step to the front, endorsing or condemning such "spirit" manifestations? Can the "cry of fraud" be suppressed while such mediums pose before the public? You can express your opinion in the Open Court, ever keeping in mind the fact that Spiritualism divested of its shams is the grandest truth that ever came to this earth, and even with them as an affliction, it has done a world of good, illustrating its wonderful innate vitality and excellence.

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The Great Question.

What Shall We Do to Be Saved?

Answered by W. H. Hutchinson, of Alzada, Montana.

(Continued from No. 765.)

During the winter of 1880-81 I was associated with a company of men, one of whose members was named ——— but let him be known here as John Brown. Brown seemed good-natured in a rough, careless sort of way, and, really, this appeared to exhaust the catalogue of his good qualities. He was coarse, he was vulgar, he was dirty, his social enjoyments were of the lowest order, he was miserly in the extreme. To be fair, I must admit that he could enjoy good society and good things when they did not cost anything, but would descend to almost anything to save a cent. One day while conversing with the head of our company, he mentioned Brown's name in a way which showed that John stood well in his estimation. Noting my look of surprise, he said:

"You have probably noticed that John does not spend much money."

"Yes," I responded, "neither telescope nor microscope is needed for the observation of that fact."

"Have you any idea what becomes of his money?"

"Banks it, I suppose."

"I'll tell you. When his father died John was four years old. His stepmother and step-sister cared for him tenderly and lovingly, raised him and gave him such education as their slender means afforded. During the last few years those two women have been invalid's, and John's pay has been their only support. Each month he draws a mere trifling sum and the rest goes to them. I know, for I send it."

'Twas a rough, rough husk, but the sweetness of the kernel was there, and Love's hand it was that drew it forth. Not the mere love of man for woman, but the real, unselfish article, lavished upon the fatherless, motherless little one, and later bearing fruit when so sadly needed. This man of unlovely exterior, ruled by love, was willing to be misunderstood, misjudged, avoided, that he might save for them, when that very fact in itself proves how keenly sensitive was his heart to love and good will. I do not excuse his coarseness. I seek not to palliate any one of his faults. all them inexcusable if you will. But the grandest hero war ever produced was a pigmy beside this man. He was a hero, God bless him, and the law of love made his heroism possible. Hasten the day when it becomes the sovereign law of the material universe as it is and ever was in the universe of spirit.

A former pupil once asked the question: Is it not sometimes a fact that the individual, when firmly convinced that his former fears were without foundation, is tempted to abuse his freedom and violate this or that law of his being, on the strength of a mistaken idea that penalty for wrong-doing is no longer to be dreaded?

Yes, the above is undoubtedly a fact. Here and there one will make that very mistake. In one sense this is unfortunate, for the reason that his or her excesses cast an unfavorable reflection upon the cause, tend to discourage the well-meaning but weak-kneed disciple, and furnish the skeptic with a weapon he is only too glad to use against us. But as far as the erring individual is concerned, the mistake is neither fatal nor final. Because I no longer live in danger from fire, I may foolishly feel myself free to lean against any red hot stove I choose to. Like the other fellow's, my error works its own correction. The punishment is sure, yet is never beyond one's strength, and the lesson is worth it all. His penalty may not follow as quickly as mine, but arrives in due time, all the stronger by reason of the delay. The longer the note runs the greater the accumulated interest.

It is told of the new metal, radium, that an assistant in the laboratory of Mr. and Mrs. Curie carried a small glass tube containing a portion of it in his vest pocket for a day or two without feeling any uncomfortable sensation. But by the time it did make itself felt the flesh beneath was burned so deeply that it took a long time to heal. Punishment inevitably follows an attempted violation or evasion of the laws of life, since one is a part of the other. Wrong is a keen cutting blade, and I am sometimes tempted to wield it for selfish purposes, but to do so I must seize it by its nettle-bound handle. They are one and inseparable. The mistake our teachers made was in supposing them to be separate, that wrong might be temporary and punishment go on forever.

Yes, though the danger we have so long feared proves to be purely imaginary, there are nevertheless dangers that are real. Though justice forbids, even were we cowardly enough to permit it, that another should suffer and be punished for our wrong-doing, still, "What shall I do to be saved?" is a question fraught with deep meaning to every one of us.

And I boldly assert that the danger of all dangers, the sin of all sins, is ignorance. At first thought this (ignorance) may not seem such a serious affair, but let us consider. Suppose, if it were possible, you were all at once placed on this earth, full grown, yet without a particle of earth knowledge, earth experience. None of your senses had been trained in the slightest. You were without the faintest knowledge of what any sound meant, knew nothing of propinquity or distance or the relation of one object to another. You could not raise a foot, or even stand on both feet, without falling, for you had not learned anything about balance. It would take an hour to enumerate the various ways of getting into trouble and suffering which would confront you. Would not that be serious enough to suit you? Then suppose you were given to understand by those who seemed to be in authority that such a condition was your natural state, that it would be impious to suppose you could ever do any better for yourself, but that way off somewhere lived a being who once walked the earth as a man, and at that time did all your stumbling and learning for you; that if you would fully believe all that was written about him he would at once fill you with all the skill and vigor you could need. Could that alone get you out of your trouble? Would you not have to learn to walk by walking, to eat by eating, to distinguish flavors and odors by tasting and smelling, to know the truth of everything about you by testing it?

You surely would. And, having once gained the requisite knowledge and experience, could anything ever again tempt you to put your finger into the fire, to seize a sharp knife by the blade, or throw yourself heavily upon a bed of thorns? Certainly not, for the siren form of Temptation would have shriveled and turned to dead ashes in the fire of your suffering. Would it, then, be too much to say that your mistakes and their attendant troubles, i. e., your sins and their punishments, grew out of your one great sin of ignorance? Or that it was the knowledge and experience you had gained that freed you from them, or in other words "saved" you?

Did I hear someone say, "self-righteousness"? To reply fully would be to go more deeply into that phase of the subject than space will permit. And does not Esop furnish us with a sentence which well covers the objection, viz., "Providence helps those who first help themselves." True, we cannot of our own separate strength do all these things, but so long as God furnishes the strength, the wisdom, etc., is He unreasonable in asking that we ourselves put them to use?

Says someone: "Do you not believe in Christ, the Savior?" I most assuredly do.

How do you reconcile that statement with the line of reasoning which has preceded it?"

Let us turn to the book from whence the old story is said to have been taken, and see if perchance we may not find a newer and a better when read in the light of love rather than of fear Paul, for instance, is considered good authority in regard to the reading of the scriptures. He says: "The letter killeth, but the spirit giveth life."

As an illustration, suppose you meet me on the street and say: "Tell George I will not leave home Thursday if it rains." Suppose I afterward tell George that you wished me to inform him that you would not leave home Thursday. He, desiring to meet you on business, sees, as he thinks, an excellent opportunity to talk it over with you at your residence. He drives a number of miles for that express purpose and, the day being fine, is bitterly disappointed to find you gone. You might upbraid me afterward, yet you could not deny having said to me the words: "Tell George I shall not leave home Thursday." I would have given the strict letter of your message as far as I went. The fact that I had, through either carelessness or design, omitted the words, "if it rains," caused your friend to receive a message very different from the one you sent. I failed utterly to convey its spirit. So if we take from the Bible words, sentences, and paragraphs whose literal construction and rendering best suits our purpose or fits in with our preconceived opinions, and leave out all that might in anywise qualify them, there is no end to the number and variety of stories which the book might seem to justify. But if we will earnestly seek to learn the spiritual meaning back of those grand old allegories, how different the result. The sacred writer, however inspired with the truth, was and necessarily had to be free to clothe it in such language as he could best command. When we read their various writings literally, dire confusion is the inevitable result. But if back of them, hidden from the ken of the careless trifler, the idle scoffer, the crafty self-seeker, the worshiper at the shrine of ready-made opinion, and the mentally indolent who will believe anything that will relieve them of the drudgery of earnest search for truth,—if, hidden from these yet open and plain to the sincere, thoughtful spiritually minded student and lover of the true, we can find a story that agrees with and confirms our very highest ideals of Godhood; a story that harmonizes always with Love, Goodness and every phase of Perfection; a story that is ever consistent with and true to itself; surely such a story is not only worth our serious attention, but adds still further to our reverence for the book which contains it.

Let us look carefully through the portions whereon is laid the greatest stress as foundation for the old story. First, Genesis. Let us read attentively and ponder well. Reading literally, we seem to find an account of the beginning of the human race as a race, and of the planet Earth, all taking place within a week at a certain period of time. Reading with an eye alert to detect its true meaning, and an ear open to the real spirit of the message, do we not find a most faithful and accurate portrayal of the beginning of earth experience for the average human being? Born into the garden of Eden (parental love and care) with every possible want or need supplied, many of them anticipated, ignorant of wrong or evil in that it has no conception of any such possibility as wrong or evil, and wielding undisputed dominion, for does it not truly tyrannize over everybody and everything around it? Is not this the account we read? Is it not also a true picture of the beginning of earth life for an infant? It has everything, lacks no thing save one, i. e., the knowledge or experience of good and evil. In its wanderings about the garden it finds much to examine and inquire into, and uses the most convenient means, mouth and fingers, for that purpose. Slowly it becomes aware that when it wishes to lay hold upon certain things there is a restraining hand put forth or a note of warning comes into the voice of mother or nurse.

What is the inevitable effect upon such a veritable interrogation point as the average baby?

Call it Satan, call it serpent, call it what you will, there is in every human being that which is powerfully attracted toward the forbidden, which reasons that there must be something worth knowing in or about that which is persistently withheld. Nor is this inward prompting an evil thing in itself. It is the soul's natural, healthy desire for knowledge, the only direction in which it can grow. Perhaps the thing forbidden the little one is to put its finger against the stove. The time arrives at last when the impulse is unusually strong just at a moment when no one is watching; the little hand comes in contact with the hot iron; there is a frightened scream, and lo, the fruit of the tree of knowledge of good and evil has been tasted and the little one finds itself outside the garden of innocence (ignorance) with the flaming sword of experience guarding the gate against its possible return. Is not this what we read? Is it not true, also, in every individual life?

As years pass, experiences multiply. Under wise guidance the child, the youth, the man or the woman, would learn many a valuable lesson from these experiences and be guided thereby into safer paths. But where the blind essay to lead the blind the lessons are lost sight of, false standards of action are set up, and confusion of counsels leads on to still greater confusion, unrest, doubt and suffering. Often the sufferer turns in despair from priestly counsel to that of the materialist, only to find that he has jumped from the frying pan into—the ice-box. One might as well burn as freeze.

And what shall he do to be saved? As it is only through his ignorance that he continues to sin and suffer, so only can a knowledge of the truth, a truer knowledge of himself and the laws of his beings, save him from further error and its attendant punishment.

"But," I hear you say, "we read that the blood of Christ cleanseth from all sin." True as truth itself!

Is not the blood the life of the body? Does not the word which is translated "blood" mean also life? I think we will find it so. Read it with this meaning and see how beautifully it falls into line with what we have already learned. See how it rounds out the natural, lifelike story which Love tells, a story that brings hope to all while awarding strict justice in every case. The Christ life (blood) cleanseth from all sin. Let us then live the Christ life, and to the extent we do this is sin impossible, and we thus saved from the consequences of sin. As we draw near to the Father and realize our oneness with him through the Christ in each of us, we find ourselves so filled with His blessed wisdom that the old dark shadows cast by ignorance no longer obscure our path or cause us to stumble, but in the radiance of the light of truth we press freely, safely, joyously forward. Aye, more. As we live the Christ life we realize as never before that life, real life, means a life of love, a life of service to our fellows. We find that one danger from which we have escaped was the danger of missing, through ignorance, so many of our chances for happiness. We find that life is love, that love is life, that only in loving service is true happiness possible for gods and men.

"Know the truth and the truth shall make you free." As we have punished ourselves by wilfully interposing the heavy draperies of tradition, superstition, and prejudice between the light of truth and ourselves, so, as we sweep them aside, do we find our lives flooded with the "Light that was never on sea or land." So dissolves the darkness once fraught with seeming danger; so disappear the dangers themselves. So do we find ourselves saved from the deadly fears which have so long held us captive. So come we into possession of our birthright. So do we find ourselves daily dwellers in that eternal city of refuge, the bosom of our loving Father.

WM. H. HUTCHINSON.

Alzada, Custer Co., Mont.

Obsession as Viewed by an Idahoan.

Brother J. M. Peebles announces in The Progressive Thinker, No. 763, that he will issue a four-hundred page book on obsession and demoniac influences. Now such book will, according to promise, show the reign of undeveloped spirits in this and foreign lands. Such being the doctor's diagnosis; but he leaves it there without prescribing a remedy to cure so fearful a state. By simply stating what are known facts, it might create fear in some, and make it absorbing thoughts of sensitives, which, instead of creating firmness as a counteracting agency may allow unwholesome thoughts to draw such influences towards the very ones whom we in all honor ought to guard. Much of the "yellow journalism," which describes facts as they really are in human lives, are prohibited passage through the mails or sold on our railroad trains; and why? Because they describe the lower stratum, and do not prescribe remedies to cure the social evils or curb the brutal instinct in man.

Admitting that the lower strata in spirit life are peopled by brutal and undeveloped spirits, how are we to reform them, and at the same time guard against their leech-like contact? This is the question that this present generation must solve manfully, firmly and boldly, or let it remain as a scarecrow like the angry, revengeful God, the undying fires of Hades, and the infant damnation of old theology.

Now there are remedies for all ailments, or at least remedies to cause cessation of pain without anaesthetics. Certain cases may be termed incurable, but acquired fortitude will lessen the pangs. Then let us in this case try the remedies first.

Allowing that all men are more or less influenced by spirits in as well as out of the body, influenced by their associates, climatic conditions, harmonious or disturbing surroundings, atmospheric and social conditions, one must, as if he stood on slippery ice, stand firm, but not stubborn; live a true life, while not condemning a weaker brother; lift up a fallen brother, shake him well and let him go. Blend justice with charity, discourage dependency, give pity to no one, but encouragement to all. Seek spirit communion for enlightenment, but not fortune-telling; ask no spirit to guide you in your business if you do not wish to draw the worldly-minded ones; be as willing to teach the spirits as they are to teach you. If your coat is wet, surrounding dampness will draw towards it by attraction, so will a lying spirit draw towards you if you are not truthful. If your resorts are saloons and gambling halls you may expect that unseen spirits who assemble there will endeavor to encourage you to their level. If ignorant spirits draw to your circle, don't despise them, but set a certain time and hour when you can instruct them, and be punctual, for as a rule they will be. Intelligent preachers of to-day respect a manly Spiritualist far higher than they do many of their cringing congregation, hence do not skulk away from your conviction. Be not "all things to all men," not honest on account of policy, for if you do, you live a lie to yourself, and will attract spirits of the same grade. Spirits do not attract to you on account of the fineness of your garments or the diamonds displayed, but according to your aspirations, habits, pursuits, innermost thoughts and soul growth. A crude poem reads:

"Every flea has little fleas, and these
have fleas to bite 'em;
And these again have little fleas, and
so on infinitum."

And thus we daily find souls graded in capacity and size, but who in the course of evolution will grow to understand the closeness of the two worlds to each other, and will accordingly learn how to attract the ones whither their aspiration listeth.

C. J. JOHNSON.

Pocatello, Idaho.

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Continuity of Life.

Moses Hull Writes to an Inquiring Friend.

To the Editor:—Not long since one of Iowa's able attorneys forwarded to me a series of three letters from an able thinker—one who had lost confidence in the old theologies. This man had also lost a promising son of twenty years of age, beside others who were near and dear to him. He had tried in Spiritualism to find evidence that they still lived. While he found some things that he could not explain, he found nothing that was fully satisfactory to him. He found some things which to him were evident frauds. He had studied the late Thomson J. Hudson and others who had left him as much in the dark as he was before reading them.

He also read Rev. Minot J. Savage, Prof. Crookes and other honest and intelligent writers on behalf of Spiritualism, but was still on the hunt for satisfying evidence that some part of man continues to exist as a conscious individuality after death. I wrote him a letter, and it has occurred to me that if the argument made therein was good for this man it might assist other searchers for light, so I revise some portions of it a very little and send it to you to print in connection with this preface.

Ever Your Brother,
MOSES HULL.

My Dear Brother:—Through the courtesy of our mutual friend ——— ———, I have three of your letters to him accompanied with the request that I should write to you. From a perusal of those letters I learn that you are a doubter—an honest doubter—that you, yourself long to have your doubts removed; perhaps you wish to get rid of them more than you should. There is nothing more helpful to you than a fair amount of doubt. Good, honest doubts often lead their possessor to look deeper than he otherwise would, and thus enable him to get hold of the bottom facts in the case. Tennyson said:

"There is more faith in honest doubt,
Believe me, than in half the creeds.'

Doubts are the best, if not the only antidote to fanaticism, with which I am acquainted. Spiritualism has in many cases been cursed with a fanaticism which would swallow anything if it was big enough. There are, or have been, in the past, many Spiritualists, who, if a nightgown was put on a broomstick in a partially darkened room, would recognize it as their grandmother. The more of such Spiritualists we have, the heavier its load of barnacles.

I see by these letters, that you have done much reading and thinking along Spiritualistic lines. The writings which you have read are, for the most part from honest and intelligent men, yet you are not wholly satisfied in the matter. I do not think that what one sees and hears along these lines is always calculated to satisfy another. Others of course can tell what satisfied them, but that is not exactly what the soul wants. The soul wishes to see and feel its own inherent divinity, and hence its own immortality. Physical evidences, that is, the evidence of physical phenomena, are generally only convincing to that part of man which beholds them through the eyes and ears. And then they are only convinced that there is an unknown power there—a something not exactly comprehensible. Such evidences prove that "there are more things in heaven and earth, Horatio, than are dreamt of in your philosophy."

When one gets so that he can see himself as a spiritual being, then he does not need to make the effort, in a darkened room, to look upon a supposed materialized form to convince him of spirituality.

I notice that it does not seem credible to you that spirits can in five minutes reproduce a body which it was from twenty to sixty years in producing in the first instance. And then go on repeating that, up to, perhaps, the thirtieth time in a single seance. Nor is it credible to me.

The fact is, the most of pretended materializations are out-and-out frauds—impositions, for which the perpetrators deserve to be put in jail, and kept there long enough, at least, to have an opportunity to thoroughly reflect upon the enormity of their crime.

In cases of genuine materialization—if there are such—I have never been able to believe that it was the real form of my friend who materialized, but rather a lay figure produced by mechanics or chemists on the other side of life. Perhaps the spirit who may be represented more or less correctly in supposed cases of materialization may have been there and sat for that form, as one in this life sits for a picture. When the medium is caught tricking, it is generally called a personation or a transfiguration. I call it a downright fraud.

Even though the genuine manifestations in many of the seances may not come from those who it is claimed produce them, I find in the phenomena evidence that man is more than a bunch of cells. I came into Spiritualism from Adventistic Materialism. When clairvoyants described my friends, my eyes do not see them, or rather I do not see them through my eyes, but the medium does see them, therefore they exist; or if they did not exist this medium gathers this description from something in my mind. If the medium sees my friends, or if he sees something else which he mistakes for spiritual beings, then it follows that there is a sight not of the physical eye; if they hear words unheard by others present whose ears are as good as theirs, then there are sound vibrations not caught by the physical ear, if that is so, then there must be intelligence not in the physical. That being so, intelligence does not inhere in the physical, nor does it depend upon the physical for anything more than power to express itself to those in the physical.

The intellectual and the spiritual come from the organized animal, or the organized animal comes from the intellectual and the spiritual. If the intellectual and spiritual if the unconscious organized the conscious—if the brain grinds out thought, then we have the phenomena of brain evolving what had not been involved, or, in other words of giving out what was never in it. But if the spiritual brought into existence the animal, if the conscious organized the unconscious, then we have no more in that than appears when man makes an organ or a piano. In that case the body of man which manifests consciousness may be no more conscious than the piano may be a musician. The piano, under proper manipulation expresses music as the body of man is made by the spirit to express consciousness.

Thus I reasoned until I reasoned myself into the conclusion that genuine spiritual phenomena, even though a spirit never communicated, establishes the fact that mind—spirit, does not inhere in matter, and therefore cannot die with the disorganization of the material organism. I see immortality as a necessity; I think I have grown beyond the possibility of doubt on the question.

Spiritualism proves to me an unfleshed existence even though no spirit ever communicated. But if man is a conscious entity beyond death, and if intelligences do come back and manifest, even though such manifestation is imperfect, why do not the spirits of those who once dwelt in the flesh return and communicate? They knew us and loved us. If spiritual beings can return, then our friends can return. If they can come back, would they not be as anxious to talk with us, even though such communication was imperfect, as other influences would? If man remains a conscious entity, independent of what we call materiality and its laws, then the law of death cannot affect him. If the law of death does not affect him, then he is still in conscious touch with those who still remain in the flesh. If he is in conscious existence, then returns that old question, why would he not be likely to go to his friends in the flesh and signify to them some of his thoughts? At least as much so as other intelligences would to assume his name and claim to be what they are not.

From thinking along these lines I came to see, through my reason, that man's existence does not terminate with so-called death. At the same time the thought occurred to me that what the eye of the understanding sees the physical eye does not need to see.

You say in substance that Prof. Crookes does not in his work on Psychical Research, say that these manifestations come from the spirits of the dead. No, he did not. I do not see how he could. His articles were written for scientific skeptics, and first published in his Quarterly Journal of Chemistry. If he had in those articles, gone on to state conclusions, he would have inferred the inability of his readers to draw conclusions from his statements, and would thus have weakened his cause. In such a case he would have appeared more as an advocate than as a witness only to what he had seen and heard.

My great regard for Friend W——, who forwarded your letter to me, and for yourself, as I sense you through your letters, leads me to almost decide to reply to points in your letters seriatim; but I am a very busy man, and I suppose you to be the same; I will not, therefore, inflict more upon you at this time. I would, in conclusion, simply urge you to try to find your own spiritual nature. When you learn that you are, even now, a spiritual being, it will not take you a great while to get in touch with yourself as such when you get to where you can yourself make excursions as a spiritual being, you will cease to try to have your dear departed friends come to you. You will as occasion requires go and visit them.

Hoping and praying that this spirituality may come to you, I am yours in the hope of building Spiritualism on broader and more solid foundations.

MOSES HULL.

Love to Humanity.

For humanity's sake, love to do good to all things; feel a kind, loving feeling to all mankind whether rich or poor, whether ignorant or educated; a kind sympathy for all things that are weak in body or mind, and lend a helping hand to all those in distress from whatever cause it may be, "and as you would that others should do unto you" if you were lacking or needed the same aid that you see, wherein they need help. Be gentle and kind, as in kindness you will see and feel the greatest power to help any and all things, animate and inanimate, for in the latter you will realize that good feeling there is in the realization of doing good, and thereby comes a harmony of feeling within yourself, a sweet relief that you cannot get in any other way, and thereby you are doing good to yourself; and how quick it is mirrored in your face, and reflected on others. What a great good there is in a bright shining countenance! How quick that sympathetic chord is touched, and how quick it vibrates and every loving thought reaches out to the object or person you are brought into contact with.

What a loving world it would be if every one in it would try and do loving kindness to all and everything living. Just try that kindness on your dog and cat and horse, and see for yourself how easy they are managed, and how quick your kindness is returned, and many times recognized in a friendly way.

Human kindness is the most powerful weapon that ever was used and the most far-reaching, and with such glorious results, stop and think what a world of unnecessary amount of expense has been accumulated for war material and the use thereof, when if the strong arm of loving kindness had been used instead, none of our far-reaching guns could reach so far or be so effectual as love and kindness.

Then teach it to your dog and cat, and show it to your children by example to them, and before them. Teach it in our schools and show it in our daily walks of life and our conversation. Meet our fellowmen with a smile and a kind greeting and let your face reflect a kind and noble feeling and show a sincerity that will reach the hearts of man, and penetrate his inmost soul, and it will reflect back to you in a tenfold light and happiness; a happiness the vibration of which would reach around the world. Yes, the strongest weapon ever invented and the most far-reaching.

Then let our schools be our arsenals of loving kindness and our scholars a walking store-house of loving kindness, and every neighbor will be loved as he loves himself, and nations will learn war no more and the peace that passeth all understanding will be ours; and when we leave our clay house and take up our spiritual body, we will be better prepared to meet and mingle with those that have gone before us to the realms of endless progression and to an eventual realm of endless happiness, for as you build your life here, so must you take it up over there, and then how it behooves us to live a life of human kindness. Then let us forget selfishness, strife and discord and live for one another, for in a day when you know not, you will be called to that home not built with the almighty dollar.

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DUBIOUS MORALITY.

As Comprehensively Illustrated by a Critical Thinker.

In a recent newspaper article, one who subscribes himself as a "Friend of the Churches," has discussed the "Law of Church Comity." While I do not find myself in accord with the conclusions of the writer, he doubtless reflects to a certain extent a popular feeling, and the subject seems of sufficient importance to warrant further comment.

This law as defined by this "Friend of the Churches" is the practice of the golden rule between churches. It forbids the pastor, Sunday-school teacher or other member of a church from "offering social, financial or other inducements," to persuade members of a church or Sunday school to leave their own church or Sunday school and join his. Nay, he goes farther and declares that one who countenances such work is a "thief and robber," and like the man who finds his neighbor's sheep in his flock and neither returns the sheep or informs the owner. If I understand him correctly, however, he limits the application of this law to the church "that serves Christ," by which I understand him to mean, to only such religious organizations or individuals as are willing to accept his views of the real or ideal character known in Christian literature as Jesus. Now the inference is obvious that he has no condemnation of the methods themselves. Social, financial and other bribes may be freely used to persuade men not of his way of thinking, to stifle their own convictions, sacrifice their intellectual honesty, affiliate with him and reap their reward. Spare the sister churches, says he, but go to the multitude without the churches.

It is true that it is sometimes assumed that the reason the masses of the people are unidentified with any religious organization is because they are without knowledge or conviction on religious questions. Nothing is farther from the truth. Every one who has been in a position to come in intimate personal contact with all classes of men, will testify that he has quite as often found, to say the least, men with no church affiliations, who were possessed of the most sensitive conscientiousness and had the most positive convictions; and on the other hand, that he has quite as often found among the most active and influential leaders in church organizations, men who had never given any serious thought or study to such questions, and who were without any deep and sincere convictions upon the most vital issues. Indeed, it has been sometimes said that these men make the most useful, and in a certain sense the best, church members. They see no lions in the way of any scheme proposed for the aggrandizement of the church. Too sensitive consciences in pastor or people lead to heresies.

Is not, then, the morality of the means employed for proselyting, a question of far greater importance than any law of church comity? What shall we say of the condition of morality which permits of the offering of any personal advantages or emoluments to tempt men to forsake their honest convictions and profess others? Or seeks to influence men to subscribe to any belief, by appeals to their passions or emotions, or by any means that does not satisfy their intellectual consciousness?

Is there any law of righteousness for one class that does not apply to another? If the means employed are branded as dishonorable when applied to organizations of like faith, how are they made respectable when used to seduce men from other faiths, or to overcome the weakness and poverty of mankind in any quarter of the globe?

Much has been written of late of the numerical growth of churches and the decadence of intellectual power in the pulpit, and the reason for it. How far the offering of "social, pecuniary and other inducements" to obtain membership has contributed to such a state of things may be worthy, at least, of some consideration.

LEWIS D. BURDICK.

Oxford, N. Y.

Cure of Rabies.

To the Editor:—Seeing an article in your valuable paper on the subject of rabies, I thought I would offer an item to your readers on the subject, which by further trial may prove an infallible remedy, and it certainly is a harmless one.

While in Phoenix, Arizona, there was a little girl died of rabies, which is the only case I know of on the Pacific coast. After her death, many incidents were related of cases at other places. There was a man there from Chela who reported a case which is worthy of a place in your scrapbooks and worthy of a trial. The man said that while he was in Chela, a boy was bitten by a rabid animal, took hydrophobia and kept growing worse until death was inevitable. He became so violent in his spasms, that his folks could no longer control him by holding him as they had done, so to protect themselves, from being bitten they put him in cellar and shut him in. There was a pile of garlic in the cellar which the boy fell down on in his spasms, grabbing all the time with his mouth to get something to bite. He got a whole bunch of garlic in his mouth, chewed and swallowed it. When he came out of that spasm, he was perceptibly better. The inference was that the garlic did it. So when he was far enough out of the spasm to do what he was told, his folks put him to eating garlic. But as the man did not say how many per day was eaten in that or any other case, I cannot inform you; but that matter of quantity could soon be decided. If garlic is an infallible remedy for rabies, everybody ought to know it. The informant said further that all people thereafter in that neighborhood, bitten by rabid animals were caused to eat garlic; and that no person nor animal so treated ever became rabid.

Rabies in different places must differ in character and intensity. In Ohio where I was born and lived about thirty years, they were often intrusive. One dog went to a house in his running paroxysm, and the lady of the house was alone, and had just time to glide into the house and keep the dog out, by closing the door after her. The dog remained at the door and barked, terrorizing the lady at least two hours.

N. A. CHURCH, M. D.

Los Angeles, Cal.

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SATURDAY, JULY 30, 1904.

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Mr. Tuttle has been engaged to answer all attacks in the secular or religious press on Spiritualism. Send him clippings when a: attack is made, giving date and name of paper. Address him at Berlin Heights, Ohio.

Has the Universe a Purpose?

Persons of a philosophical cast of mind that takes pleasure in thought along scientific lines, will enjoy the terse reasoning of the following editorial in the Chicago Sunday Tribune:

Everybody who has been first amused and then bored by the intellectual slovenliness with which scientists of a certain consolatory type have appropriated the phrases of religion will applaud the attacks made upon them by Prof. Hyslop of Columbia.

Why talk about the "purpose" of the universe, says Prof. Hyslop, if you exclude the intelligence with which alone purpose can be connected? It may be, says he, that there is no adequate scientific reason for believing that any intelligence of a superior and controlling kind exists? Then why not face the consequences of such convictions? Why not admit that the forces of evolution, while they work together for the production and preservation of certain species of animals, such as man, and while they can be seen to produce continual changes in the universe, are yet absolutely unconscious of any predestined end and therefore cannot be said in any accepted use of words to have a "purpose"?

If Prof Hyslop's remarks could be forced deep into the minds of twenty or thirty prominent American philosophers we should hear less about the "ultimate benign purpose" and the "inherent moral intentions" of the evolutionary process of which all that can be predicated is that it cruelly eliminates the weak, violently preserves the strong, and thereby produces certain effects which, if they are not controlled by a superior intelligence, can only be said to be blind. Even if it be granted that the final consequence of evolution will be for the benefit of the human beings who happen to be alive—a circumstance which to us of the present generation is only remotely consolatory—what logical ground is there for speaking of that final consequence as a "purpose" for which we ought to feel grateful to the universe? Indubitably it can be spoken of as a result. But a result, a blind purposeless result, does not inspire gratitude, or trust, or faith, or any other emotion rightly connected with religion. Would not the cause of clear and honest thinking be subserved therefore if the men who do not believe in a superior controlling intelligence should drop their attempt to mitigate the loneliness of a strictly scientific world by talking comfortingly about a "purpose" which is impossible except in connection with an intelligence which they deny?

The question whether there is such an intelligence or not is beyond the ken of a secular newspaper. Even a secular newspaper, however, may be permitted to wish that the phrases of religion could be left to those who believe in religion and that the exponents of unaided natural forces would refrain from confiscating them without due process of logic. With intelligence there is a purpose in the world. Without intelligence there is no purpose in the world. If this latter condition seems unsatisfactory and the mental comfort of the former condition seems attractive let the fact be admitted, but let not logic be made to suffer for the sins of desire.

It Is a Fool Who Suicides.

There seems of late years to be a suicide mania among the clerics. The daily press abounds with mention of those who have shuffled off the mortal coil, evidently intent to escape what is, or see what lies beyond. Sometimes we think it is a self-inflicted penalty on those who are trying to make others a great deal better than themselves. The latest case noticed is that of Rev. Coli Duguid, a Presbyterian, at Maisonneuve, near Montreal. While his congregation were waiting him to commence he sent a bullet through his heart.

A cleric may best serve humanity by such an act; but, on general principles, we think a person is a fool who commits suicide. Whether in mortal or immortal life the consequence of every wrong follows the wrong-doer, and he must suffer the penalty for his act. There is no escaping it by prayers, lamentations, repentance or death.

Mrs. M. L. Butterfield.

Mrs. Butterfield, a Spiritualist and a medium, is lying dangerously sick at No. 292 Wells street. She is, we are told, greatly in need of prompt assistance. Will the Spiritualists and mediums come promptly to her aid, especially those on the North Side. Don't neglect this opportunity to do a good deed.

Exhilarating.

It gives one a delightful sensation of coolness, suggestive of mild breezes, restful shade, and the enjoyable pleasure of nice ice-cold lemonade, to read the following editorial outgiving of the esteemed Chicago Tribune in a recent Sunday issue. The open expression of such views by a leading secular journal is another proof that the world is progressing. Says the Tribune:

One has but to compare the sermons of twenty years ago on the subject of eternal punishment with those of today to realize that the old-fashioned hell has been superseded by a new hell much different in character and in population from the old one. It was said of Emerson "that if that man went to hell he would change the climate and immigration would set that way." This was not only a tribute to the gentleness and liberality of that philosopher but is a clew to the kind of influences which have changed men's conception of hell within the last half century.

According to an article in the North American by George T. Knight, professor of theology at Tufts College, this change of the popular idea of hell is due to a change in human character. There is more altruism than formerly. Men are more tolerant of their fellow men and more concerned over their welfare. Public charities are more abundant. Hospitals are increasing in number and efficiency. Associations having for their aim the betterment of the unfortunate are springing up on every hand. More tolerant of their fellow men while on earth, men are more liberal in their conceptions of the hereafter of their race.

At the time of the reformation the theory of infant damnation was almost universal. The children of the heathen and the unbaptized children of Christians were all condemned to everlasting flames. The extreme of the reformation idea of hell was expressed by the great Dr. Bellamy when he said "that the happiness of the blessed in heaven would be increased 9,600,000,000 times on account of the misery of the damned."

Since this worthy doctor's time there has been a steady reaction until, as set forth by many pulpits, hell has lost all its former terrors and has indeed become attractive to those who do not like to associate with people who are "too good." One of the most extreme of recent doctrines is as follows: "The supreme penalty of sin is the loss of our original and ideal relation to God." This is the kind of punishment which many sinners wish—seclusion and complete independence of their maker.

It is possible that the new hell has become too pleasant a place to accomplish any good as a punitive institution.

The Bible Teaches Rank Infidelity.

"That which befalleth the sons of men befalleth beasts; even one thing befalleth them; as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no pre-eminence above a beast, for all is vanity. All go unto one place; all are of the dust, and all turn to dust again. Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth? Wherefore I perceived there is nothing better than that a man shall rejoice in his own works."—Solomon. Ecclesiastes 3:9 to 22.

The wisest man continues in the same strain in chapter 9:

"Go thy way, eat thy bread with joy, and drink thy wine with a merry heart. * * * Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest."

And the patient Job agrees with Solomon, Job 7:9:

"As the cloud is consumed and vanisheth away; so he that goeth down to the grave shall come up no more."

That is rank infidelity. An agnostic is one who neither denies or asserts that man is immortal; he does not know. But the wisest of men, Solomon, and the most patient of men, Job, were positive in their denial of an existence beyond the suspension of mortal breath.

Now good reader, contrast this Bible statement, a book inspired by God, every word of which the churches tell us is inerrant from cover to cover, with the teachings of Spiritualism:

"There is no death! The stars go down
To rise upon some fairer shore;
And bright in heaven's jeweled crown
They shine forevermore.

* * * * *

"And ever near us, though unseen,
The dear immortal spirits tread;
For all the boundless universe
Is LIFE—there are no dead."

The Vegetarian Soldier.

The vegetarian does not believe in shedding the blood of his fellow man any more than that of his other fellow creatures, but if compelled to fight in self-defense or in defense of the oppressed, he is no coward either in the manner or the method of his warfare. By courtesy of the Record-Herald our May number presented a picture of the typical Japanese soldier, whose brilliant military strategy and unparalleled physical endurance have won the admiration of the world's armies Like the soldiers of Cyrus, who conquered the world on barley, and the heroic Spartans with their black bread and olives, these militant vegetarians of the twentieth century have taken their little bags of rice and marched to victory, with such steady stride that never again will vegetarians hear the trite excuse for flesh-eating from those who never expect to ever hear the roar of cannon, that "vegetarians cannot be good soldiers"

There is another fact about this vegetarian, Japanese soldier which, we note, is not heralded in our metropolitan press, but for which our missionaries in Korea are giving him due admiration and praise, viz., wherever he goes, he is the protector and not the violator of woman. His presence means that womanhood is safe. Unhappily, this cannot be said of any of the flesh-eating armies of so-called Christian nations. This is no accident, but only another illustration of Shelley's declaration concerning the reform in diet: "It plucks up the whole evil by the root."—Vegetarian Magazine.

Good for Rev. Sunday.

"I have been often asked why I do not preach against Catholicism. Because we have too much dirt in our own dooryard to clean away first, before we butt into anyone else's."—Rev. Billy Sunday.

That shows the evangelist has a streak, now and then, of sanity. "Remove the beam from thine own eye before attempting to remove the mote from thy neighbor's."

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TELEPATHY

Considered as a Factor in Evolution.

The difference between the "crank" and the scientist is merely a matter of time. Some fact radiating from the source of all knowledge comes vibrating through space and strikes the brain of a person sensitive to its reception. He in turn gives it verbal expression and sends it out into the world. There it goes through three stages. The first stage is opposition. The second, acceptance. The third, application.

Telepathy has reached the last mentioned stage, after a hard battle with the first two. I am assuming that everyone—who thinks at all—is aware that telepathy is accepted scientifically, as one of the great forces of the universe. That it is considered to be as capable of conscious direction as electricity. That it is a subtle form of electricity, in fact. But, lest there be some who still doubt the scientific acceptance of Telepathy, I will quote from a recent edition of the Scientific American—probably the most conservative and cautious of all the publications on mechanical sciences. In an article headed "Electric Waves and the Human Brain," I find the following:

"In a note to the Academy of Sciences, Prof. Thomas Tommasina, of Geneva, reached the conclusion that the human body may be employed as a receiving station in wireless telegraphy.

"We ourselves have several times verified Prof. Tommasina's assertion and found that the human body is a receiver almost as perfect as a wire or metallic rod. It is less of a conductor than metal, but, as an offset, presents a wider surface, which practice has demonstrated to be very advantageous for the reception of waves in wireless telegraphy. We have made use of our bodies both as receiving and transmitting stations, first insulating ourselves properly from the ground. We have thus been able to make communications at appreciable distances by sending and receiving the waves through the body.

"Mr. F. Collins, a young electrical engineer of the United States, has gone still farther. He has found that electric waves of great frequency, those of certain flashes, for example, act upon the brain of man and animals both before and after death. The brain acts as a coherer, and coheres and afterward decoheres itself automatically. And this is not all; the human body may serve as a complete receiver in wireless telegraphy. Having the receiver and coherer, we need a battery. This Mr. Collins finds in the nervous system.

"In experimenting upon a live cat that had been put to sleep, Mr. Collins and his collaborators, among whom there were some well-known specialists and professors, remarked that the cat jumped up under the influence of the electric waves, just as when it was submitted to an intermittent or alternating current.

"It may be admitted that the waves that cause the nerves to approach or recede also cause the passage or interruption of the nervous current of the brain, by producing extra opening and closing currents. The nerves serve as conductors, and the receiver is the face, which, in nervous persons especially, shows the action of lightning by signs of fear.

"The following are Mr. Collins' conclusions: (1) The electric waves emitted by the flash act in such a way as to cause the nerves to approach; (2) the cerebral matter acts like a coherer, in life as well as after death; (3) what is often defined as fear is due to the action of electric waves upon the brain; and (4) the electric waves propagated by the disruptive discharge of the flash are capable of producing characteristic accidents followed by death.

"Such facts are of interest to wireless telegraphers in particular and to humanity in general.

"It results from what has been said that waves of great frequency, which like X-rays, possess a great power of penetration, should be replaced by those of low frequency obtained especially by the discharge of Leyden jars (Braun system of wireless telegraphy), or, better still, by the alternating current system (without sparks), of which Lieutenant Poncelet and ourselves are partisans. But there is still another standpoint from which we should view Mr. Collins' experiments and results. As the electrical world remarks, the phenomena pointed out by this gentleman are of a nature to throw light upon the theory of telepathy.

"We certainly scarcely expected to see telepathy, or the transmission of thought to a distance, appear. The remark is merely incidental, but, since scientists have a tendency toward admitting the possibility of this psychic phenomenon, it is of interest to try to explain it. Mr. Collins' experiments give a certain range to this theory. From the experiments that we have just mentioned, it is evident that transmissions from brain to brain can be produced at a distance, just as in wireless telegraphy. One brain sets the nervous waves in action and the other receives the waves, as in the ordinary wireless receiver. Once again we have here a hypothesis, but one which, according to Mr. Collins' experiments, has a certain value."

This fact admitted, stupendous possibilities open up for the betterment of the world. When we know how to send our thoughts to any point or person, when we become fully conscious that our thoughts are forces that live and crystallize into acts in the minds of those about us, we will be more careful of our thought-world. We will begin to reform the world by reforming the mental image in our minds.

Under the health-radiating influence of consciously directed thought, disease, misery and wrong-doing will disappear. Whether present experience that we call Death will ever be disposed of, I am not prepared to say. I do not think that it matters. The fact that we can still communicate after this change through the soul-sense of telepathy will dispel all doubt and fear and space.

The fact that telepathy is such an evident factor in scientific research at the present age when the world is beginning to outgrow materialism, is evidence that it is part of the plan of evolution.—Dr. Alexander J. McIvor-Tyndall, in Psychic World.

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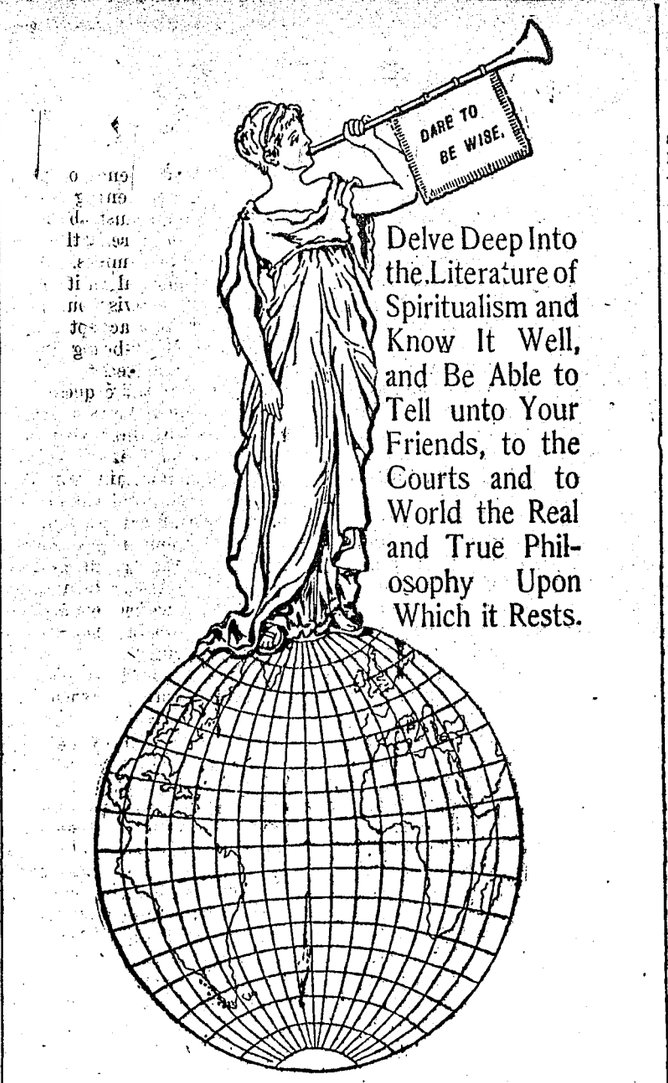
Spiritualism divested of all fraud is one thing. When mingled with fraud it at once becomes an object of grave doubts and suspicion. As a man who in any sense allows or practices fraud, loses the confidence of business people, so will any sect lose caste that tries to suppress the cry of fraud when that poisonous weed actually exists. He who would suppress the cry of fraud when fraud actually exists, acts in harmony with the crook who receives stolen goods, but strenuously objects to having the "cry of thief" raised, fearing somebody's fair name will be soiled. I am in perfect accord with Mayor Harrison where he says:

"Don't compromise with what you believe is wrong; never mind the fear that you will lose; better be right and lose than wrong and win, for in the triumph that comes of a compromise with wrong you lose in the end, and in going down with the sinking ship of a cause you despise, you can't enjoy even the satisfaction of a dying cheer."

I also endorse the following: "When deception is allowed to continue, without making it public, it takes deeper, wider and more influential roots, and finally to a great extent strangles the truth, and weakens greatly the cause it represents, and in the end is far more injurious than giving it continual publicity."

It is my thought that the cry of fraud, when fraud actually exists, exerts a healthy influence, and those who think otherwise are working in harmony with every crook in the land.

JAMES KECK.



A Chicago Girl In Luck.

The following from Mr. Thessman, of Chicago, contains an account of most remarkable spirit manifestations. We are well acquainted with Mr. Thessman, and know him to be thoroughly reliable. The spirits have often brought various things to his house, and occasionally give his daughter money. Much food for reflection is in these manifestations, and the one following, in reference to opening a safe.

QUEER DOINGS.

A Chicago Girl's Very Singular Spiritual Experience.

On February 13, 1903, our daughter received her first knowledge of Spiritualism. Some one told her: "Go on the next street and you will find a ring." She did as told and got the ring. Next day she was told to get the box the ring came in. I was informed of this and did not know what to make of it.

A few days later, while walking with our daughter, she talked all kinds of incoherent talk to me. All of a sudden, while passing a dark alley some one (unseen by me) gave her a blue silk boa. This made me shiver. She was told, "You will get a new dress for Easter; it must be made like your green one, and if you believe in us you will get lots of things."

One day before going to school the voice told her, "Take a newspaper and lay it in the vestibule." She did as told, when she saw a hand come and take the paper away. On returning from school there lay in the vestibule a bundle containing the making of a waist, blue goods, lining for same, hooks and eyes, two kinds of thread, buttons, three kinds of ribbons. She was told to get the waist made up. For the skirt she received $3 in school; for a wreath on her last year's hat she received $1.35 in school. On Easter morning she was dressed in her spirit dress. This money was brought by spirits.

We receive all kinds of goods including flowers, three carnations, one for each of us.

Every evening before or after supper the three of us would have to hunt for articles in our parlor.

All this put me and my wife on nettles. I did not know what was what. One evening while alone in our parlor and thinking over all these happenings, I asked for proof: If all this is true, bring to me for my birthday, March 11, a red and black tie. No one knew this request. I got my wish. This was a stunner to me.

My wife made a request one evening for her own satisfaction. She got it. No one at home but her. The first month we did not keep tally of what we received, or dates. To relate all would fill a book.

Nov. 6, 1903, received a message, "you will receive a Christmas present." Dec. 3, she received a beaded chain. All the messages are signed Maggie, a daughter of ours who passed out 17 years ago, at 11 months old; M. E. Coleman, a friend of ours, passed out 20 months ago; John P. Altgeld, Red Rose, Blue Bell, Carnation and some writings we can't read.

All these things have come anywhere, in our home, in school, in the street; spirits have handed her articles in broad daylight and talked to her.

In conclusion I will say that I have been an agnostic all my life, but always seeking for truth and knowledge. Our daughter, who will be 16 years old coming August has never been to any church. We do not believe in churches; we always tried to make our home our church. CHAS. THESSMAN.

Who Opened the Safe—the Lord or a Spirit?

Col. Eldridge Smith, an inventor, died at his home in Washington, D. C., June 25, 1904. After his death his safe could not be opened; the combination was tried again and again, but it failed to work. The widow called in two experts, but they failed, and told her it would have to be sent to a shop and "drilled out."

Then a model maker, S. Clark Swett, who had been employed by the deceased, was permitted to try his hand at the job of opening it. Meanwhile the pious widow wrestled in prayer to God to have it opened without resort to the method prescribed by the two experts, which would leave the safe dismantled and useless. Nor had she any faith in Mr. Swett's Spiritualism upon which he was relying to enable him to hit the right combination. He had been a Spiritualist more than forty years, and during the last twelve had been a medium, claiming to have many spirit guides, among whom was an Indian girl. He got an impression that she or some other of his guides would help him open the safe. The next morning he went for another trial. Seating himself before it he instantly felt a tingling in the nerves of his hand and wrist. Then he involuntarily turned the knob of the lock to the right, then to the left, not noticing the numbers either way. The door swung open. He then examined the lock, and finding it in perfect order re-arranged a combination to his own liking, leaving the door open. And so it still remains.

When he had finished the opening of the safe his hand and arm remained numb, as usual under such spirit control. At first he was unable to tell which of his spirit guides had directed the opening, but that same evening the Indian girl told him she had obtained the combination from Col. Smith in the spirit world and had used Mr. Swett as a medium to turn the knob.

But the widow stoutly combats Mr. Swett's claim. She insists that the miracle was wrought by the Lord to whom she was devoutly praying at the very moment when Mr. Swett came in and announced that he had himself done it under spirit control.

The safe contained valuable papers, among which was the last will of Col. Smith, bequeathing to his widow their homestead.—Abridged from the Washington Post of July 17, by W. H. B.

Tolstoy on War.

The following highly interesting and suggestive letter from Leo Tolstoy appears in that great daily, the New York American and Journal, of July 10.

You are astonished that "the authorities teach soldiers that it is permissible to kill men in certain cases and in war, when, in that book held sacred even by those who teach that, there is nothing which resembles this permission;" and "that, on the contrary, one finds there not only the prohibition of all slaying, and the interdiction of all violence against man, but the prohibition to do to others that which one would not wish to suffer one's self." You ask me, too, if this may not be a fraud, and, if it is one, for whose benefit is it committed?

Yes, it is a fraud, and contrived in favor of those who are accustomed to live on the substance of other men, and who, with this object, have misapplied the laws of Christ given to man for his happiness, but subsequently changed into the principal source of all human ills.

This phenomenon has been produced in the following way: Governments and all the members of the upper classes who depend on governments, and who live by the work of others, have need of a medium for governing the race of workers. This medium is the army, the existence of which the defence of the country is only a pretext. The German government frightens its people with the Russians and the French; the French government frightens its people with the Germans; and the Russian government frightens its people with the Germans and the English; thus do ally governments.

But not only do the Germans, the Russians and the French not want to have war with their neighbors or with other people, but what they fear most in the world is war. Therefore the governments and the idle upper classes in order to have a pretext for their domination over the race of workers, behave like the gypsy, who whips his horse in secret, and then pretends not to be able to hold it back. In the same way they irritate their own people and some other government, and then make believe that for the happiness or defence of their people they are forced to declare war, which is advantageous to the generals, the officers, the merchants and in general, to all the rich class. War is only the inevitable result of the existence of troops, and troops are only necessary to governments in order to dominate the race of workers. This is a criminal thing. But the worst of it is that the governments, in order to give a rational basis to their domination over the people, must pretend to profess the highest religion which men have ever known—that is, the law of Christianity—and they instruct their subjects in this doctrine.

This doctrine, in its essence, is hostile not only to murder, but to all violence, and governments, in order to dominate the people and call themselves Christians must rob Christianity of its true nature and hide from the people its true sense, thus depriving men of the happiness which Christ brought them. This falsification of Christianity began long ago under the scoundrel, who for this deed has been canonized—the Emperor Constantine. All governments since then, above all the Russian government, have striven by all means to prevent the people from perceiving the true sense of Christianity. For if they perceive its true sense they would understand that governments, with their taxes, their soldiers, their prisons, their gibbets, and their lying priests, are not only not the supports of Christianity, which they affect to be, but its greatest enemies.

Because the Earth Is in the Hands of the Rich.

From this change have been produced the frauds which astonish you and all the evils from which the people suffer.

The people are crushed, despoiled, miserable, ignorant and why?

Because the earth is in the hands of the rich.

The people are bound to the workshops and the factories because the government draws from them taxes; because the government lessens the price of their labor and augments the price of everything which is necessary to them. How are we to remedy that?

By taking away the land from the rich? If we do that the soldiers will come, who will kill the agitators and put them in prison.

Take away the factories and workshops? It would be the same thing.

Strike?

That never succeeds.

The rich can keep themselves longer than the workers. Troops will be always on the side of the capitalists. The people will never emerge from the misery in which they are kept as long as the troops are controlled by the ruling classes.

But who are these soldiers who keep the people in this slavery? Who are these soldiers who will shoot the peasants, occupying the lands, the strikers who will not end the strike, and the smugglers who would wish to carry merchandise without paying duty?

The soldiers are those same peasants from whom we have taken the earth, those same strikers who wish for higher wages, those same taxpayers who wish to be delivered from this payment.

Why, then, do these men wish to shoot their brothers?

It is because the government has inculcated in them the idea that the oath is unavoidable which they are compelled to make on entering the service, and that, if it is not lawful to kill men in general, it is lawful to do so on the order of one's superiors. That is to say, they are victims of the same fraud which has astonished you.

Christ Did Not Permit Murder.

How can reasonable men, who very often can read, write and are even intelligent and educated, believe in a lie that is so apparent? However little educated a man may be, he cannot be ignorant that Christ did not permit murder, but that he preached gentleness, humility, forgiveness of injuries, love of one's enemies, and it is impossible for him not to understand that, according to the Christian doctrine, Christ could not permit him to kill all those he should be ordered to kill.

How can reasonable men believe, as they have believed, and as all those who are now in the military service do believe, a lie so gross? Here is the answer:

It is because men are not only misled by this fraud, but are prepared for it from infancy by a series of lies, by a system of trickery which calls itself the orthodox religion, and which is nothing but the most gross idolatry. Through this religion men learn that God is triple, and that in addition to this triple God there is a queen of heaven, and that in addition to this queen there are also saints of all sorts whose bodies are not destroyed, and in addition to the saints that there are also images of God and of the queen of heaven, and that one must illuminate them with candles and pray to them. Men learn further that nothing is more important or sacred in the world than the little wafers prepared by the priest every Sunday behind a curtain, and that after the priest has mumbled over the wine and bread the wine is no longer wine, the bread is no longer bread, but the blood and body of a triple God.

Assassination Most Expressly Forbidden by all the Laws of Christ.

All that is so foolish that it is impossible to understand the meaning of it. Furthermore, those who teach this religion do not order the people to understand it, but only to believe it. Accustomed to these falsehoods from infancy, men have only to believe in all the other foolish things that are told them. Then, when men are so blinded that they believe God is hanging in a corner or that he is incorporated in the little piece of bread which a priest gives them in a spoon, when they embrace wood and relics, and believe that to surround them with candles is useful in this life and even in the future life, they are called to military service. Then they deceive them, as they wish, by first of all making them take an oath on the Gospel (where the taking of an oath is expressly forbidden) that they will do what is forbidden by the Gospel. Then they teach them that to kill men by the order of their superiors is not a sin, but that the sin is disobedience to their superiors.

Therefore this error of the soldier—that they may kill men by order of their chiefs without sin—is not isolated, but is bound to all the systems of deceit without which it would be without effect. Only a man completely mystified by this false religion, which is called orthodox, can believe that without sinning the Christian can accept military service, promise to obey blindly every man placed higher than he in the hierarchy; learn on the order of another assassination and do that which is most expressly forbidden by all the laws of Christ.

A man, free from the power of lies and of the false Christian religion, called orthodox, will never believe that. This is why those who are called sectarians—that is to say, Christians who deny the doctrine of orthodoxy and who accept the doctrine of Christ, as it is written in the Gospels, and, above all, in the Sermon on the Mount—have never allowed themselves to be deceived by this lie, and have always refused, and do refuse, to serve as soldiers, not believing military service reconcilable with Christianity, and prefer to suffer a thousand torments, as has happened to hundreds of thousands of them. These are, in Russia, the Doukhobortsi and the Molokans; in Austria the Nazareneh; in Switzerland, in Sweden and in Germany the Evangelicans. The government knows this, and that is why it watches over nothing with so much solicitude as this falsehood of the church, without which its power would not be possible, and which acts upon childhood even, and which no man can avoid. The government permits everything, including drunkenness and bad morals, which it not only permits but encourages, but with all its force it prevents men already freed from the power of falsehood from freeing others.

The Russian government above all practices this deceit cruelly and insidiously. It orders all its subjects under threat of punishment to baptize all its children in the false religion called orthodox, and when the children are baptized forbids them to discuss the religion in which they have been involuntarily baptized, and punishes them as much for the discussion of this religion as for their conversion to another. Thus one cannot say of all Russians that they believe in orthodox religion. They do not know whether they believe or not, for they have been brought into it as little children and are kept there by force and fear of punishment.

This is why the only means of delivering men from all their ills is to deliver them from the false religion which is imposed upon them by the government, and teach the true Christian doctrine which the false hides from them. This true doctrine is very simple and clear, to be understood by all, as Christ has said, but it is simple and comprehensible only when man is delivered from the falsehood in which we are all brought up.

Live in the Noblest Manner From Birth Until Death.

One can put nothing useful in a vessel which is full of useless things. It is first necessary to empty it of all which is not useful. Thus, in the acceptation of the true Christian doctrine it is necessary to know that all those stories—that God six thousand years ago created the world, how Adam sinned and how man fell through ancestral faults, how the Son of God, born of a virgin, came into the world and redeemed it, and all the fables of the Bible and the gospel, and all the lives of saints, and stories of miracles and relics—are nothing but a gross mixture of the prejudices of the Hebrew people and the falsehoods of the clergy. The doctrine of Christ can only be comprehensible, simple and clear when man has been freed of all this nonsense.

This doctrine does not treat of the commencement or the end of the world, of God or of His plans. It does not treat of what we cannot know, but speaks of what man must do in order to be saved—that is to say, to live in the noblest manner, from birth until death, this life for which he has been brought into the world.

For this it is only necessary to do unto others as we would that they should do unto us. That is the whole law, as Christ has said, and to act thus one needs no image of God, no relics, no mass, no priests, no sacred history, no catechism, no government.

On the contrary, we need to be completely freed from all these things, because to do to others as he would that they should do to him, man must be free from the fables which the priest gives him as the sole truth. He must not be bound to act toward other men as they shall order him.

Then only man will be able to do not his own will or that of other men, but the will of God. The will of God is not that we should make war and oppress the feeble, but that we should consider all men as brothers and help one another. Such are the thoughts which your letter has aroused in me. I should be very happy if they help you to elucidate the questions which occupy you.

LEO TOLSTOY.

Not a Thing.

The Walpole Wreckord rhymster is sad: Listen to him:

"There's not a song, a sound of mirth,
there's not a fair thing on the earth;
there's not a blossom or a flower,
a smile from sunlight or from shower;
there's not a kind word from a friend,
there's not a message to amend;
there's not a hope on land or sea,
there's not a thing—a thing for me!"

Poor fellow! Some one should give him a stick of candy to hold. He needs it.

The Evolution of Life. = By Sar'gis.

To the Editor:—The Associated Press furnishes the following to the newspapers:

"Anderson, Ind., July 1.—Dr. Charles W. Littlefield, whose beliefs in the creation of animal life from chemicals have interested the scientific world, is a physician and surgeon of this city. He came to Indiana eight years ago from Kansas. Dr. Littlefield is a graduate of a homeopathic college of Kansas City and a member of the Indiana Homeopathic Society. Of his work in deriving animal life, in the form of insects, from chemicals, Dr. Littlefield said to-day:

"'There have been millions of these insects generated or produced from a drop of inanimate matter. Each one has a distinct individuality and is not in any way dependent on the others for its power of locomotion. You can see them grow, seemingly from nothing. Thousands fly into the air, where they live from a few minutes to several hours. One colony that was created last night lived all night and was as lively as ever this morning. They do not come from pre-existent forms of life or from eggs of any kind. They have no ancestors other than inorganic matter.'"

In a recent article on evolution by the writer, in The Progressive Thinker of May 21, 756, occurs this sentence: "But so long as science discards what it chooses to call 'spontaneous generation,' so long will evolution, in parts, be a debatable hypothesis." And in another place this: "This is the doctrine of evolution as it comes to the world through the light of spirit." And again this: "Sometime with the permission of The Progressive Thinker it might be in order to discuss the spirit theory of life's advent on our world, but it is not now."

This now reported discovery of the Kansas-Indiana chemist seems to afford a timely reference to that subject—for taken in connection with Prof. Loeb's experiments at Wood's Holl, and other chemical results of late date, the twentieth century bids fair to make "creation" a new chapter in modern science.

And while these quoted sentences from the former article are the premises that will color what may follow here, there will be no foot notes, no extracts to confuse. What is said will be the story of a reporter or translator, with no personal egotistic claim of originality.

The origin or advent of form-life on our planet is attracting the attention of science to an extent that made it the subject of Lord Kelvin's recent annual address before the royal society—among its suggestions being life-germs brought by meteorites from other planets or worlds. Now, don't get confused over what has to be assumed before such a hypothesis can be entertained: That there are other planets having life-forms, and that they can and do throw off fragments that overcoming gravity are projected to our earth. Or, in other words that several organic science theories must be set aside before this could be. But as the theory of this writing is disclosed it will be noted how the idea of life from cosmic sources may be groping amid the mists of material science toward the light of the spirit concept. Both agree that at one time life-forms did not exist on our planet, and that so far as that is concerned there was a "beginning."

Both, too, agree that at one time this globe was an incandescent mass—as comets show the primary formation of worlds. Clear thinking need not be disturbed by using geologic or astronomic details as to the age of our world—it can be best treated by periods. One thing is sure, that in passing from a globe of incandescent matter to a world of present or historic condition it must have been subject to all intermediate states and influences. The existence of fossils and ruins of pre-historic civilization and peoples attest this fact.

As life—form-life—only exists to-day when in an environment varying about eight degrees temperature, Fahrenheit, with ninety-eight degrees the normal, the planet must have been at a corresponding temperature in order to admit of its advent in the first place. This idea meets strong corroboration when it is noted that the food which the planet produces for the sustenance of its animal forms, in its chemical transformations by the viscera, generates a heat that keeps the material body within the limitations. Could a stronger illustration be asked? And here it may be as well stated that when the term life is used, it means form-life—for only life in form is open to our observation and study—or life only manifests objectively through form.

As life-forms were impossible before the planet cooled to admit their existence, as we see them, they must have come in one of two ways: (1) By what we call spontaneous generation—chemical action in a suitable environment; or (2) by the fiat of a creative power. Which? If we say the latter, what then? All analogies show that whatever the power, it operates wholly and only through what we call chemical law. So, for all purposes here both concepts work by the one method.

We see enough in the geologic and in the prehistoric evidences to tell us that our planet has undergone radical changes in its features and in the character of the form-life upon it—in its flora, its fauna, its geologic aspects, and even in the multitudinous life of its seas. If then it was "created" the process was very slow, ages and ages as we conceive of time, and is still in progress. So taking either concept the observant thinker arrives at the present in practical agreement.

In the former article mention was made of the great discovery of the nineteenth century—the law of "valence"—or of chemical equivalence—which discovery accounts for all form as the result of this formative power through polarity of substance. Water is "created" by a fixed equivalent of hydrogen and oxygen—so of all forms existing on the planet, and of the planet itself. All that is needed is for the chemist to find the equivalence, blend together, and he has anything he desires.

Now, this "law" must have presided at the introduction of form-life on our world, as well and as logically as it does to-day over its phenomena. Every discovery, every blended product of the pharmacist, the distiller or inventor of potentials in explosives, simply invokes this law. And so with Dr. Littlefield as quoted in the beginning of this notice.

With all these primal facts in mind we are prepared to think about the introduction, advent or origin of life on our own world. As life was once impossible and it is now the home of millions of organic forms it must have been in the intervals at every stage of unfoldment, and at one time at the normal temperature at which we know life is only possible. That fact should be fully comprehended and made familiar to the mind before its lesson can be comprehensively applied. And as planetary cycles as we know cover long periods of time—thousands of years without tangible change—evolutionary transmutation in life-forms, like the rock-crust, blend in harmonious sequence from the simpler to the more complex until intelligence, the ultimate of form-life, makes its advent.

Now, say, the earth was at one time from ninety-four to one hundred and two degrees for an average—that being the margin it which life now exists, and you have the essential conditions present for the advent of life in form expression. And very suggestively it is found that the gigantic forms of the paleozoic ages—the saurian, reptilian and other primeval types actually required a planetary condition that furnished a higher temperature, and that as the planet cooled to present conditions they became extinct. This is the lesson of the fossils and other remains of the time the planet was emerging from the heated conditions to the stage of form-life. Say this transformation period lasted, as others we know about, for three or four thousand years. What the possibilities of this brooding time of the planet? With this incubating temperature, and with constantly varying conditions, as now, of latitude and altitude, we may cease to wonder at the infinite variety of those forms that this "creative," this generative period bequeathed to the present age of a higher mental evolution.

Are there any evidences, any indices, any signs, so to speak, of this planetary power, these beginnings of life-forms and the processes back of their coming? Let us see.

In the first place we must revise the premises from which to think. Proud as modern science may be of its freedom to investigate and its worship of a fact, it has not yet got rid of the "made" concept that ruled theology before it was born. It was only within the closing years of the nineteenth century that it began to reach out from this basic beginning—that matter was primal and fixed. This idea was anchored on the "atom"—the ultimate of materiality. Planets were only aggregations of atoms, rendered visible by quantity. This is science yet as to the mass of its disciples.

Of necessity all deductions from this ultimate were but guesses—hypothetical only. On it was founded the "law" of gravity. This was logical because you cannot think attraction without the condition of bodies to be attracted. Newton's theory has no repulsion, no polarity—that belongs to chemical and electric theories. And it is one of the curious things that science accepts both with all their opposites to a working hypothesis. But it only thinks one at a time. You can't safely put new wine into old bottles, nor can you fit new discoveries to old theories. So it is that you cannot discuss spontaneous generation and hold to the "made" cosmogony of Genesis.

As now advised we must start out with the premise that all life is chemical. In this concept there are no ultimate atoms.

Scientists—some of them—are breaking away from the atom as they did from their once "void space," by predicating an ether, and dividing it into electrons or ions. It don't matter that this destroys the etymology of the atom, but even this doesn't get away from the basic idea of an ultimate, as it still holds the thinking in the old channel. So we come to this alternative, either to abandon the concept of an ultimate of matter, or deny the claims of chemistry and electricity—and polarity as the working method. And why not change?

Up to near the close of the sixteenth century—1543—the Ptolemaic system of astronomy, that made the earth the center of the universe, was universally accepted by the learned world. This idea governed all thought—religious and philosophic. Of it were born gods, god, creation and matter as the primal element in all things. Copernicus changed that as to form, but the world went along, not making the new truth practically potential.

Somewhat is this like the church and the Bible. After spending half a generation and enlisting the ripened scholarship of the nineteenth century, the revision was completed and approved. Yet to-day the old versions with all their errors and mistakes are still in use, as if the revision had never been made. Inertia is a universal attribute of the mental mass.

But in the presence of the discoveries of the nineteenth and the opening fears of the twentieth centuries, the thinker must abandon the old atomic or material concepts and read the fast accumulating facts from differing premises. And one of these is, that all life being chemical in its manifestations in form, we must not only revise our position as to spontaneous generation but to accept it as in harmony with the chemical theory—being the only method by which form-life is "created."

And now as to the question: Is there anything at present existing or known that looks like the manifestation of life without seed, or fertilization, as it is called by the material evolutionists? Of course the conditions that dominated on the planet when organic life was born do not obtain now, but there are things in nature that afford a sign, so to speak, or an example of life without seed, and that answers the question, or solves the problem as to its possibility. And once admit the fact that spontaneous generation is possible, the conclusion logically follows that it disposes of the miraculous creation of the old cosmogony. But to return:

For one example, take a pond of still water in the hot summer months, when the nights are warm and the temperature is high for days at a time, and you will find it covered by a green scum, like cream on a pan of milk. Next, put some of that green scum under a strong glass and you see a forest of vegetable forms. Throw a stone into it or let a wind break it up, and it floats to the margin, and in course of time springs up into visible life—a new crop of vegetation. Still there was no seed, no fertilizing agent—nothing but the spontaneous advent of life in a new beginning. As generation is thus produced now, without seed, in the present earth conditions, the question is answered for the possibilities claimed for the advent of life without the "creative" method held by theology in terms and by science inferentially.

Ocean life, also, might be invoked in the case of the jelly-fish, that reproduces, or rather produces its vast numbers without agencies other than chemical. But the opposing theorists have so tortured plain facts by theories of self-fertilization, bi-sexual organisms, etc., —that are the despair of clear-thinking—that too much space would be taken to discuss it in detail. But the new discoveries in the domain of chemistry make it so plain that there need be no hesitation in setting it beside the green scum as an example of animal life by chemical agencies alone—or spontaneous generation.

And so, to the Spiritualist student the claimed discoveries of Loeb and Littlefield are not a surprise but very gratifying.

And if sufficient now to produce life, all that was requisite for life's advent was its presence potential enough to so introduce or produce all life. And it must be remembered that this theory includes the holding in ether of all substance, or matter, in solution, and that this solution is in space after the manner of the clouds in our atmosphere, of differing densities and areas vast in extent. Oxygen, nitrogen, hydrogen, carbon, and those things science calls gases, are primal elements of space, floating in boundless realms and through which the planet travels in its evolutionary journey of growth and ripening.

Why do we manure our fields? To get from nature the chemical conditions for plant life. Space filled with these fertilizing agencies by which plants are fed, moving for thousands of years through these denser regions with temperatures stimulative of chemical activity, is, by lights of known conditions now, the only thinkable method by which organic life became possible. It is, too, so reasonable and so plausible that even the atom disciple can think out results without entirely abandoning his idea. Like all truths, it can modify even crude conceptions as to its action.

There is another fact in nature that neither science, theology, philosophy or evolution has ever touched, and which is full of suggestion on this theory. And that is the periods of gestation in animal life: Man nine months; elephant two years; lion five months; hog sixteen weeks; dog nine weeks; goose thirty days; hen twenty-one days—and so on. And here is one of the hardest nuts for the germ-evolutionist to crack: There is not on record in all historic, tradition or fossil time, that any form of life ever changed its period of gestation. And there is no evidence of a new species "created" out of another—for hybrids are infertile—the chemical conditions for the production of the ancestor is lacking in the abnormal descendant.

It is not straining if we speculate legitimately within these ascertained or fixed conditions. In all periods of the planet's unfoldment it has been subject to the variable phenomena induced by its astronomic relations—its zones, latitudes, elevations, and depressions, oceans, deserts, and its ecliptic environments. The period of the advent of organic life was simply that the earth was in a dense region of space, the commingling of atmosphere and substance more intimate, and quickened by the more blended inherent energies of the planet and its environing forces.

For example, the place or places of man's first appearance must have been where there was a favorable condition of ninety-eight degrees for nine months. And so of other forms of life—just as now is the even temperature of the womb, or the incubated egg necessary for the quickening and evolution of life as we know it.

There is nothing in all this that does violence to a single logical deduction, but it does furnish reason with a chain of possibilities entirely in harmony with existing facts and that runs counter to no discovery of science, nor to any requirement of evolution. Indeed it is much more rational than the theory of differentiation from a single germ, that marries man to the animal despite the facts of to-day, and of the teaching of the fossil world from the earth's foundations. And if so, what then?

If, then, it is demonstrated that life—living things—can be produced or is originated without seed, then that must be accepted as the one way and miracle discarded. For there cannot be two ways for the one "creation." Or, in other words, that the old cosmogony based on an anthropomorphic creator must be set aside forever. It does not follow that the knowledge that dismisses the one and demonstrates the existence of the other, should furnish a theory or "law" embracing the ultimate infallible truth. That prerogative is not given to man or spirit. But the fact once established as a concept the method becomes a problem for the human mind to investigate and solve according to its capability. This the process, the incentive, the inspiration of growth—or, if you prefer it, evolution. It is too the manner of science itself and of philosophy as well.

Nor is it necessary to inject into it the anthropomorphic or any other God theory or idea. No hypothesis affects the fact—nor does it matter practically in any way at all. Because whichever or whatever may be accepted, investigation has settled the fact that what may be behind phenomena, if nature, if any thing is, the process of growth, development and unfoldment is one. If a God is postulated it doesn't unfix the law of phenomena or change planetary conditions—he must work without miracle.

If God is set aside and Nature assumed, the same facts are there and unchangeable. Be it God, be it Nature, be it "law," or be it anything else, everything is so fixed, so uniform and absolute that you can tell for a century ahead, or for any future century when there will be an eclipse of the Sun or a transit of Venus, and at what places and at what second of time it can be observed. So what is the use of quarreling over the echo, what or why behind these facts, when the best we can do is to guess—but never can know. You can not carry your soul in your pocket, nor define God by tables of quantity or force. In other words you can't lose your soul, nor can you find out God. Then let us investigate what the mind can conceive—for imagination is not infinite—it never transcends form.

And to close this already too long dissertation, when we arrive at the fact of spontaneous generation, we are at the beginnings of an entirely new cosmogony to science, at the turning point of our premises of thinking and philosophy. And it is not necessary here to enter upon speculation. The problem is about this:

As all form-life is the result of chemical action, the planet is the parent.

As all life exists within certain degrees of temperature, its advent originally must have been when planetary conditions were thus favorable.

As the planet is untold millions of years old, passing from an incandescent to its present state, it must have been at all intermediate conditions. And as its fossil records tell us those periods were thousands of years in passing, the incubating period was long enough to evolve all we know and see of form-life.

As every form of life has its fixed period of gestation, and as law is universal, a planet must have its time to incubate and bring forth its living children in form.

And lastly, as to speculation: At the end of the miracle cycle of thought as to the "beginning," it may be allowed to see the lesson as to the end. It is this:

As the earth's temperature only admitted of form-life when it had cooled to present conditions, so if in the lapse of ages it falls below this normal, form-life as now must cease. As in the case of primeval form-life when present conditions supervened, propagation will fail and life become extinct. And so the "end," as peaceful as sleep.

A rule in homiletics imposes a peroration at the close of a deliverance—but this is not one. Only to ask what is the lesson of all this as a basis ideal? That though slowly, yet with the inevitableness of truth, the human mind is coming to the realization that the functioning power behind creation is Motion.

This concept is and will be wildly traversed by terminology, suited to the mentality of the user—vibration, telepathy, the subconscious, the occult, etc. But after all it is motion—the Unseen. So to us, to science, and to the knowing of philosophy, "God" is Motion.

Motion is the quickener that infuses substance—"germs"—with life. Motion is the producer of heat, of light, and of all phenomena. Electricity is but intensity of motion. Motion forms worlds, controls planets, and in its cosmic manifestation is life. It is the unseen and potent. Motion creates conditions, and conditions are what we call law.

Science is beginning to awake to this truth, and at the threshold is met with the mystery of form-life. Chemistry is its mode of manifestation through form. And man is its interpreter—completing the circle of use.

SAR'GIS.

SPIRIT CONTROL PROLIFIC IN RESULTS.

Great Achievements Traced to the Spirit Realms as Their Origin.

I, an ordinary Spiritualist, happy and contented in the belief that those upon the spirit side of life were better situated and far wiser than their brethren of earth, was much astonished and not a little dismayed to be informed in reading Charles Dawbarn's article entitled "After Death, What?" that spirits "have never yet startled the world with any new grand invention or discovery." This is, indeed, a lamentable fact, calculated to strike terror to the heart of the timid believer who has a more or less decided faith in the potency and value of inspiration from a spiritual source. And then, as if to make his declaration more emphatic, Mr. Dawborn informs us that "Radium and the X-rays were not announced by spirits, and we look to mortal genius for whatever may be our next advance in knowledge and its power for good or ill upon earth life."

This ought to make us lose faith in Spiritualism entirely, and cause us to reiterate that unanswerable question so often hurled at us by the hardened skeptic, "What good is Spiritualism, anyway?" But somehow or other it fails to have the desired effect. It is merely the old, old objection presented in a different form and to meet it in its new garb is not at all difficult.

If Mr. Dawbarn will step into his library, take down a volume bearing the title "The Arcana of Spiritualism," brush off the accumulated dust, and open the book at page 223, 224, 229 or 230, he will gain some enlightenment upon this subject that may cause him to doubt whether mortal genius is responsible for every invention, discovery or gain in knowledge. I quote a few extracts from the above mentioned source:

"Often it is said in sorrow or with a sneer, that if the utterances of the trance speaker are those of Webster or Parker, they have lost their wits. * * * Think of this subject for a moment! Would the spirit Webster follow the wanderings of a frail woman for the purpose of speaking to an audience affected only with wonder at his name?"

"Is it not correct in reason to suppose that the statesmen of the past will gather at the Capitol, and impart their ideas to those who can at once place them before the country? But it is said in reply, the senators and representatives are not mediums. True, not the passive tools mediums are generally supposed to be, but who shall say that the far-reaching statesmanship, which at times cuts through the fog and darkness, is not impression from a superior source?"

"The passive medium may write or speak in verse, claiming some great poet as the source, to the disgust of those who read or listen, and Spiritualism is scorned for the barrenness of thought and rudeness of expression. Not so fast. The spirit poet would seek the poet, and with responsive soul enlarge and beautify his thoughts. * * *"

"If an inventor departed to the spirit world, and having some invention with which to benefit, wished to impart it, he could not do so through an ignorant boor, unless he could induce absolute automatic trance, which would be scarcely possible. He would find inventors with minds turned in the same direction as his own, with whom he could become en rapport, and by stimulating their minds impart his ideas. They would not be conscious of any superior power, and would refer the result to their unaided mentality * * *."

"The great souls standing along the stream of time like beacon flames, lighting the wastes of darkness, were of this class. Thought, intense study, self-absorption, unconsciously to themselves prepared their minds for the inflowing of the tide of spiritual intelligence, and also for its understanding and radiation.

But I have already quoted enough to show the meaning I wish to convey, or in other words, to prove that because man departs this visible world he does not necessarily cease to be a factor in its growth and development. Step by step humanity is advancing, and who shall say that our rapid progress is not due in part to the helping hands reached down to us from a higher and better shore to guide our foot-steps into the proper path, to assume the leadership where we individually are inefficient for the task before us? Who shall determine the place where mortal foresight gives place to immortal prescience? Or where mortal genius ends, and inspiration begins? It seems that genius is only inherent capability developed and utilized by spirit power. But however this may be there can be no doubt but what we owe much of our high development in the arts and sciences and kindred necessities of civilization to the unseen and often unrecognized influence exerted upon us from the spirit side of life.

GEORGE B. FERRIS.

Grand Rapids, Mich.

He that thinks he can afford to be negligent is not far from being poor.—Johnson.

We recognize no revelation other than that manifested in the great book of nature, open alike to all men to study and read, and to which we must therefore look for facts.—Marquis of Queensberry.

HOPE ON, HOPE EVER.

Hope on, hope ever; though to-day be dark,
The sweet sunburst may smile on thee to-morrow;
Tho' thou art lonely, there's an eye will mark
Thy loneliness and guerdon all thy sorrow!
Tho' thou must toil 'mong cold and sordid men,
With none to echo back thy thought, or love thee,
Cheer up, poor heart! thou dost not beat in vain,
For God is over all, and heaven above thee—
Hope on, hope ever.

The iron may enter in and pierce thy soul,
But cannot kill the love within thee burning,
The tears of misery, thy bitter dole,
Can never quench thy true heart's seraph yearning
For better things; nor crush thy ardor's trust,
That Error from the mind shall be uprooted,
That Truths shall dawn as flowers spring from the dust,
And Love be cherished where Hate was embruted!
Hope on, hope ever.

Hope on, hope ever! after darkest night
Comes, full of loving life, the laughing morning;
Hope on, hope ever! Spring-tide, flushed with light,
Aye, crowns old Winter with her rich adorning.
Hope on, hope ever! yet the time shall come,
When man to man shall be a friend and brother;
And this old world shall be a happy home,
And all Earth's family love one another!

—Charles Mackay.

I have long since ceased to ask the world's leave to say what I think, and what I believe to be useful to the public.—Robert Dale Owen.

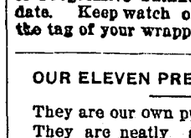
REMARKABLE INVENTION

AN INSTRUMENT THAT RESTORES EYESIGHT.

Spectacles Can Be Abandoned.

This instrument is in the form of a pocket battery, which the inventors have patented and which they call "Actina," a word which is their trade mark and owned by them.

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The above is the number of the present issue of The Progressive Thinker, as printed at the top of the first page, right hand corner. If this number corresponds with the figures on your wrapper, then the time you have paid for has expired, and you are requested to renew your subscription. This number at the right hand corner of the first page is advanced each week, showing the number of Progressive Thinkers issued up to date. Keep watch of the number on the tag of your wrapper.

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"A Conspiracy Against the Republic." By Charles B. Waite, A. M., author of "History of the Christian Religion to the Year 200," etc. A condensed statement of facts concerning the efforts of church leaders to get control of the government. An important work. Paper, 25 cents.

"Mediumship and Its Development, and How to Mesmerize to Assist Development." By W. H. Bach. Especially useful to learners who seek to know and utilize the laws of mediumship and development, and avoid errors. Price, cloth, 50 cents; paper, 25 cents.

..GENERAL SURVEY..

THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be **written plainly with ink on white paper, or with a typewriter, and only on one side of the paper.**

ITEMS.—Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require.

TAKE DUE NOTICE, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

KEEP COPIES of your poems sent to this office, for they will not be returned if we have not space to use them.

N. A. St. Clair writes from Toronto, Canada: "The Toronto Spiritualist Association is continuing its meetings through the summer. An excellent series of lectures are being delivered by M. F. C. Willson, a local lecturer. Mrs. J. A. Murtha is serving as test medium during July, and is meeting with her usual good success. She leaves here to fill engagements in western states. We would be pleased to hear from mediums desiring engagements for fall of 1904 and year 1905. Address me at No. 3 Classic avenue, Toronto, Canada."

Robert Binder, President, writes: "The First German Spiritualist Society of the West Side, 590 So. Ashland Avenue, will give their seventeenth grand picnic in Reissig's Grove, Riverside, on Sunday, July 31. Take Garfield Park L to 52nd avenue, or 12th street car to 48th street, and then LaGrange car to the grove. English and German speeches. Messages given through the mediums. Indian fire in the evening. Good floor; good music. Admission 25 cents. All are invited."

Dreams are often prophetic. Here is one coming from Des Moines, Iowa, and published in the New York Herald: "Through the agency of a friend's dream Mrs. Thomas Horner, of this city, recovered a lost pocketbook containing $26 in currency. The purse was found beneath the roots of a tree several miles from the city, where a party of women, members of the X Y Z Club of the First Baptist Church of Des Moines, had held a picnic July 4. When Mrs. Horner discovered the loss of her pocketbook the twenty-five women present organized into a searching party and looked over the grounds, but they were unsuccessful in their efforts. At the following meeting of the club the conversation turned to the lost purse. Suddenly Mrs. G. Hotsford, a prominent member arose. 'Do you know,' she exclaimed, 'I dreamed of that pocket-book. I thought we were again at the picnic ground searching for the lost purse. We had worked until I was weary and sank down upon the bank of a stream to rest, when, to my great surprise, I saw, beneath the roots of a large tree which extended out over the stream, a pocketbook. In my delight I called aloud to the members, but just then I was awakened by my husband.' 'I remember such a tree,' said Mrs. Horner, 'I suggest we go to the picnic ground and look at the spot.' The two women, followed by their friends, started for the picnic ground. To the surprise of all, there the purse was found, with the money undisturbed. 'The dream was nothing more than an ordinary dream, so far as I can tell,' said Mrs. Hotsford in referring to the matter. 'What caused the dream I cannot imagine. If it were some people, they might lay it to inspiration or Spiritualism; but as I have never had any previous experience of the kind, I can hardly believe that it was more than a happy coincidence, with a delightful culmination.' Mrs. Horner is pleased at recovering her property, but is, however, puzzled as to why the dream did not come to her direct."

Martin Wedin, whose wife and nine children are reported to have been lost in the Norge disaster, believes he had a premonition of the loss of his loved ones. He says that on the night of the accident he felt that all was not well with his family and was not surprised when he read that they were victims of the accident.—Duluth News-Tribune.

M. Adele Thieman writes from Milwaukee, Wis.: "Your paper comes to hand regularly. I am enjoying it very much. As to the premium books I received, I do not know what I would do without them. Not only do I deem them a valuable addition to any library, but I also think that no library is complete without them. I am at work at the translation into German of the Occult Life of Jesus."

Mrs. C. R. Sanders writes: "I lost my daughter. She has come to me a great many times. In 1903 my husband passed away. I have seen him in the daytime and in the evening. He always speaks."

We congratulate Mr. C. F. Short on having easy access to the columns of that great New York daily, The Globe. No doubt this opportunity will be used wisely and well. We quote one of his recent letters to the said paper: "The recent effort of Mr. Donald McPherson to instruct the reader as to what Spiritualism is seems so far fetched that a reply is necessary. He says that man's mind dies with his body, and nothing is left to return, and just here we are treated to a lot of texts. Pity it is that he had not wisdom or honor enough to state that all such quotations refer to the physical body and not to the spirit part which survives the decay of the body—lives, moves, speaks, writes, and under proper conditions shows a materialized body, as I have seen hundreds of times, as well as thousands of other people. Many scriptures teach us that man lives after the mortal body has dissolved. If you can't find them we can do so for you."

Take due notice that items for this page in order to insure insertion must contain the full name and address of the writer. Otherwise they may be cast into the waste basket.

ATTENTION LYCEUMS. — During June, July and August the Progressive Lyceum will be sent to Lyceums for one cent per copy. This will enable you to increase your subscription one-half its present number, with no extra expense. Address J. W. Ring, care of the Spiritualist Temple, Galveston, Texas.

Mary Skogland writes: "The Spiritual Progressive Thought Society of Wellington, Ohio, wish to make this request through the columns of your excellent paper, feeling that it will reach the ears and heart of some one who wishes to aid the cause. It is that they send any books that may be used as a circulating library in our little village. We will pay postage on such books. I would add that we shall soon have the eleven premium books offered by you, as I am to send my subscription and the money for the books soon. We also have a few other books, but feel that it will do no harm to have more than one copy of many of them. We would also ask any speaker who may be passing near us in going to and from the camps to come to us, if possible, for a Sunday evening or a week-day evening. We can only promise the collection and will pay the hall rent. We have a small society and all of the working class, but are doing our best against much opposition to spread this great truth. We had Mrs. Anna Baird, of Elyria, with us last Sunday. Her address was partly in reply to the sermon (by the way, Mr. Editor, what is a sermon?) on the 'Delusions of Spiritualism.' This sermon has really advanced our cause here and strengthened those who were weak in our faith. Opposition often serves to put one on his mettle and leads him to put forth his best efforts."

Mrs. John Brown writes from San Francisco, Cal.: "Notwithstanding the various meetings and the season of the year that many people are away on vacations, and after several months of silence from the public platform Miss Mae Hunt held her initiatory meeting, assisted by Mrs. D. N. Place giving messages and an able choir in Covenant Hall, I. O. O. F. building, San Francisco, which was filled with an appreciative and intelligent audience who listened with rapt attention to the whole programme, which consisted of singing by the choir and the audience and a poem by Longfellow, read by Miss Hunt preceding the lecture, which was a flow of soul-inspiring logic and oratory by the Spirit John Pierpont, on the subject, 'The Benefit of Spiritualism,' which he handled in as masterly manner as though in his own form, and spoke of its different aspects both from the physical and spiritual standpoints, covering the ground from the atoms to the great universe seen and unseen to the eye. It is the intention of the unseen promoters of these meetings to make them a developing as well as instructive, to bring out the best in everyone who attends them. From time to time the various great souls in spirit realms, too numerous to mention will speak in their turn giving variation in logic and scope, who will have mention in their place through the press, giving the public ideas of the progress which will grow in interest, for there is a treat in store and a harvest of rich things to be given to the public ere long. And we hope to give these lectures in part or whole that they may benefit the many. There is much could be said but for the present this will suffice that the public may appreciate them the more when they come as a clap of thunder from a clear sky."

Joseph M. Bare writes: "Wireless telegraphy will end in airships. The experiments of Dumont, Spencer, are not in the right direction, and do nothing toward solving the problem of aerial navigation. Heretofore Mahomet's coffin has been the only successful airship. I quote the following from a recent issue of Cromwell (Ind.) News: 'The subject of aerial navigation is one of never-failing interest, particularly at this time when many engineers agree that the problem is one whose solution may be expected in the near future. Almost all engineers, however, further agree that the solution will never come along the lines of the dirigible balloon, and that the many interesting experiments with so-called airships which rely upon the gasbag to overcome the attraction of gravitation while drawing popular interest to the subject of air navigation do nothing toward advancing the time when real airships will become a possibility.' I quote only the headlines of an article which appeared recently in the Weekly Chicago Inter Ocean, which shows that this inventor has taken a step in the right direction; when he takes another such step he will be above the earth. 'To revolutionize railway travel. Great claims made for invention which has just been patented by Dr. Albert C. Albertson. 300 miles an hour without wheels. Attraction of gravity to be overcome by magnets, thus rendering the heaviest train as light as air—actual test made.'"

Mrs. Emily L. Judd writes from Townville, Pa.: "The Religious Society of Progressive Spiritualists here was chartered by the state of Pennsylvania nearly forty years ago, and since that time has had its ups and downs as all societies are liable to, but as a rule we have had the best of speakers when we have had any, and are never satisfied with any but first-class, and our last efforts to procure speakers have been as successful as any in the past, for Mrs. Carrie E. S. Twing served us the two last Sundays of May, giving us two splendid discourses each day, and after the last discourse gave a dozen or fifteen psychometric readings, which were considered by some the best tests they had ever had, and her whole work while with us gave the best of satisfaction. The first two Sundays of July Oscar A. Edgerly was with us, and authough he was in very poor health it appeared to make no difference with his guides, as they seemed to be able to put him in harmony with the higher spheres long enough to deliver his lectures with credit to himself and them, and we hope they will be able to impart to him a healing influence as well, for the world is in need of just such workers and we shall hope to have him with us again."

Mrs. Isa A. Cross writes: "Mrs. J. Staner Adams will lecture for the Hyde Park Occult Society on Sunday evening, July 31, at their hall, 319 East 55th street. She is a grand, good worker in the Spiritualist field; come and hear her. Our picnics are very pleasant gatherings, and a day spent in the beautiful woods at Beverly Hills is one long to be remembered. We hold regular Sunday evening services; good speakers and mediums are always present. Mrs. Kline gives messages as usual."

Saturday and Sunday, July 30 and 31, Mrs. Georgia Gladys Cooley will lecture at Genoa, Ill. From the 7th to the 15th of August she will be at the Wonewoc (Wis.) camp. Then she goes to Clinton, Iowa, where she will remain till the close of the camp. Then she goes to Buffalo, N. Y., and St. Louis, Mo.

Rev. G. C. Love writes from his present home, Union avenue and Ainsworth, Portland, Ore.: "After one year's residence in southern Oregon, I am once more located in Portland, the garden spot of Oregon, and the home of my boyhood. Since my return to this city I find many strange faces in the spiritual meetings, and there seems to be an earnest endeavor to in all ways advance the cause of Spiritualism by harmonious work and effort. The First Spiritual Society is having good attendance, the result of putting good lecturers and mediums on the rostrum. Officers and members seem to be entirely free from bickerings, each one striving to do all they can to obtain the best results for the meetings and the cause. Mrs. Mallory, whom all speak of in highest praise and esteem, still opens her parlors on Monday nights, Tuesday and Friday afternoons for public meetings, which give many people their first lessons in Spiritualism and a thirst for more. There can be no one more earnest in the cause than Mrs. Mallory, and her kind ways and higher inspirations are gifts that win for her the respect and good will of all who know her and attend her meetings. Her parlors are well filled by seekers after truth on all occasions, and the close of each meeting is the scene of lingering good-bye from those who enjoyed themselves so well they are loth to leave the soothing magnetic current that pervades the atmosphere of Mrs. Mallory's home. Many subjects pertaining to Spiritualism have been discussed in her parlors, and at times the audience under the inspiration of the speakers, seem to leave the earth and earthly conditions for the time being to soar on wings amid the beauties of a world better than this, where loved ones clasp glad hands with us, giving assurance they still live, and live to love and bless those yet incumbered with our material body and its conditions. Heaven grant that Mrs. Mallory may long be spared to the people of earth for the good she is doing, and in being spared to us, may she continually share the choicest blessings the angel world can bestow. The camp-meeting at New Era, is now in session, and I am told they are having a very good meeting. I expect to visit the camp some time during the meeting, but as yet am uncertain as to date."

Cadet Hall Messenger of Lynn, Mass., speaks as follows of Miss Elizabeth Harlow: "Miss Harlow, who is a prime favorite with New England audiences, is an inspirational speaker of the highest order, progressive and liberal upon all subjects. She is unable to fill the demands upon her time by societies both East and West."

L. S. Lonse writes from Clyde, Ohio: "E. W. Sprague and wife of Jamestown, N. Y., came to Clyde and organized a society of Spiritualists. We have over thirty charter members. We have adopted the First Spiritual Research Society as a name. Mrs. A. B. French was elected president; Mrs. L. S. Lonse, vice-president; Miss Kittie Grover, secretary; A. Jacob, treasurer. We now believe in a resurrection, and hope in the near future to convince people at least in this vicinity that there is no death for Spiritualism."

Canon Cheyne, the distinguished author of the "Encyclopedia Biblica," addressed the Churchmen's union at Westminster, London Eng., on "the discovery of new facts and justification of a more searching Biblical criticism. Contending for a free and untrameled criticism in the cause of progress, Canon Cheyne held that the national church was not merely a hospital for the morally sick, but a union of men devoted to the highest ideals and to historic truth. He said it could be shown easily that some of the narratives in the Old Testament were colored by the Orental mythology. The earlier chapters of Genesis containing the cosmogony and the deluge and such stories as Jonah in the big fish were semi-mythical and Oriental in origin, showing the influence of Babylonia. Certain elements in the Bible were borrowed from a culture older and richer than the Jewish. "I have no intenton of giving any shock," said Canon Cheyne, in touching upon the virgin birth of the Redeemer. But he claimed that the new facts brought to light showed that the Jewish narrator had derived it from a non-Jewish source, and that was the mythology of Babylonia and Egypt. The use of the word "virgin" arose out of a misunderstanding of the meaning of the original word, which referred to the divine generation of certain favored persons. 'As a historian, he could not refuse to recognize the possibility of this origin of the story. After showing how many names of people and places in the Old Testament were wrong, he said there were two great works remaining to be done. One was to find what meanings the last editors of the Old Testament put upon the books when they had suffered much corruption. The other was to complete an improved textual criticism.

Dr. Beverly writes: "Everybody is invited to our annual picnic at Calumet Grove, Saturday, August 6th, 2 to 8 p. m. Take any South Side car to end of line; take car to Blue Island, then transfer to Calumet Grove. The grounds have been kindly donated and there will be no charge except car fare. There will be entertainment for all, races, games, etc. This is a lovely grove on the banks of the Calumet river; fine boating, fishing, swimming, etc. Our Sunday meetings are full of interest to all. Walter DeVoe will be with us every Sunday evening and the best mediums will demonstrate psychic phenomena."

C. H. Toler writes from Marietta, Ohio: "On her coming to Marietta, Mrs. E. J. Demorest, of Pittsburg, Pa., has, during the past five or six weeks, been giving lectures on Spiritualism, with readings, messages and tests, in the homes of many of the estimable families of the city. Courageously has she been doing a noble work. A few who never had been to a seance slipped in to see if there were any 'goblins' around. They went again and again, till they became enthusiastic, going out amongst their neighbors and friends telling them what manner of things they had heard and received. Now their regret is that the medium has to leave the city next work for other fields. A few days ago I wrote an article touching upon the short discourses and other occurrences at the seances and took it to the Daily Journal, which is the same size of The Progressive Thinker, and having a large circulation. There has been no article admitted to any daily here in favor of Spiritualism since I know not when, if ever. Not knowing what fate awaited my manuscript, I handed it to the editor, telling him in a few words what I wanted. Glancing over parts of each page a few minutes, he very cordially said, 'Yes, sir; I will publish it with pleasure.' The same evening it appeared on the editorial page filling almost a column, so conspicuous, that all would be sure to see and read it. I mention this in regard to Spiritualism as showing the way the wind is beginning to blow to what it did formerly. Mrs. Demorest will take with her the good wishes of her old and many new friends."

When writing for this paper use a pen or typewriter.

We go to press early Monday morning, hence communications intended for that current issue should reach this office not later than the previous Saturday morning. Bear this in mind.

ALWAYS GIVE YOUR FULL NAME AND ADDRESS WHEN SENDING NOTICES AND COMMUNICATIONS FOR PUBLICATION, OTHERWISE THEY WILL FIND THEIR WAY TO THE WASTE BASKET.

SPIRIT LIFE NOW.

A Message From Spirit Frances E. Willard.

To the Members of the Frances E. Willard Health and Developing Circle: Greeting—Dear Brothers and Sisters:—It is with a great degree of pleasure that I embrace this opportunity for communicating with you, I wish to assure you, one and all, that I am with you in universal love and for the purpose of receiving and giving aid wherever needed and when possible. Now you can all better the condition for our communication by being faithful to the Thursday evening appointment; no matter where you are or what you are doing, at 7 p. m., on that day, let your thoughts be with me for at least a few moments. The full hour would be better, but I understand why many of you cannot concentrate with me all that time, but I will assure you that my thoughts are very much concentrated all the time upon the circle work, and I am ever seeking avenues for its perpetuation, and ways and means for making it a source of good for the spiritual unfoldment of its members. I am greatly assisted in this work by Lily Bell Scott, who brings members of your own families into thought communion with you, and whenever possible produces more material manifestations in your home circles. Fathers, mothers, brothers and sisters and little children wish to communicate with each other, and the power of thought communion is unlimited between incarnate and decarnate spirits, although many planes, even spheres, may intervene. Thought travels like the lightning, with great force and rapidity, and may harm, injure, or bless the ones to whom it is directed. I wish to thank you all for the kind thoughts you have sent me and the medium for the circle. We are assured that much good is being done, and hope with your kind help to do much more. The circle is open to all who wish to enter into its protective care; none are rejected and we will come into any home whose inmates will open the door and bid us welcome, for ours is a circle that teaches the fatherhood and motherhood of the universal God; that love can and does overcome all evil; that we are all brothers and sisters in spirit, and that all will eventually be on the same plane of goodness and equality; that by assisting others to ascend we assist ourselves to obey the law which is, "Give and ye shall receive."

FRANCES E. WILLARD.
Elsa Hornbeck, Medium.

DREAMS ANALYZED.

What Are They and What Is Their Cause?

The word dream was first spelled "dreme," by old English authors. Later it was spelled "dreem," "drem," and finally "dream." The Icelander speaks of it as "draumr"; the Swede, "drom"; the Dane, "drom."

Tracing the derivation of the word farther, we are impressed by the close relationship it bears to the Icelandic word "draugh," meaning a spirit; in fact, the Icelander rarely uses the word "draumr" in any sense other than in connection with the word "draugh"—that is, he believes a "draumr" is the direct result of a visit from a "draugh." In the "Land of the Great White Silence he has evidently solved a problem that has puzzled the so-called "wise heads" of the temperate zone; for in direct opposition to the humble Icelander's ideas of the origin of a dream is the opinion of a Mr. W. K. Clifford, who says that: "A dream is a succession of phenomena having no external reality to correspond to them."

One of our books of reference states that a dream is: "A succession of images, or fantastic ideas, presented to the mind during sleep * * * That which is presented to the mind by the imaginative faculty, though not in sleep; a vision of the fancy, especially a wild or vain fancy." Another attributes a dream to: "An involuntary train of seemingly real fancies passing through the mind in sleep, sometimes ascribed to divine agency."

Webster, the lexicographer, defined a dream as "a sleeping vision." We were heretofore unaware that visions were in the habit of sleeping, but good Noah would have us believe that such is the case!

Mr. L. Colange, LL. D., once stated that a dream is "a series of mental impressions occurring to sleeping persons, and which, therefore, are not under the command of reason." Of the cause of dreams he said: "Dreams have been referred to various causes; among others, to direct impressions on the organs of sense during sleep." From this definition we would naturally infer that the impression must come from without, since most of the other faculties of the body are at least partially dormant or undergoing recuperative processes—assuming, of course, that the brain and nervous system are the "organs of sense."

Impressions, as the psychologist well knows, are more or less accurate according to the state of the "organs of sense"—the rippled surface of a lake does not reflect the trees upon its banks accurately, but distorts their mirrored lines according to the degree of disturbance existing upon the water's plane.

If, for the sake of illustration, we allow the disturbed surface of the lake to represent the worried, non-passive mind, and the reflection of the trees the distorted impression commonly called a dream, we will readily come to the conviction that

"The baseless fabric of a dream
Is not so baseless as 'twould seem,"

but is directly traceable to its source—a disturbed receptive condition of the brain.

A prominent writer has said: "In health there is less tendency to dream than in disease; in the earlier than in the later periods of life; and the very act of dreaming shows that the brain is not enjoying a complete state of rest."

Suppose we apply this explanation to the dream upon which the Christian religion is founded—that of Joseph, the foster father of the child Jesus; for Joseph sought by means of this convenient "dream" to escape the wrath of his relatives and people."

Naturally, his brain could not have been enjoying a complete state of rest" under the circumstances, for he had probably been engaged in some intense thinking during the days preceding the dream. Excuses are very difficult to call to mind sometimes—particularly when we are not so sure they will be accepted as the unalloyed truth, even after we have dressed them in the purple and fine linen of plausibility—and Joseph, the husband of "the mother of God," evidently experienced this difficulty.

The child Jesus and the Christian religion were born as the logical results of indiscretion and brain disturbance. The former triumphed over the tainting circumstances of his birth and did a great amount of good to some classes of people and quite a large amount of harm to others, but the latter never ceased to be true to its cause—it has been a disturbance ever since, a source of wars and oppression, dissension and strife.

Dreams have ever been the companions of ambition and unhappiness. The unworried mind receives impressions both by night and day as accurately and clearly as the calm, unruffled mountain lake reflects the pines at eventide.

Investigators in the realms of materialistic science have stated that, though there is a suspension of volition, the powers of sensation continue through sleep, and they account in that way for the phenomena of dreams. Others who have sought still farther for a logical explanation have found by experiment that the brain can be made the servant of the soul by self-suggestion; that is, if the firm resolve, "I will not dream to-night, but I will sleep calmly and dreamlessly until morning," be repeated until the thought is impressed with sufficient distinctness upon the brain, the brain will obey that expressed thought, and the result will be sleep undisturbed by dreams.

F. M. SNARRENBERGER.
Columbus, Ohio.

Soul's Wireless Telegraphy.

Mrs. Allyn, in her address at the Parkland Sunday camp-meeting, Philadelphia, Pa., declared that Spiritualism was the wireless telegraphy of souls, and was not confined by any means to communication with the dead. She said it was the same principle which leads a well-fed cat or dog to return to its old home.

"Rich men are financiers," said Mrs. Allyn, "poor men are simply thieves. A rich man has dipsomania, and the doctor is called in to treat him; the poor man is drunk.

"We are beginning to think and to cease folding our hands and saying, 'Thy will, not mine, be done, O God.' If you ask any minister, who is about to go on a steamboat excursion, if he had rather trust to his faith in the Lord, or to a boat that is sound and has a good fire crew, I venture to say every one of them will take the sound boat.

"Formerly we were taught that the Bible was the only sacred book. Now we are beginning to learn that everything is sacred, equally from the lowest dumb animal to the highest archangel.

"We used to think that woman had no soul worth thinking about, and we have carefully peopled heaven with men. We have a man for a God, and God for a man, and every one of the angels must be strictly masculine, but we are learning better. We are reading from the Bible to the newspapers, and are learning the true relations of things and people.

"We are rapidly approaching the time when we won't need one day as sacred; all days will be sacred. Death is merely a promotion.

"The relation of Spiritualism to the Christian religion is that of a child to its mother. Christianity taught us that there is something beyond and possibilities of the soul not thought of before.

Christianity uses the spinning wheel, but we use the machinery of the modern factory; Christianity travels by the canal; we use the airship. But while we may laugh at the old spinning wheel we do not laugh at the dear old grandmother.

"We don't believe everything that is in the Bible, and we know there are many things objectionable in it, but we accept the good and expurgate the evil, and we look forward confidently to the time when Spiritualist, Christian, Jew and Pagan can all harmonize, like the voices of a quartette."

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.]

Mrs. Emma Teed Langdell.—It is with profound regret that I have to announce the death, on July 1, in Los Angeles, Cal., of this estimable lady. She was not only an ardent Spiritualist but a splendid clairvoyant and trance medium. As Mrs. Emma Teed her name often appeared in The Progressive Thinker as an indefatigable worker and test medium. She carried out her profession in Denver from 1896 to 1899, when she married Mr. Perly Langdell, whose parents were old-time Spiritualists. Mrs. Langdell died suddenly through heart failure.

GEO W. WALROND.

Stanton J. Hussey, 67 years old, departed the material life at Chesterfield, Ind., July 13. He leaves a wife and five children and two sisters to mourn his loss. He was a Spiritualist for many years. Funeral services were held at his daughter's home, Mrs. Carrie Mong, at Muncie, conducted by Mrs. Maggie Waite; also by I. O. O. F. at both house and grave.

Mrs. Lena Bock, of Clinton, Iowa, passed to the higher life June 14, 1904, aged 65 years. She leaves one son, Mr. Wm Bock and one daughter, Mrs. H. J. Jacobs, both of this city, who were present to perform the last affectionate services to the deceased. She was a pioneer Spiritualist and had converted many to the truth of Spiritualism by her exemplary life and logical arguments. The funeral was held at the home of her daughter, and the services were ably conducted by Mrs. Alice C. Barry, of Philadelphia. Mrs. Bock's life was one of good works and charity for all. The Philosophical Society of Spiritualists of which she was a member, keenly feels the loss of her material presence. LOTTIE LEAVITT.
Clinton, Iowa.

"Cosmian Hymn Book." A collection of original and selected hymns, for liberal and ethical societies, for schools and the home; compiled by L. K. Washburn. This volume meets a public want. It comprises 258 choice selections of poetry and music, embodying the highest moral sentiment, and free from all sectarianism. Price 50 cents.

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SEEN AND HEARD.

Brief Notes on Topics of Interest, by Hudson Tuttle.

Chicago is famous for starting new schemes. It has college professors who have startled the world by their originality of expression, and the "Windy City" has a university run on religious lines by the most pious trust-magnate in the world. And now its gospel ministers came forward and bid for notoriety with plans for domestic harmony.

It is the Reverend DeLong who is overcome with the "Divorce Evil," and family jars, and has hatched a scheme by which domestic quarrels may be settled and harmony and peace reign over the family hearth instead of discord. He is practical, inasmuch as he does not advise an appeal to Jesus, or the beloved pastor. He would have certain members of the church appointed to form a "Home Mending Society." Whenever there is a family row, the parties are to bring their case before this tribunal, and it is to use every available means to bring about a reconciliation. Or if the case is not brought before the society, then its members are to visit the disputants. The executive of such a society would have a most undesirable position. Those who have with the kindliest motives interposed between husband and wife, will advise the society to let such rough houses indefinitely alone! Their uniform experience has been that the most friendly effort is looked upon as an unwarranted interference, and oil poured on the domestic flames makes a spark into a conflagration.

If the Chicago pastor really wants a "mending society" of usefulness, why not turn his attention to the establishment of one for the churches? There are more disturbances in the churches, more contention and quarreling, than among families. They are of such character that they involve whole communities, and are persistent as Kentucky feuds. Why not have a society chosen from hard-worked worldlings—it will at once be seen that church-members would not be admissible on such a commission—before which all church disputes must be brought, instead of a church meeting, and have a decision rendered on the grounds of common sense, instead of orthodoxy? It is said nothing pleases the devil more than a church row, and no missionary work would be more displeasing to his Satanic Majesty than this same "Church Mending Committee."

Should Not the Label Tell the Ingredients?

The pharmacists are clamoring for a law which shall compel the makers of all patent medicines to print on every package the recipe by which it is compounded, so that the taker may know exactly what he is swallowing. This would probably be a good law, but if the credulous, patent medicine-taking public were to know the real value of the medicines for which they gave their good dollars, nine-tenths of the concerns would go out of business.

It is plain to see why the druggists push this measure. The patent medicine business hurts their own. There is less profit in a bottle, than in a prescription. They want their competitors restrained—of course, for the sake of the dear people. The doctors join with them for they get nothing when a man prescribes for himself a bottle of cure-all, whereas if he consulted one of them they would receive a fee for a prescription and the druggist would pocket another for filling it.

If the patent medicine mixer is to be forced to tell what is in his bottle of elixir, why should not the physician be compelled to with his prescription so that anyone for whom it is written can read and understand? If those who take "patent medicine" do not know what they are swallowing, neither does anyone know what the doctors give them. The doctors take high insult if asked by their patients, and the patients would feel insulted and in nine cases out of ten refuse to swallow it, if the doctors told them.

A man fancies something is wrong with him, and consults a physician, who finds nothing but overwork, or underwork, or perhaps some symptoms he does not understand, and prescribes some simple thing, as bread pills, or mint-scented whisky, well knowing that anything that will take the attention until rest brings strength will answer the purpose. To charge one or two dollars for such a prescription in plain words, would be like a joke, and the druggist would be handicapped in making the price of a penny worth, fifty cents or a dollar according to his conscience!

Write it in jargon Latin with cabalistic symbols, and the mystery is worth the money!

Then the doctor may give an active remedy that is altogether too active, and between the disease and the medicine the patient yields up the ghost. Is it not blessed for the doctor that no one knows?

It is just as necessary for the patient to know what the doctor is giving him, as to know what is in his patent medicine. He thinks he is sick and after taking a bottle or two feels better. He probably would if he had not taken the "vitalizer." He believes the remedy cured him, and usually keeps up the habit of taking, that he may not be sick again. Most of these "medicines" are fair substitutes for whisky toddy, and some of the most advertised have a tremendous sale in prohibition-ruled localities.

We believe the proposed law a good one, but let it not discriminate in favor of one class against another. If it has been found essential for the health of consumers to have all goods labeled just what they are, should the patient whose life is in jeopardy be compelled to swallow like an open-mouthed robin, the medicine dealt out to him, asking no question?

The Prohibition Convention

went through all the motions of a real convention and two victims were chosen for the sacrifice. There is nothing comparable with intemperance, for the evil it brings, yet prohibition is a narrow plank for a great national political party to stand on. Fortunately the number who desire to stand on it, are not so large that they are crowded.

To stand for one's convictions is worthy of all praise, but is this clamor for prohibition the real milk in the cocoanut? Is there not something concealed by this temperance cloak? The prohibition party is strictly a church party. It has Sunday observance as a foremost demand, not for the saloons alone but for everybody. It has now shown unwittingly that it is the "God in the Constitution" party. One of its most conspicuous delegates at Indianapolis was Mrs. Britten "of Boston" who came before the convention with the avowed purpose of "enthroning Christ in politics." There was no objection offered. Christian churches have been attempting to make mankind after the Christ-ideal these 1900 years and have now reached the point when a famous Chicago professor declares that a man like the Christian ideal would be a "cad!"

There have been newspapers run by Christ, or rather by men who run them as they thought Christ would were he to have charge of a paper. The prohibitioners, or this Mrs. Britten "of Boston" do not for a moment expect to put Christ in control of the government, but to control the government as they think Christ would. This means that Christ would have as little influence as Bryan had in the St. Louis convention, and that they would shape the laws and execute them according to the narrow lines of their bigotry.

The party nominated the Reverend Silas C. Swallow for president. He of course has no "barrel of money," and does not dream of being elected. There is no probability of his getting a single electoral vote, yet the vote may develop a strength that may bring defeat and disaster to one of the other parties. The cause has grown. The first candidate, when the party was organized in 1876, Green Clay Smith, received only 9552 votes. Four years after the famous Neal Dow had less than 1,000 more. The eloquent St. John in 1884, had 151,809. In 1900 the vote was 208,555. It will probably be greater this year, and that number equally drawn from the other parties may have a deciding voice in the election.

The time may come when this church party may be strong enough to command one or the other of the great parties, and for its vote receive concessions that it never otherwise would gain. It should be held in mind that every such concession is a step backward, towards religious tyranny.

HUDSON TUTTLE.

Lake Sunapee Spiritualist Camp.

The twenty-seventh annual meeting of the Lake Sunapee Spiritualist Camp will be held on the east shore of Lake Sunapee, at Blodgett's Landing, N. H., beginning Sunday, July 31 and closing Sunday, August 28.

In the last year many improvements have been made on the camp grounds and about the lake shore. New highways have been built and new hotels erected. Steamboats connect with all passenger trains.

Sunday dates for excursions to Lake Sunapee during this season, Sunday, July 31, and Sunday, August 21, for stations Brattleboro to Charlestown inclusive. Sunday, August 14, Keene to West Hopkinton, Manchester and North Weare Branch. Sunday, August 7, Nashua to Greenfield, and Peterboro Branch.

The list of speakers is unusually large and the exercises are expected to be the most interesting in the history of the association.

LORENZO WORTHEN,
Secretary.
Lake Brady Camp, Ohio.

Friday evening, July 16, Mrs. H. Ebertshauser gave a public test seance at the auditorium for the benefit of the association.

Mrs. Cora Morrill began her work here July 16, by a lecture. Sunday morning her lecture upon the subject, "Progression in the Present World and the Next," was to the point. The thought presented tore down some of the old ideas—forgiveness undoes the wrong done one another in this life. This is Mrs. Morrill's first engagement at Lake Brady, having been in this line of work only two years. The thought presented was directly from the spirit side of life, as Mrs. Morrill speaks in a trance condition. Her afternoon lecture was followed by messages, each one receiving them recognized them as truth.

The large audience listened to the lectures and expressed themselves well pleased with the fine order of light presented in the thought.

July 17, the management and players of the Lake Brady theatre were arrested at the instigation of the orthodox ministers of Ravenna and Kent, under the old law that no house of amusement should be held open on Sunday. This idea of right is agitating the arrest of the official who runs the excursion train to bring people to Lake Brady camp to enjoy "religion" in accordance with the dictates of their own conscience. The management of the Lake Brady resort says, "The ministers felt he was taking money from their till."

If these gentlemen did this for right's sake, would they arrest young women to be tried in a court as criminals? This little theatre in its presentation of different plays has shown the right idea of right to each other. The company composing the troupe are people above the average minister in thought of right. This blow was dealt at liberty. If a refining thought be given from any source whatever it should be upheld by the liberal mind.

The thought now being presented from the spirit side of life is that the human mind must be cultured if wrong ever ceases upon this earth. Giving the thought will not right the wrong, but holding up the hands for justice will teach the selfish that there are others must have employment as well as they, also will show to them that the right thought is not all in their thought.

MRS. LYDIE L. CURTIS.

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ESOTERIC AND SPIRITUAL NOTES

LETTER FROM ST. LOUIS.

The Indians and Other "Wards of the Nation."

There is no more interesting exhibit, none indeed fraught with greater food for reflection than that of the U. S. Industrial and Educational School for Indians.

There seemed to your correspondent a vast spiritual concourse of arisen children of the plains and forests bending above the building and grounds occupying a remote corner of the exposition area. The "village," tepees, wigwams, tents, of various selected specimens of tribes are somewhat unimportant and altogether inadequate to show how the natives live when at home, since mud, unsuitable sanitary conditions and groups of prying curiosity seekers cannot prevail in the forest or on the plains where the Indians live in their native state. If this is intended as a background or foil for the Industrial school, it is not fair, since the native in his native state can only be seen when the tribes are one with nature. The fashioning of the tents or wigwams, the manner of cooking, the dress and war paint all are perhaps, a fair presentation.

Of the Industrial School too much can not be said in praise of the work accomplished and of what it promises for the future of the remnants of the race of red men in this country.

Not only does the exhibit contain the finest specimens of native art and skill, such as canoes, bows and arrows, moccasins, costumes of dressed and undressed skins (many of them highly ornamented), bead work, etc., but under industrial training, cooking, sewing of modern garments, cabinet making, decoration of china, saddle and harness making, in fact every industry. In the school also every usual branch of learning—reading, writing, spelling, arithmetic, grammar, composition, painting and drawing, all that is taught in the usual public schools. The girls and boys of pure Indian blood are taught. And they excel in a larger percentage of cases than the pupils similarly taught in our public schools. Many of these Indians, old and young, came from Oklahoma and the Indian Territory. Schools, printing presses, agriculture and all modern trades and considerable of the arts and industries of the highest civilization existed in the Indian Territory more than thirty years ago. And even the division of the territory, and the compulsory abandonment of some of their finest farms and villages, have not served to blot out the desire for improvement manifested by those Indians.

Two things occur to the impartial observer: These young members of the Indian tribes differ in no essential particular—except the one fact of color—from similar groups of young people of the Caucasian or Latin races. They are fully as bright, ready to learn, eager for amusement, interested in all they see at the exposition.

Has it taken a century of time for this government to discover that all the Indians needed was an opportunity? The cry that the "Indians cannot be civilized," is not only forever silenced by what the Indians themselves have done, but the education of these young men and women of the various tribes has proven utterly false the equally long-cherished error that the Indian cannot be educated." Instead of wars, massacres, and treaties (made only to be broken), fertile fields, towns teeming with industry, and social centers of activity and refinement, are among the saddest of all "might have beens." We have killed off thousands of these people, have exposed them to the still more destructive influences of the military frontier (in time of peace) and now we are told by this exhibit, "see what civilization and education can do for the red man."

Your correspondent felt the spirits of a thousand thousand red men, sent to the hunting grounds above in futile war, and remembered while watching the skillful and graceful movements of these pupils of the Industrial School, that every medium for spirit ministration and manifestation has one or more Indian controls, who come in the spirit of kindness, to heal the sick, to strengthen and assist the mediums in their work, and I could not help feeling that there is a mighty debt to be paid—somewhere—sometime.

A stanza from one of the poems of Mrs. Richmond, given some years ago, after the massacre of the Cheyennes by some irresponsible U. S. soldiers, floated through my mind.

"Mokotevata, thy race shall rise again;
Thy spirit to its hunting ground hath risen;
Thy body bursting from its wintry prison,
Blossoms in blood-red flowers on the plain.

* * * * * * *

"Down through the golden gateway they have trod;
The mighty scions of a nation come
In sweeping circles from their shining home,
With weapons from Love's battle plains of God."

The Philippine Reservation.

That which is true of the red man of North America cannot be literally applied to the Filipinos. Geographically the latter are not related to this country. The incidents of the war with Spain concerning Cuba has brought the Filipinos into our governmental protection.

If we could or would let them become—as we have the Cubans—a separate and self-governed nation. Will we?

There are savages among them, some of the tribes are almost barbarians. (But we are not without barbarians even in St. Louis, Chicago, New York and London.) The majority of the Filipinos one meets are intelligent, well-mannered, quick at conversation or repartee. And the exhibit shows a great degree of industry, cultivation and refinement, in the products and manufactures of the country. The village, the structures, the various industries, all proclaim a high state of civilization. What we will do with them no one can or will foretell. Let us trust that the wisest and best counsels will prevail and that the spirit of the world-wide republic—or chain of sister republics will soon govern all the nations of the earth.

Y. O. G.

Spiritism and Mrs. Leonora E. Piper, and Dr. Thomson J. Hudson's Theories in Regard to It. By Ex-Judge Abram H. Dailey. Demonstrates futility and inadequacy of Hudson's explanations of spiritual phenomena. Price 25 cents.

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LILY DALE.

Notes of the City of Light Assembly.

Never have the beautiful grounds at Lily Dale presented a more attractive appearance than on Friday, July 15, the grand opening day.

The spirit of preparation, which had been active for many weeks under the able management of President Pettengill, has culminated in a system of arrangement that is perfect in all its details, and its results everywhere visible.

The auditorium has a new roof, the electric light plant a new boiler, the broad walks have been cleaned and trimmed and the trees shorn of their too numerous branches. The smooth-cut laws are profusely ornamented with effective combinations of ferns and flowers that smile a welcome to visitors and make doubly inviting the rustic seats the shady park supplies. Repeated rains have made the foliage heavy and luxuriant, and birds are always singing in the tree-tops.

The cottages are rapidly filling up with arrivals that come pouring in on every train. Hotel Leolyn, with its pleasant and agreeable landlord, Mr. White, has already a large number of happy guests. Mr. John T. Lilly, a popular, old-time favorite, and a resident of California for the past six years, received an enthusiastic welcome from a host of old friends on Thursday. Everybody feels that it is good to see his genial face, to hear the music of his voice, and enjoy his magnetic presence once more. Mrs. Lilly is expected a week or so later. Mr. Lilly will have the entire charge of the singing, and will be actively identified with the terpsichorean interests.

Miss Emma Pumphrey of Cincinnati, has been engaged as accompanist on the piano for the season. The Northwestern band of Meadville, furnishes exquisite music morning and evening from the band stand in Melrose Park, and the sweet strains bring an indescribable feeling of harmony and rest that is keenly felt by all.

J. Clegg Wright and wife are here, and Mr. Wright will lecture and give class lessons.

Mr. Lockwood will also hold public and private classes in addition to his regular lectures.

F. Corden White occupies his lovely cottage on Melrose Park, and gives test sittings daily.

Mrs. Bartholomew, trumpet medium, is at her old quarters in the Hauff cottage on South street.

N. H. Eddy of Buffalo, "scientific astrologer," is at the Bach cottage, and consults the stars with good success it is said.

Miss Danforth, whose work as palmist and seeress, is familiar to the old habitues of the place, is on Cleveland avenue, and doing good work as usual. The Maplewood has been thoroughly rejuvenated and made ready for arrivals, with Leo. Manger at the helm. He will be pleasantly remembered by the patrons of last year.

The first initial service was held at the auditorium on Friday afternoon, with a fine audience. The platform was tastefully decorated with jardinieres of wood-ferns and flowers, and from the ceilings hung a gorgeous array of small flags representing a large number of foreign nations.

Above the stage in immense letters, the suggestive words of the immortal Lincoln, "With malice toward none and charity for all," also the attractive word "Welcome." After some very enjoyable music by the band, President Pettengill addressed a few, graceful, hopeful, sympathetic words of greeting, and was heartily applauded. She read a telegram from Chairman Barrett, regretting his enforced absence until Monday, and introduced Mr. Bach, editor of the Sunflower, who had kindly consented to serve in that capacity during the interim. The chairman introduced Mr. Lilly who, in a neat speech, expressed his great joy at being back again among old friends and valued associations.

Mrs. Twing, the speaker of the afternoon, disclaimed all intention of sermonizing or lecturing, but gave a real heart to heart talk which frequently brought tears to the eyes of her listeners. She furnished tender reminiscences of the faithful workers who had left vacant places in our midst and passed on. Mrs. Gaston, Mr. Skidmore and others, not forgetting Mr. Bellows, the pop-corn man, whose kind face and modest demeanor won the good wishes of all he served. Generous tribute was paid to the memory of each with a depth of feeling and pathos that always characterizes the utterances of Mrs. Twing. She said Spiritualism stand for manhood and womanhood. "Don't rob men of their duties, of their share of the worries in the partnership of home. Every man should be impressed with the responsibility of his position, that his wife cannot represent all of the religion, all of the philosophy. The partnership of home is a house with a man and a woman added to it whose lives are consecrated to the best. Spiritualism is the open door to natural living and broad thinking on all lines. We should teach others by worthy examples. The real idea of Spiritualism is not for the moment, not to find out whether someone is alive who has been dead, or what they would say were they here with us, but for the real growth of the soul. If we do not impress other lives for the better, our living is worthless. Those who are rounded out in thought find they have something to do, someone to help, someone to cheer. If we want success we must banish hate and uncharitableness; if we want that which is most beautiful in our natures we must make room for it. The real understanding of the spiritual philosophy must be the blossoming of the soul."

Mrs. Maud Lord-Drake followed the speaker with expressions of appreciation for Lily Dale, and the spirit of love and good will so widely prevalent. She prophesied for the City of Light assembly a season of success and prosperity surpassing all that had preceded it. Mrs. Drake psychometrized several articles passed up from the audience, and gave tests to strangers that were promptly recognized. Mrs. Drake has rooms in the Binney cottage and will give sittings and the dark seances for phenomena for which she has been so celebrated in the decades that have gone wherein so many skeptics have been convinced of the continuity of life.

Saturday morning conference bell called together a goodly number of people, with the genial Mr. Bach in the chair. The musicians rendered "America," in which the audience joined, and the inspirational uplift was apparent in the ten-minute speeches which followed. The subject, "What can we do to make this session of the assembly a complete success?" proved of general interest.

Rev. B. F. Austin of Toronto, Mr. Hulburt of Buffalo, Mrs. Clara Watson of Jamestown, Mr. Edgerly, Dr. Temple, Mrs. Twing and others responded in quick succession, and all pleaded for a higher interpretation of Spiritualism, more kindness and consideration in our dealings with each other, more love and charity felt and expressed, especially for the mediums, the sensitives who always feel the shadows of every unkind or suspicious thought. Loyalty in thought and feeling that would prove a sustaining power to the management, sentiments that received ready response from the audience.

Mr. Sneider, a young man and a stranger, gave some excellent thoughts on personal responsibility. Mr. Sneider has a pleasing personality, and suggests much promise for the future.

Mrs. Drake signified a willingness to give without money and without price the benefit of her psychometric gifts to any who might chance to meet her about the grounds and by freely ministering to all, help to make the season a complete success.

S. M. KINGSBURY.

Spiritualism at Lauderdale Springs, Mississippi.

Last winter Mrs. M. A. Crooker, her son Edwin and daughter, Mrs. Hollingsworth, all sincere and earnest Spiritualists, while attending the camp at Lake Helen, Fla., stayed at our Sanitarium Hotel, which is only about 80 rods from the camp. Mrs. Webster, who is a very sensitive medium, as she often does in such cases, had sensed the condition of Mrs. Crooker's little grandson who was very ill, twenty-four hours before their arrival. She had never heard of the Crookers and knew nothing of their coming. Mrs. C. followed Mrs. W's. advice in her treatment of the child and everything turned out as the spirit guides had foretold. In taking care of the child Mrs. C. gave out and was given a vapor bath and Osteopathic and magnetic treatment by our daughter, Dr. M. I. Webster, who gives such treatments and has charge of the bath-rooms in our Sanitarium.

The result of all this was that the Crookers desired Mrs. W. and Dr. M. I. to come to their sanitarium at Lauderdale Springs, Miss., the Doctor to give baths and Osteopathic treatments, and Mrs. W. to help in spiritual work by her lectures, tests and mediumistic work. Our spirit guides approved of our coming, and the three of us are at the springs for the summer.

Lauderdale Springs was a famous health resort before the civil war. A physician had the water from some of the springs analyzed, and becoming satisfied that it contained valuable medicinal qualities, purchased the land. Buildings were erected with a dining-room to seat 300 people. The springs had thousands of visitors who came for health or pleasure during the summer months. During the war the Confederates established a hospital here for sick and wounded soldiers. Afterwards an orphan asylum was kept on the grounds for several years.

After the asylum was removed the property changed owners several times, until finally five years ago it was purchased by Mr. G. A. Crooker. In doing this he followed the advice of the spirit guides of his wife, who had been a medium for about fifteen years.

Mrs. C. has had a wonderful experience as a medium, and her guides had given so much evidence of their intelligence and ability to give good advice, that they had gained the confidence of the whole family. About ten years ago Mrs. C. and her two daughters, Jessie and Hattie became much interested in the idea of establishing a sanitarium where Mrs. Crooker's healing powers could be utilized. Their home then was in Louisiana. Their spirit friends said that was not the place, but that they would find one that would be desirable. They afterward lived in Mississippi, and visited Mineral Springs and popular resorts, but the spirits said no one of them was the right place, that the time had not come yet. They were evidently waiting till there would be an opportunity to buy the Lauderdale Springs. In the meantime their daughter Jessie passed to spirit life, still keeping her interest in the sanitarium. She often told her mother that the right place would be found, and and they would tell them where to go when the right time came. They finally made their home in Meridian, one of the largest cities in the state, and 18 miles from Lauderdale Springs, but with no idea of going there. A friend of theirs told them about the springs and the spirits said that was the chosen spot, and that the time had come to make the purchase. The party who owned the property had not wished to sell it, and that was the reason the spirits had not told where it was. Mr. Crooker was advised to employ a certain lawyer who was acquainted with the owner and would be successful in making the purchase.

The Crookers got the springs and 320 acres of land for $7,500. They have since spent about $15,000 in various improvements and expect to spend much more. There are bath rooms with hot and cold water, hot air baths, etc. There is quite a difference in the analysis of the water of the different springs that supply the mineral water. Many who have used it have great faith in its valuable qualities, and it is daily being sent to different parts of the state.

Last January Mr. Crooker passed to spirit life, but Mrs. Crooker and her son intend to go on with the work planned by their spirit friends.

Mr. R. S. Walker is manager of the hotel for this summer. Mrs. Crooker's guides give seances every Saturday evening, often followed by spirit communications and tests. Mrs. Webster gives lectures Sunday and Wednesday evenings, and reading and tests at any time during the week. Two ladies who were very desirous of hearing from their spirit friends, learning that Mrs. Webster would lecture June 15, came 350 miles to see her. They stayed several days and said that the communications they got through Mrs. Crooker and Mrs. Webster paid them well for coming so far.

It has been quite a surprise to me to find so many people here in Mississippi anxious to learn about Spiritualism. Mrs. Webster's mediumistic gifts are being much sought by people desiring to investigate.

She does all she can for such people, whether they have anything to pay her or not. I do not see the decline in Spiritualism, but in my opinion the greatest good is not always done by those who take the most money for their work. The guides of Mrs. Crooker and Mrs. Webster say that this place has been selected by the spiritual forces in the higher spheres as one of the centers for the promulgation of the spiritual philosophy. Time will tell whether they are true prophets.

G. W. WEBSTER.

"Death Defeated; or the Psychic Secret of How to Keep Young." By J. M. Peebles, M. D., M. A., Ph. D. Price $1.

"The Commandments Analyzed." By W. H. Bach. The Commandments are not only analyzed, but contrasted with other Bible passages, showing great incongruities. Price 25 cents.

"Child Culture, According to the Laws of Physiological Psychology and Mental Suggestion." By Newton N. Riddell. A most excellent work for all who have the care or training of children. Price 50 cents.

"Handy Electrical Dictionary." A practical handbook of reference, containing definitions of every used electrical term or phrase. Price 25 cents.

SPIRITUALIST MEETINGS.

It is important when a meeting is suspended, that notice be given us, so that inquirers may not be mislead. We want new notices of all meetings being held here in public halls at the present time.

First German Spiritualist Society on the West Side. Meetings every Sunday at 3 p. m. in Garselman's Hall, corner Ashland avenue and W. 13th street.

The North Star Spiritual Union holds services at Perl's Hall, 1546 Milwaukee avenue, every Sunday at 7:30 p. m. Mrs. E. J. Hanson, pastor.

The Hyde Park Occult Society holds regular Sunday evening services, 7.45 o'clock, at 319 E. 55th street, between Kimbark and Monroe avenues. Jackson Park cars pass the door. The best talent available will be secured for all meetings. To spread the truth is the object of this society. Address all communications to Mrs. Isa A. Cross, corresponding secretary, 560 East 55th street. Entrance to hall, 319 E. 55th street.

The Light of the Truth Society meets each Sunday at the northwest corner of 47th street and Cottage Grove avenue. Conference at 3 p. m., and lecture and tests at 8 o'clock. Mrs. M. A. Burland, pastor.

The Progressive Society holds services every Sunday at 183 East North avenue, corner Burling, at 3 and 8 p. m. Good speakers, tests and messages at every session. Mrs. Hilbert, pastor.

The Englewood Spiritual Union holds meetings at Hopkins' Hall, 528 West Sixty-third street, every Sunday evening at 8 o'clock. Conference in the afternoon at 3. The Ladies' Auxiliary meets every Thursday afternoon at same number. Harry J. Moore, lecturer.

New Thought services conducted by Julia M. Learnered, at 7:30 o'clock every Sunday evening, at 720 West Madison street, third floor.

The German-English Society Bund der Wahrheit No. 18, holds services every Sunday evening at 7:30 in Brandt's Hall, 152 E. North avenue, between Halsted and Clybourn; and every Wednesday evening at 7:30 in Garfield Turner Hall, corner of Garfield and Larrabee streets. Emil T. Vaas, lecturer; Frank Joseph, medium.

The Church of the Psychic Forces holds services at Wilcox Hall, corner Champlain avenue and 43d street, every Sunday. Conference at 3 p. m. Lecture at 8 p. m. The hall number is 361-363 East 43d street. Conducted by Mrs. Isa Cleveland.

Church of the Spiritual Truth holds meetings every Sunday evening at 7:30 at 962 Milwaukee avenue, near North Paulina street. Mrs. J. DeLong, pastor.

Spiritual Church, Licht und Wahrheit, meeting every Sunday evening at 8 o'clock in Wicker Park Hall, 501 W. North avenue. Lecture and tests by Mrs. Th. Loll and Mrs. J. Villroak.

Church of the Spirit Communion, Kenwood Hall, 4308 Cottage Grove avenue. Conference and messages at 3 p. m.; lecture at 8 p. m. Messages by H. F. Coates and others. Good music.

The Spiritual Unity Society holds meetings every Sunday at 3 and 7:30 p. m. at 207 Lincoln avenue. Lecture and tests by Prof. R. S. Ray, pastor.

Central Spiritual Church will hold services every Wednesday afternoon and evening at Taskinge Hall, Thirty-first street and Archer avenue. Conducted by Mr. and Mrs. Howes.

The Rising Sun Spiritual Mission holds its meetings every Sunday at 2:30 and 7:45. Sunday school at 1:30. Star Lodge Hall, 378 S. Western avenue. All welcome.

Spiritual Science Society meets every Sunday from 2 to 10 p. m., at Arlington Hall, N. W. corner of 31st street and Indiana avenue. Admission to afternoon meetings, free; evening service, 15 cents. Mrs. Dixon and her daughter, the child wonder, will always be in attendance. Others will assist. These meetings will be continued all summer. Dr. Beverly, president, No. 44 East 31st street.

A Spiritualist Temple has been opened by Mrs. Schwann, at 528 Belmont avenue. Services held every Sunday and Thursday evening at 8 o'clock. Tests and music at every service.

The Independent Spiritualists meet every Sunday, 8 p. m., St. George's Hall, 3337 State street. Mrs. W. Brockway with "proof positive tests" which dumfound the skeptic and set the serious to thinking.

Church of the Spirit, Schiller Building, 109 East Randolph street, conducted by Prof. Wm. Fitch Ruffle. Services every Sunday at 11 a. m. Brief address, closing with readings for all. 3 p. m., brief address, followed by tests and mental telepathic demonstrations. Speakers and mediums invited. 8 p. m., address, followed by messages.

The Universal Occult Society holds its meetings at 77 East Thirty-first street, Hall C. R. Gilray, pastor. During the months of June and July the meetings will be conducted by the renowned medium, Mrs. Georgia Gladys Cooley. Her old friends will have an opportunity of hearing her once more.

The Universal Occult Society holds its meetings at No. 77 East Thirty-first street, Hall "C," every Sunday afternoon and evening, the Hon. Robert Gilray pastor. Good mediums to give messages. Conference at 3 p. m. Regular service at 8 p. m.

Do You Suffer from Hay-Fever or Asthma?

If you do, you will be interested in knowing that the Kola Plant, a new botanic discovery found on the Congo River, West Africa, is pronounced an assured cure for Hay-Fever and Asthma. Most marvelous cures are wrought by this new plant, when all other remedies fail. It is really a most wonderful discovery. Hay-Fever sufferers should use the Kola Compound before the season of attacks when practical to give it time to act on the system.

Mr. J. B. Ayle, Estherville, Iowa, writes Feb. 28th, was cured of Hay-Fever and Asthma after 28 years suffering, could get nothing to even give relief. Miss Eva Preston, Petersburg, Ind., writes March 8th, suffered beyond words for 18 years with Hay-Fever and Asthma, until cured by the Kola Compound. Physicians told her she could not be cured. Rev. S. H. Eisenberg, Ph. D., Centre Hall, Pa., a very bad case was permanently cured of Asthma after many years suffering.

To prove to you beyond doubt its wonderful curative power, the Kola Importing Company, No. 1168 Broadway, New York, will send a large case of the Kola Compound free by mail to every reader of The Progressive Thinker who suffers from any form of Hay-Fever or Asthma. This is very fair, and we advise sufferers to send for a case. It costs you nothing and you should surely try it.

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After Death--What?

BY CHARLES DAWBARN, SAN LEANDRO, CAL.

CHAPTER SECOND.

It has been universally assumed and believed that life in the spirit world, for those, at least, not tied to earth, combines all that mortal man could conceive as an improvement upon our life and surroundings of to-day. We are told that the spirit finds himself upon solid ground, with mountains, valleys, rivers, lakes, oceans, and a fertile soil producing everything but weeds. Everything responds to the wonderful power of the spirit. He walks or floats in the atmosphere as he may choose, yet transports himself to enormous distances almost instantly. He has boats for his water, carriages for his land, and motors for his excursions in the air. The land is dotted with his structures, from the charming cottage for the individual home to the grand temples where the spirits gather in masses for instruction and amusement. Flowers, green grass, wide spreading trees, and the most luscious fruits are his to command. They have a land of peace and plenty; at least it is so called by one of Mrs. Piper's controls. Everything responds to the will power of the spirit. And we are told, yet further, that as the spirit progresses he finds new and improved editions of a spirit's power over his surroundings.

Every spirit claims all this, and much more of the same sort, as a most satisfactory answer to our question "After death—what?" So much, at least, has leaked through "fog-land" for our benefit and blessing by comforting us in our hours of earthly sorrow, suffering and unsatisfied cravings.

In the early days of spirit intercourse the limitations of fog-land were not known, or even guessed by the enthusiastic believer. Everything a spirit said was counted as from a being altogether superior to mortal man. Death was the wizard who changed the fool into a wise man. And when there were discrepancies in stories told by different returning spirits concerning their personal experiences in spirit life, plausible explanations were invented to silence the critics. Spirits who proved very objectionable were enrolled in a class to themselves, and said to be "earth bound." The others were counted as more or less advanced, and therefore with varying degrees of knowledge of spirit life and its details. The existence of a "fog-land" as a mental state into which a returning spirit must pass, and wherein he must meet a mortal if he wished to communicate, is still, for the most part counted by the believer as a poor attempt to explain the confusions and contradictions of spirit return.

Husband, wife, son, daughter, friend, have each contributed to the perplexity when attempting to communicate. They could not tell the same tale through different mediums; and the wisest mortal of to-day evidently had become three parts a fool by the process of death. The usual spirit talk was what Huxley called "the babble of country parsons."

The believer knew by personal experience that returning spirits often healed the sick by magnetic treatments; they lectured through unlearned lips, and even wrote and told thrilling tales of spirit life in Beulah Land. Still everything alike was of the earth, earthy. They could prescribe for the sick, but just as the herbs and minerals were drugs belonging to earth life, so even their talk about the hereafter might be an attempt to tell the truth, but it was always put up in a capsule of mortal manufacture and flavor. Fog-land does not exude spirit truth of spirit experience "over there," save with a Swedenborgian flavor of heaven and hell, that leaves a bad taste in the mouth after you swallow it. It has been taken in liberal doses from every medium, and at every seance, but the real trouble is that it will not digest and assimilate.

The reader may here interpose and ask "why will it not assimilate?" He thinks he believes all about the naturalness of the next life, and its little details worked in by controls and guides who inspire mediums, and perhaps write and talk through himself. Therein is great trouble for the present unfortunate student who is writing down these thoughts. He is perpetually knocking his head against what Spiritualists call "facts in their own experience." He would undoubtedly become a "slain man" were it not that the facts thrown at him cannot get through even a thin coating of common sense, at least with sufficient solidity to injure him.

We know that spirit life must be passed amid conditions very different to those of earth. This is proved by the fact that the normal mortal has no sense by which he can recognize the presence of spirit man. Even his lungs cannot breathe any atmosphere less dense than that of earth. The mortal entering earth life takes nine months to develop a form with organs shaped to the conditions of this planet. And this is so, no matter how many or few are to be the years spent here. But somehow, and in some unexplained way, when the mortal body is dropped we are told he is all ready with another body adapted to a very different kind of life. He is not to be born into that new life, as he was here, but is to "burst in" all ready to become a citizen, save, perhaps, that he needs a few hours' sleep to enable him to forget the old way of doing things in this life's "fitful dream."

As to how and when this new body was shaped and manufactured spirit return is silent. It will not satisfy thethinker to tell him it was evolved from the old body, although that is the common and accepted explanation. For if that were the case we should want a further explanation as to why and how he gets rid of certain organs which would of course "spiritualize" but are not wanted over there. For instance the entire sexual organs of both sexes could be of no service over there, for either they are not begotten and born as spirits, or if so born it is by some process of which we have been left totally ignorant by the revelations of spirit return. Yet, if we think a moment, we see the absurdity of supposing liver, heart and lungs to "spiritualize" and yet the sexual organs to remain purely mortal, and unable to cross the divide.

Nature in earth life directs all her energies to the continuance of species by propagation, and we are often pointed to the ingenuity by which she effects this result. Every form is designed with this end in view, and for this one purpose. It is still another absurdity to suppose that the spirit form can be like ours, for it needs none of these ingenious schemes and designs. Yet, we repeat our question, how are they to be left behind. And how am I to recognize my old friend whose new form is unshaped by having all the sexual organs left out?

We know by experience on earth that in a refined atmosphere the lungs have to increase in size. Dogs taken to the highlands of Mexico cannot run without immediate exhaustion. But their offspring can. So the lungs will have to change, and the new form must adapt itself to that change.

But our mortal form is arranged and planned for a system of mastication, assimilation and excretion which keeps boards of health busy selecting and branding eatables and drinkables, and enforcing elaborate systems of sanitation. How the spirit escapes all this we have never learned. But even if a spirit strolls up to a ripe peach, with his hands in his pockets, and just sucks its delicious flavor and essence, he must have some way of assimilating the necessary, and rejecting the rest, that requires organs very differently constituted to ours. We cannot suppose he just lives on "baby food" such as is loudly recommended here, for that is far too coarse for entrance into spirit life. His eyes may become microscopes or telescopes; his ears audiphones; and he may go round catching thoughts as they fly, and sorting them for his private perusal, but all this demands organs very different from ours, and would make us shout "ghost" if we happened to meet a spirit loved one at some midnight hour.

In a word, since the spirits are living in an atmosphere and amid conditions impossible to us, they must have bodies so different from ours that we cannot even guess how they got them by any process of evolution. And most certainly we would not recognize them if we came across old friends strolling in one of the parks of the New Jerusalem. Of course we get all sorts of guesses how its done, by way of learned explanation, but we want solid facts that will "hitch on," as every effect must "hitch on" to its cause.

This little peep into the coming mysteries is only just the beginning of our troubles. We accept spirit return as a fact demonstrated by abundant experience. but do not let us pretend to be learned and scientific, and know, or even guess how it's done, and what shaped garments the yesterday mortal is having made for to-day. The writer most humbly acknowledges that he cannot answer questions on this interesting subject, at least from any scientific or common sense standpoint.

We now, in our imagination, and pocketing our present experiences of spirit return, pass on to the beyond, and begin to search for solid facts on which to build our philosophy. And, once again, we repeat our query, "After death—what?"

(To be concluded.)

BILLY AND I.

They say they are going to shoot you, Old Billy, but
don't you fret,
For the fellow that dares to meddle with you must
reckon with me, you bet;
You're a poor old horse, Old Billy, and you aren't
worth much, it is true;
But you've been a faithful friend to me, and I'll see
you safely through.

Shoot Old Billy? I guess not, though you may be old
and gray;
By the self-same stretch of mercy they'll be shooting
at me some day;
For I'm three times older than you are, for I've
reached three score and ten;
And shooting isn't the thing to do to horses no more
than men.

That's right, Old Billy, I like it—your muzzle against
my face;
We've had rattling times together, and once we won
the race—
Do you remember it, Billy, the dude that we downed
that day?
And the way he swore, that an old farm-horse should
show his trotter the way!

I haven't much love for the fellows who follow the
shooting plan;
If they had more pity for horses and dogs, they'd
have more love for man;
And this world would be much nearer the glad millennium day
If they'd just stop burning powder for good and fire
their guns away.

Well, Billy, we're both great sinners, for we've both
grown old, you know;
And we've only a little further adown the road to go;
So we'll travel along together till the Master calls us
home
To the happy Home-Land stables, and our feet forget
to roam.

Yes, we've jogged along together for many and many
a day,
So we'll just keep on a jogging to the ending of the
way;
And at last, when the shadows falling shall tell the
time for rest,
We will meet them, nothing fearing, for you know
we've done our best.

Won't it be jolly, Old Comrade, in the pastures green
and fair,
To roll in the fragrant clover that must bloom forever there?
You'll be there, Billy, I know it, for they'll surely let
you in—
I only wish my record on earth was a quarter as free
from sin.

They tell us that horses have no souls, and they all declare it true;
That shows how little they know, Old Boy, and it
proves they don't know you;
Well, well, 'tis a mighty question, and quite beyond
my ken—
But the more I know of horses like you, the less I brag
about men.

Now, trot away to the pasture and hear the thrushes
sing;
And list to the children playing, and hear how their
voices ring;
See the white clouds drifting over, hear the cooling
brooklet's flow—
'Tis a sweet, glad world, Old Billy, and we'll stay till
we have to go.

Shoot Old Billy! By ginger! they better not try that
on;
For the man who draws a gun on you will wish he'd
never been born;
They say it will cost to keep you all right, you have
earned it fair;
So don't you worry, old friend of mine, you shall have
your honest share.

You've been a good horse, old fellow, sturdy and
brave and true;
You have given us faithful service—done all that a
horse could do;
You have earned your keep; you shall have it, so live
as long as you can—
For justice is justice, and right is right, whether it's
horse or man.

—J. S. Cutter, in Boston Evening Transcript.

Individuals may form communities, but it is institutions alone that can create a nation.—Disraeli.



LIST OF CAMP-MEETINGS.

Send In Your Dates and Names of Secretary at Once.

Interest in the various Spiritualist camp-meetings has commenced, and secretaries of the same should report at once to this office, so that proper corrections as to dates, etc., can be made.

Mt. Pleasant Park, Clinton, Iowa.

The camp session of the M. V. S. A., Mt. Pleasant Park, Clinton, Iowa, will open July 31 and close Aug. 28. For programmes address Mollie B. Anderson, secretary, Clarksville, Mo.

Maple Dell Park, Ohio.

The American Spiritual, Religious and Science Union will hold a camp session at Maple Dell, commencing July 24 and closing Sept. 1. F. H. Sherwood, secretary, Mantua, Ohio. The grounds will be open for family reunions, Sunday-school picnics, and Sunday meetings, etc., from June 1 to Sept. 15.

Lily Dale Camp, N. Y.

This favorite place of resort opens July 15 and closes September 14. For full programmes address the president, Mrs. Abby L. Pettengill, Lily Dale, N. Y.

Lake Sunapee Camp, N. H.

Lake Sunapee Spiritualist camp-meeting commences July 31 and closes August 28—four weeks and five Sundays, at Blodgett's Landing, N. H. For programmes address Lorenzo Worthen, secretary, Hillsboro Bridge, N. H., until July 25; after then at Blodgett's Landing, N. H.

Chesterfield, Ind.

Chesterfield (Ind.) camp-meeting opens July 14 and closes August 28. For programs and other information address Lydia Jessup, secretary, Chesterfield, Ind.

Unity Camp-Meeting.

The Lynn Spiritualists Association will hold meetings every Sunday at Unity Camp, Saugus Center, Mass., commencing June 5 and ending Sept. 25. For full particulars address Mrs. A. A. Averill, 42 Smith street, Lynn, Mass.

Freeville, N. Y.

The dates for the Central New York Spiritual Association Camp-meeting, at Freeville, N. Y., are from July 23 to Aug. 22, four weeks and five Sundays. Owing to the protracted and severe illness of our secretary, Miss Victoria C. Moore, I am acting secretary, to whom all letters pertaining to the camp should be addressed. W. W. Kelsey, President, Cortland, N. Y.

Lake Brady, Ohio.

The Lake Brady Spiritualist Camp-meeting opens July 3 and closes Sept. 4. For full programme address A. G. Keck, Akron, Ohio.

Delphos Camp, Kans.

This camp-meeting will begin August 5, closing August 22. Address all communications to I. N. Richardson, secretary, Delphos, Kans.

Grand Ledge, Mich.

The Grand Ledge (Mich.) camp opens July 31 and closes August 28. For full programme address J. W. Ewing, Grand Ledge, Mich.

Island Lake, Mich.

The Island Lake Camp, at Island Lake, Mich., 42 miles from Detroit, on the Flint and Pere Marquette railroad, commences July 10 and extends through the month of August. For full programmes address H. R. LaGrange, secretary, 84 East Montcalm street, Detroit, Mich.

Onset Camp.

Commences July 24 and ends August 28. For full programme and particulars address the secretary of the camp, Onset, Mass.

Franklin, Neb.

This camp commences July 29 and closes August 15. For full partticulars address D. L. Haines, secretary, Franklin, Neb.

Forest Home, Mich.

This camp-meeting, located at Snowflake, Antrim county, Mich., will open July 30, and continue till Aug. 22. For full programs address Mrs. Ruth Eastman, Secretary, Box 69, Mancelona, Mich.

Waterloo Camp, Iowa.

The Central Iowa Spiritualist Association will hold its camp at Waterloo, Iowa, from August 21 to September 11, including four Sundays. For particulars address J. F. Andrew, 205 E. Linn street, Marshalltown, Iowa.

Wonewoc, Wis.

The camp-meeting of the Western Wisconsin Camp Association will open Aug. 4, 1904, and will close Aug. 22. For full particulars write Miss Gertrude Spooner, secretary, Wonewoc, Wis.

Lake Pleasant Camp, Mass.

This excellent camp opens July 31, and continues for 30 consecutive days. For full programmes address Albert P. Blinn, 61 Dartmouth street, Boston, Mass.

Harmony Grove, Cal.

The Harmony Grove Spiritualist Camp-meeting of Escondido, Cal., commences July 17 and closes July 31. For full particulars address T. J. McFeron, secretary, San Diego, Cal.

Southern Cassadaga Camp.

The Southern Cassadaga camp at Lake Helen, Florida, will open the first Sunday in February and close the 26th of March. For information regarding rooms in Apartment House or in cottages, also for programmes, write to Mrs. J. D. Palmer, corresponding secretary, Willoughby, Ohio.

Vicksburg Camp, Mich.

The dates for Vicksburg camp-meeting are July 31 to August 22. For full particulars, address J. Fraser, manager, Vicksburg, Mich.

Haslett Park, Mich.

This old and popular camp opens July 30 and closes Aug. 28. For full programs address J. D. Richmond, secretary, St. Johns, Mich.

Edgewood Camp, Wash.

Edgewood camp, Washington, opens July 31, and will continue three weeks, ending August 22 and 23 with their eighth annual convention. For full particulars address Julian W. Smith, 1115 North Fife street, Tacoma, Wash.

Ashley, Ohio, Camp.

The Spiritualist camp-meeting at Ashley, Ohio will open August 7 and close August 28. For full particulars address W. F. Randolph, secretary, Ashley, Ohio.

Parkland Heights Camp-Meeting.

This camp will remain open Sundays only until September 1. For further particulars, address Elizabeth M. Fish, secretary, Floral Heights, Parkland, Pa.

Temple Heights, Camp, Me.

The Temple Heights Spiritual Corporation will hold its annual session, this being the twenty-second, at their beautiful grounds, on the banks of Penobscot Bay, in the good old state of Maine, on the dates of August 13th to 21st inclusive. Arrangements have been made for a very interesting session of camp-meeting and it is expected that a large attendance will be the outcome. For full programs address Orrin J. Dickey, Belfast, Maine.

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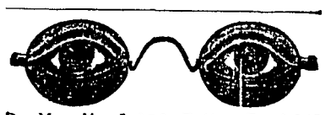
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VOL. 30 CHICAGO, ILL., AUGUST 6, 1904. NO. 757

Our Open Court Now In Session.

For a time, during this camp-meeting season, which is usually the dullest business season for spiritual papers, we have thrown our columns open to our giants in thought upon one of the most important topics that come under the name and philosophy of Spiritualism. Some masterly articles have already been given our patrons and there are many more to follow.

We find some of our readers very sensitive to the publication of anything that hints of an acknowledgment that there is such a thing as fraud in our ranks, and upon the other hand we have those who have nothing to cover up, and who would wage an aggressive warfare against it openly, publicly, as a means of stamping it out. These are given an opportunity, side by side, to express themselves, and the discussion has already awakened a deep interest in the cause. The Open Court surely fills a niche that has been carved for it.

Free-handed, open and logical discussion can only be conducive to the best interest of any cause. A philosophy that will not bear criticism is a trembling failure. A science that will not stand discussion in this age of reason has not a solid foundation and should be pigeon-holed as a relic of the dim past. A religion that can not stand the storm of adversity, that can not weather the gale of mental unfoldment of the day, should be relegated to a museum as an antiquated monstrosity, lost in the fog of ignorance.

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CLAIRVOYANT REVELATIONS.

A Study of the Laws of Mental Science.

We are all reaching out after greater light, as no one has yet all the wisdom, and if I can get a little, I am more that glad.

There is so much in the laws of mental science, and mortals have learned so little, that each demonstrated proof aids a little to unravel the mysteries.

We are seeking light and giving light as we find it, and are able to prove it a reality. Mental laws belong to the spirit world, whether the spirit is free or still imprisoned in a robe of flesh.

Last winter an event, which may interest some, came into my work as a medium. A lady called, and my guide at once told me she came to learn something about a man, and gave me a mental vision of him. I described him. She said, "Yes, that is what brought me here; the description was correct."

I asked my guides to learn from the lady's friends what the trouble was with the man, and was shown a condition as if his whole physical system was all broken up. I thought he must be very ill, and told the lady so. She asked, "Where is he now?"

At once I saw a field covered with snow. I described what I saw—the road running not straight east and west, but slanting a little as it passed the field; the trees in certain places; the river running near, and the bridge as the road crossed it; also two railroads running near this field. I marked on paper a map of the whole. The lady said the description was correct, even to a house on a hill, which I saw also near the field, and at that time there was snow on the ground, but I did not see the man. Then I was shown the same place with no snow on the ground; it was night, "near midnight," I was told. The moon shone as it rolled through fleecy clouds. A man was driving in a carriage. There seemed to be something about to happen. He looked in every direction for escape or help, but none could be found. Then I felt as if struck on the head, and falling. These I knew to be suggestions of the condition. I asked to be shown what happened. I saw two men in the carriage struggling. One was the light-haired man I had seen; the other a taller man with dark hair mixed with gray; a mustache mixed with gray. One side had a very marked white spot. He was dressed in dark clothes of costly material and neatly fitting. He was tall and straight, and very particular in his dress. Then the light-haired man seemed conscious, but helpless for a little while, and as if he was taken into the field to a certain spot. I saw him lying on the ground, and his spirit standing near, as if it had left the body, but was watching it. I got the impression of his body being carried from this spot, but could not see what was done with it. The lady told me that the light-haired man was the husband of a friend who lived in Kansas; had disappeared six weeks before. He lived in the country, started home after attending theater, and never reached there. The horse came home without him.

I was the fourteenth medium she had called on, and the first one that had told her he was dead. They all told different things; some gave names, but she believed he was dead, and I felt sure of it, as parts of the vision she knew to be true, so it was likely the others were. She asked why he was killed. I then saw a large wallet, such as she said he carried. I described the interior of a bank, and saw a man belonging there who limped. She recognized the bank as the one he had visited that day and had received money, which he had in the wallet at the time he disappeared. The president of the bank is lame. She said a letter of his was found in the field where I saw him taken, as it was one he had in his pocket before leaving home; it was known to have come from his pocket that night.

One day while the lady was with me, for she called several times to see if we could get more regarding the matter, I took a pencil and automatically a spirit wrote: "Will is in hell. He can't make anyone understand his body is in the river near the bridge."

One day I saw two men hunting and the ground indicated that it was early spring. I could not tell if they were really hunting or the appearance of hunting to show they were looking for the body; but I was impressed that in the early spring two men would find him.

One other medium, Mrs. Nolan, saw him in the water; saw the lap robe on the bridge where it was found, and believing there was some truth in what we two told her, the lady wrote to her brother in Kansas, asking him to see that the river was more thoroughly examined, but as they all believed he had run away, they had not as yet done so. But another spirit influence was at work in Kansas. About the first of April, I think, a man who had with a friend, worked near the river, and had been watching to see if the body was there, dreamed that he saw it in a certain place. In the morning he went for his friend, and together they found the body just where he had dreamed it was.

I have for years been studying and testing mental laws, and am satisfied that dreams are produced by very much the same condition that clairvoyant visions are given to the sensitized medium. At no time in people's lives are they without spirit influence around them. Sensitives find the different selves if they are strong enough mentally to hold their own mind and not be entranced. If a weak physical condition makes weak mental powers, one has not the power to hold their own if the spirit tries to operate through their mind and they become entranced. But the majority of people are so physically strong and the lack of the sensitized condition makes it impossible for any of the selves, save the one which is most assuredly the self, to hold supreme control. But in sleep, when self rests, the spirit or soul which is in attendance can bring on the clairvoyant condition, and we call it a dream.

MRS. MAY A. PRICE.

Washington, D C.

The Michigan Philosopher on the Question of Immortality

The question as to whether or not man's existence is of eternal duration is one that can never be authoritatively determined, for the very excellent reason that no person has ever lived eternally. We can only consider the matter as best our limited experience and ability will permit. Our field of observation is extremely limited. We are surrounded by a material world whose every manifestation of life or of form is evanescent; and being constantly surrounded by change, with nothing permanent, it is not surprising, it is to be expected that man's conception of the spirit world and also of his own future should be formed in accordance with his observations of his surroundings while in mortal garb.

This, however, is very likely to lead to the acceptance of erroneous opinions. Thus the inspiring belief in man's eternal existence is rejected by many profound thinkers, simply because they reason from a material standpoint. They consider that they have made an unanswerable argument in support of their position when they proclaim that whatever has a beginning also has an ending, therefore if we have not existed for an eternity past we cannot enjoy an eternal future.

Or, as Brother Baldwin stated in a late issue of The Progressive Thinker, that if the creation of spirits continues indefinitely the time will come, if spirits are immortal, when all matter will be turned into spirits, resulting in the awful calamity that the universe would be all spirits and nothing else. This would indeed be a terrible misfortune—nothing to walk on but spirits, nothing to look at but spirits, nothing to eat but spirits—much too serious a matter to make light of if there was any possibility of it being more than a fancy. He offers us another horn to this dilemma, namely, that spirits are not immortal. We shall accept neither one nor the other. In considering earth we find scarcely anything but what has its limits. It contains a definite amount of air, a certain amount of water, a limited amount of mineral matter; in fact all its component elements are subject to exhaustion. Earth would make only a "limited number of mountains," and by the same process of reasoning is capable of producing just a certain number of spirits. This logic is convincing when applied to earth alone, so much we admit, but when we come to extend it to cover the entire universe we find it inadequate.

Earth has limits; the universe has none. Earth contains a limited amount of substance. Not so the universe. It is infinite in the full sense of the world; absolutely boundless in extent, its resources absolutely inexhaustible. It is true that the earth being limited, would make only a limited number of mountains or spirits, but the universe, being infinite, would make an infinite number of worlds and systems of worlds, together with the spirits to inhabit them.

An unusually broad conception of the universe is that given by Coleridge when he says: "It is not impossible that to some infinitely superior being the whole universe may be as one plain—the distance between planet and planet being only as the pores in a grain of sand, and the spaces between systems and system no greater than the intervals between one grain and the grain adjacent." Yet profound and comprehensive as this conception is, it gives but an imperfect idea of the magnitude of an infinite universe.

There is utterly no reason whatever for assuming that the continual creation of immortal spirits will exhaust the resources of the universe. When the meaning of the word infinite is fully understood, such objections as this become pitifully inadequate, and it might almost be said, absurd

The greatest trouble to be met with in the discussion of this subject is that man, being finite, can with difficulty comprehend or define the possibilities of an infinite universe But it needs to be appreciated that a truth may be beyond our ability to prove or even to understand and still be no less a truth We may have an endless future before us and yet be unable to comprehend the fact while in our present state of development. We may be capable of infinite progression and unfoldment and yet be entirely unaware of the fact. Every indication leads us to believe that we are finite beings possessing faculties some of which are capable of infinite extension; that instead of reaching a condition of comparative perfection and then passing out of existence, we have the faculties and the opportunities for their development that justify us in asserting that the time when further development will be impossible will never come to pass. Every fact of nature when rightly interpreted gives us hope and faith that man as a conscious being has an eternal future before him. But as said before, we have nothing in our daily lives with which to make comparison, and for this reason it is difficult for some thinkers to conceive of eternity or infinity.

Considering the depth of reasoning needed to conceive of immortality it may at first glance seem somewhat incongruous that the vast majority of mankind believes in this fact, but upon second thought we find that it is natural and to be expected. A belief in immortality has been held by the greater portion of the race for unnumbered ages, while more simple truths have gone neglected or entirely unrecognized. This is due mainly to the fact that immortality was and is generally accepted without due consideration of its meaning. The correct meaning of the word immortality is never-ending life, and when I use the word I do not mean it in the sense usually employed, of a future life of indefinite length—that is sufficiently demonstrated by Spiritualism and needs no further elucidation from my pen.

The cause, however, for the general acceptance of a belief in immortal life has been the influence of the church. Because the church has proclaimed eternal life men have believed, but they have generally failed to reason concerning it. Then with the broadening of intellect came doubts and these would have constantly increased but for the advent of Spiritualism. But even Spiritualism does not proclaim an eternal future for man; it merely gives us a future life, but does not inform us concerning its duration. But if we can survive one death the general opinion is that we stand an excellent chance of surviving whatever calamities it may be our fate to encounter.

Having removed a few of the obstacles in our way, we are now in position to make an inquiry as to what conditions we are dependent on for eternal life. Herbert Spencer, though he would not have sanctioned the conclusions we shall draw from his words, has given us an excellent definition of the requisite conditions and qualities necessary for eternal life, in the following words:

"Perfect correspondence would be perfect life. Were there no changes in the environment but such as the organism had adapted changes to meet, and were it never to fail in the efficiency with which it met them, there would be eternal existence and eternal knowledge." Man, if he is eternal must possess capabilities that will enable him to remain in harmony with his environment no matter how great the changes he may encounter. Henry Drummond, in "Natural Law in the Spiritual World," makes the following remarks which are pertinent to our theme:

"A distinct relation exists, and must exist, between complexity and longevity. Death being brought about by the failure of an organism to adjust itself to some change in the environment, it follows that those organisms which are able to adjust themselves most readily and successfully will live the longest. They will continue time after time to effect the appropriate adjustment, and their power of doing so will be exactly proportionate to their complexity—that is, to the amount of environment they can control with their correspondences. There are, for example, in the environment of every animal certain things which are directly or indirectly dangerous to life. If its equipment of correspondences is not complete enough to enable it to avoid these dangers in all possible circumstances, it must sooner or later succumb. The organism then with the most perfect set of correspondences, that is, the highest and most complex organism, has an obvious advantage over less complex forms. It can adjust itself more perfectly and frequently. But this is just the biological way of saying that it can live the longest, and hence the relation between complexity and longevity may be expressed thus: The most complex organisms are the longest-lived * * *"

"* * * We are now in sight of our scientific definition of eternal life. The desideratum is an organism with a correspondence of a very exceptional kind * * * Before we reach an eternal life we must pass beyond that point at which all ordinary correspondences inevitably cease. We must find an organism so high and complex, that at some point in its development it shall have added a correspondence which organic death is powerless to arrest. We must in short pass beyond that finite region where the correspondences depend on evanescent and material media, and enter a further region where the environment corresponded with is itself eternal. Such an environment exists. The environment of the spiritual world is outside the influence of these mechanical actions which sooner or later interrupt the processes going on in all finite organisms. If, then, we can find an organism which has established a correspondence with the spiritual world, that correspondence will possess the elements of eternity."

The one problem now to be answereed is as to whether or not the human organism can adapt itself to the progressive changes taking place in the universe. In other words, does man as a conscious being possess faculties complex enough to maintain "perfect correspondence" with his environment, no matter how great the changes he may encounter?

Earth life is entirely inadequate for the unfoldment of all the possibilities inherent within the human organism. There will be no dispute in regard to this—every Spiritualist believes it. Now let us carry this line of reasoning a little further. Will a temporary spirit life suffice to complete the development begun on earth? Is there any limit to the extent the spiritual faculties may be developed? We have an infinite universe before us, and consequently we have infinite opportunities for the development of whatever latent faculties we may possess. The one question we have now to consider is whether or not we are capable of infinite and endless unfoldment. Retrogression or annihilation cannot take place until growth ceases. As long as we continue to advance we are in no danger of losing our individuality. And further, if we are capable of unlimited advancement, it is a logical sequence that we are destined for an endless future, for nothing exists without cause or use; and we would not be capable of eternal advancement unless we have eternity in which to develop and use these qualities.

In considering what is in store for us beyond the grave we can not do better than consider the testimony of those who have already reached the other shore and are thus in a position to speak with some degree of accuracy concerning conditions on their side of life. Of course they cannot solve all the various problems that will arise regarding their future and ours, but they can give us an idea of what they have experienced in their own lives or learned from their association with others more advanced. Spirits in describing the spirit life state that they are destined to advance ever higher and higher. They tell us that they are far in advance of the inhabitants of earth in intellectual and spiritual qualities, and often their communications bear witness to the truth of their assertions. Yet no matter what their character may be, they generally agree that they hold converse with and receive instruction from beings so far advanced that they seem almost divine in the comprehension of their minds and the purity of their character. And yet, so we are told, even these advanced spirits say that there are still others so far beyond them in intellect and spirituality that in comparison with these higher spirits, their own advancement seems insignificant. Thus by the testimony of reliable witnesses we can trace our destiny to heights inconceivably grand. Thus do we advance beyond the confines of earth. We leave earth because our opportunities while we are attached to it are comparatively limited. We need broader fields for the development of our powers and possibilities, and Nature from her boundless resources, offers us the conditions we require for further progress.

Never do we hear from spirits saying that any of their number have been destroyed. The general statement is that no matter how much they desired annihilation they found that to die again was an utter impossibility. But such spirits are generally of an undeveloped kind, and if spirits cannot be destroyed while in an undeveloped condition, we are doubly certain that they cannot be when they have advanced to wisdom and comparative perfection. The words of Henry Drummond as given above make this conclusion inevitable. The higher and more complex the organism the longer lived it will be and the more complete will its mastery be over its environment. So if the undeveloped spirit with practically no control over its surroundings cannot be destroyed, when further developed the danger will grow less and less in direct ratio to the development. Each succeeding year of the spirit's life makes it just that much more immune to danger of destruction, provided of course that it tries to comprehend and master its environment and makes some advancement.

For the spirit who does not advance the outlook is not so promising. Eternal life is given us for the purpose of developing our latent possibilities, but if we refuse to develop these higher faculties we must ultimately lose them, for wherever progress ceases then retrogression or disintegration takes place. But we will never cease to exist until ambition is satisfied, and therefore the spirit on the upward path will never cease to be, for never can its ideals be reached, its ambition be satisfied, and hence progression will ever continue and death never threaten. Well may we say with the spirit of Hassein when giving instruction to his friend Franchezzo:

"We believe that the soul will go on mounting continually as by ever widening spiral rings, till it has reached what we now term the centre of the universe, but whether when we do attain that summit of our present aspirations we shall not find it to be but a finite point revolving around a still greater centre, I cannot say. My own feeling is that we shall attain to center after center, ever resting, it may be millions of years, in each, till our aspirations shall again urge us to heights as far again above us. The more one contemplates the subject the more vast and limitless it becomes. How, then, can we hope to see an end to our journeyings through that which has no end and has had no beginning?"

Such is man's destiny as revealed by Spiritualism, such is its broad conception of the universe, and thus as the bud foreshadows the blossom, do the inherent faculties of man as revealed by Spiritualism foreshadow his immortality. And when we have scaled the heights we can but faintly conceive of in our present state of development—then will the universe give to our keeping the secrets we now think of with awe and long to understand, while our minds in their embryonic stage are not capable of comprehending such vast truths; and as we pause on our upward path and compare the heights we have gained with those yet to be scaled, then will the true magnitude of creation burst upon our enlarging vision, then will we be able to see and comprehend the grandeur of the illimitable universe whose eternal character is mirrored in our own lives. We are destined to a permanent life; a life where the dross of earth is cast aside, where the spirit stands supreme. We never die. Creation is not a failure; evolution is not a farce, but it would be if man were not eternal We may not be able to prove eternal life because no spirit has ever lived eternally, but this much we do know, that,

"When the moon is old,
And the stars are cold,"

we will have just begun to live.

Grand Rapids, Mich. GEO. B. FERRIS.

LILY DALE.

Notes of the City of Light Assembly.

Saturday afternoon, July 16, Rev. Henry Frank, of New York City, addressed the City of Light Assembly on the "Victories of Truth." He is a fine orator and an inspired speaker of great power on the lines of progressive thought.

On Sunday morning, July 17, a hot wave struck Lily Dale, a visitation that made ice cream and lemonade the things devoutly to be wished for. It would have been an easy matter to imagine it the 17th of June instead, the anniversary of that memorable day, more than a century ago, when the decisive battle of Bunker Hill was fought that helped to achieve our American liberty and independence. We mark the wide difference in circumstances, however, fanning oneself under the cool shade of giant trees, listening to delightful band music, or the inspired utterances of eloquent oratory, is like living in another world, compared with the struggles of that little band of noble heroes who fought so valiantly in the cause of freedom, when the heat was so fierce and intense that the tongues of the soldiers swelled out of their mouths. Their hardships, their strenuous efforts, made possible the privileges we enjoy to-day. The conquering spirit of raw militia against veteran regulars may be paralleled by the steady and determined effort of the common people, to throw off the shackles of tradition and superstition till perfect mental liberty is enjoyed by all.

An appreciative audience greeted Mrs. Twing, the speaker of the morning, who took her text from the Scriptures, from the experience of Judas after he had hanged himself. "He went to his own place." She said, "It's a wonderful thing to be ready to go to your own place if you can stand in that other life, and not be sorry. I have heard people talk as though they expected when they pass on, that all the bands of heaven would be glad that they have come. I think that when people go over there they will have someone to go with them to their place. May be it is someone who has not been kind to them, and they will be surprised when those who have been unjust in life hold out kindly hands, and beg forgiveness, for all wrongs must be righted. I sometimes think that there are none so proud as the prosperous, none so heartless as the happy. Those who have not a care, nothing to disturb the tranquillity of life, often exhibit such indifference to those who are struggling, those who are so lonely and grieve so much. Oh, happy hearts, teach this lesson to the hungry world, that blessed are the homesick, that though they have struggles and cares and they are homeless, sometime, somewhere they will understand home in its fullest and sweetest meaning."

Sunday afternoon, Rev. Henry Frank lectured on "The Power of Thought" to a large and responsive audience, who manifested deep interest in his subject by frequent applause. He said: "The correct analysis of the human mind is the highest achievement of science. Every unit in nature which has utilized the past experience and thoroughly conquered a limited environment has made a step in the process of its development. Intelligence is an expression, a process, and exists as a force, a power, an energy, and has a life in everything that lives, and is supreme and universal. The stars speak the language of reason, and the processes of nature are as rational as the laws of logic. Human intelligence is the capability of an individual to utilize his past experience and thereby conquer his environment."

Maud Lord Drake followed the speaker with pleasant remarks and tests. Mr. Frank is on his way to San Francisco, where he is advertised to lecture and hold classes, the same as last year. His son, a bright lad of a dozen years, accompanies him to St. Louis, where he will visit the exposition for a couple of weeks.

Chairman Barrett surprised his friends by an unexpected appearance on Sunday. He was warmly welcomed and takes up his work with easy familiarity, and everyone is pleased to have the position so ably filled.

On Sunday evening Mr. William Bambam and Mr. Farar of New York, formerly Cleveland, gave a benefit seance at the auditorium which netted some $28 to the association. Their manifestations are given in the light, under strict test conditions, and are similar in character to those of the famous Davenport Brothers in the early days of Spiritualism. A committee carefully sewed the garments of Mr. Bambam, whose figure was concealed by the drapings of his light frame cabinet, but whose face was constantly visible. Hands that were far beyond his reach were thrust out of the cabinet. Also a profusion of flowers, roses and carnations that were fresh and fragrant. An invisible typewriter, whose clicking could be distinctlyy heard, printed messages directed to persons in the audience. Musical instruments were played and an independent voice sang in childish accents. The mediums, who furnished every indication of genuineness, are pleasant, gentlemanly appearing young men and we bespeak for them the generous patronage of all who are seeking proof of the power of the invisible.

Monday morning Prof. Lockwood commenced his class instructions at the auditorium, and Mrs. Peterson opened the lyceum exercises at the Octagon with a goodly number of children.

At 4 o'clock J. Clegg Wright met a private class at the cottage of Mr. Gaston on Cleveland avenue. These lessons, given by the controls of Mr. Wright will be continued every afternoon and are intensely interesting. Those familiar with past teachings feel that they cannot afford to miss them. Tuesday morning Mr. Wright gave the first of his series of public class lectures at the auditorium, and appears in the same role twice each week.

Tuesday afternoon, Mrs. Twing's characteristic talk was prefaced by a song service conducted by Mr. Lillie. Light showers brought a most acceptable change in the atmosphere on Wednesday and everybody was happy. The dances at the auditorium on Monday, Wednesday and Saturday evenings are a pleasing source of recreation and well patronized by people inside and outside of the grounds.

On Wednesday afternoon Mr. Wright lectured on the history of the religions of the world ,dating back to the 11th century. A history of superhuman struggles along the path of progress, the sentiment of liberty in the souls of men had made for supremacy. He narrated in thrilling tones the inhumanities, the cruelties and atrocities perpetrated in the name of religion, gave dates and events with marvelous accuracy. He closed by a portrayal of the important considerations demanding the attention of the world at the present time.

The "Forest Temple" meetings are conducted daily under the competent leadership of Mrs. Deveraux, and are a profitable feature of the good work accomplished at the City of Light.

Thursday morning Prof. Lockwood gave his second class lecture and modestly proposed, as a friend and fellow-student, to lead the minds that are floundering in the fogs of ignorance in regard to all that is mysterious in phenomena, out of the darkness and up to the heights of understanding and knowledge, through a demonstration of the principles of nature. Prof. Lockwood has valuable apparatus to assist in the elucidation of these marvelous truths that "psychic relationship permeates every department of matter," and the soul's claim to immortality finds proof in the perfect comprehension of nature's revelations. The professor's teachings and demonstrations have kindled the most intense enthusiasm among his patrons, and attendance promises to be large and of the best quality of minds.

The admirers of Mr. Wright collected in large numbers in the afternoon to listen to a discourse from a subject suggested by Chairman Barrett, "The Power of the Ideal in the Real." Mr. Wright prophesied that three great powers were coming together, Russia, British Europe and America, and difficulties will be settled without war or the sword. Inventions will be so mighty, engines of destruction so terrible, no nation will venture into combat. Disputes among theologians will cease, and everyone will echo the sentiments of Paine, "The world is my country, to do good is my religion."

On Thursday evening the Willing Workers gave a farewell testimonial to Mrs. Twing, with a small admission, which netted $17 to their treasury.

Next Friday evening, the 29th, the lyceum children give a masquerade entertainment, assisted by Mrs. Peterson, Mrs. Zeybel, Mr. Lillie and others.

It is a welcome sight to see Mr. Allen Campbell back for a time in his beautiful spacious cottage which overlooks the entrance to the grounds.

Edward Caleb Randall addressed the City of Light assembly for the first time on Thursday. Mr. Randall is a prominent lawyer in Buffalo, and for fourteen years has been holding seances in his own home, doing what he calls "missionary work" with the spirits who need assistance.

A thing of beauty is the handsome mosaic vase of massive proportions, that has come to ornament the platform at the auditorium. It is the gift of Mrs. Dr. Mathewson of Buffalo, and the product of her own marvelous skill and workmanship. It will be highly appreciated as a work of art, and an expression of the love and good will of the donor.

Miss Ella Preston, of St. Louis, is expected on Monday, and will give tests from the platform until the arrival of Mr. Wiggin, the following Sunday.

A pleasant social function is the card party at the auditorium, given by the Willing Workers on Tuesday evenings.

Mrs. Miller Wilcox is giving materializing seances at the Sherman cottage on Buffalo street.

Mrs. Steele of Pittsburg, gives excellent sittings at her quiet home, No. 8 Cleveland avenue.

Mrs. Chas S. Hulbert of Buffalo, medium and magnetic healer, is an interested listener in many of our audiences.

Hot and cold baths, under the superintendence of Mr. and Mrs. Kent, can be had at the association's bath house, north end of Cleveland avenue.

Mrs. S. E. Pemberton, trumpet medium, is at the Sunflower cottage.

Madam Mayer, astrologist and palmistt, is at the Pond cottage.

Dr. J. M. Temple, business and test medium, can be found at No. 10 Third street.

Mr. A. Normann, spirit photographer and slate-writer, who has confounded the skeptics for so many years, is at his lovely home, No. 1 Library street.

J. S. Zebley gives instructions in dancing on Tuesdays, Thursdays and Saturdays at the Octagon.

Mrs. Tillinghast, who always smiles a welcome to visitors, is at her old post of duty in the library.

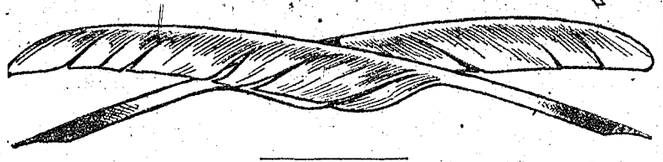
S. M. KINGSLEY.

Suppose the church had had absolute control of the human mind at any time, would not the words liberty and progress have been blotted from human speech? In defiance of advice, the world has advanced.—Ingersoll.

As to theology that is now studied in the place of the works of God, it is the study of human opinions and of human fancies concerning God. It is not the study of God himself in the works that he has made, but in the works or writings that man has made.—Paine.

Opinions which are equally honest on both sides should not affect personal esteem or social intercourse.—Jefferson.

AN OPEN COURT



Established for a Few Weeks Only, for the Consideration of Certain Important Questions Connected with the Welfare of Spiritualism.

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Of What Does Materialization Really Consist?

"Are all the bones, all the blood corpuscles, all the various fluids of the body, the brain cells, etc., Materialized? Or, does Materialization consist in simply enveloping the spirit with substance that is visible without the use of bones, blood, etc?" The following is the answer to the above question propounded by the Editor to the guides of Mrs. Cora L. V. Richmond.

To answer the above question completely would be to reconstruct and restate all science based upon the known physical laws of the universe, i. e., all the laws supposed to be known to the physicist; and this would necessitate a new vocabulary constructed to answer the needs of the new knowledge concerning the action of spirit upon substance.

"Materializations, or form manifestations are as varied in character and in their manner of production as are the human conditions under which they occur. From our own knowledge we not only can affirm that such manifestations really take place without the aid consciously or unconsciously of any human being, i. e., without the aid of already organized bodies or materials or fabrics offered as a substitute for real materializaton, but we can also affirm that many of the so-called "exposures" are mistakes of sincere people who are easily deceived to accept as fraudulent unexplained conditions of unfinished or imperfect manifestatons. That there are many simulated manifestations is also true.

But eliminating all doubtful cases and classes and returning to the first proposition, "Of what does materialization consist?" we would say: It is the old, old question of spirit and matter, and has been facetiously answered, "What is mind? No matter. What is matter? Never mind."

Sir William Crookes, Dr. Alfred Russel Wallace, Prof. Zollner, Camille Flammarion, Prof. Robert Hare, Prof. J. J. Mapes, in fact scores of scientific minds who have investigated the entire range of phenomenal Spiritualism, attest the facts, accept the truth of spirit existence and manifestation through those facts to mortals, but have never ventured a theory on the subject of "how" they are produced.

Prof. Mapes once said to the writer of this: "Admitting as you claim that spirit volition can control even one atom of matter without any other dynamic agency, then everything is possible."

The relation of spirits (set free from the limitations of the human body) to organic or inorganic substance, must contain the solution of the whole question of physical phenomena produced by spirit power.

Materialization may be an appearance only, so arranged as to be adjusted to the average human sight, or so arranged as to be only tangible to the photographer's sensitized plate, which is much more susceptible than the human visual organs. A degree of form manifestation that could be seen, yet not felt, might be produced, and often is, in which case the aggregation of substance would be very slight and so ethereal in quality as to have no seeming density, no specific gravity. In that case the spirit or spirits surrounding the medium would use the psychic aura of the medium as the focalizing center for this substance relatizing the law of polarity of atoms to attract and fix to the vision of the sitters (or circle) the form desired. If, however, the sense of touch or feeling is also to be satisfied, sufficient material must be added—or the equivalent in effect—to satisfy the sense of touch. (Psychological action and hypnotic suggestion not being employed in such cases.) In this latter case, however, it is not so much a matter of added substance, as of added adaptation of substance to the sense of touch (polarization).

In case of a desire for more complete effect of human organism there may be apparently weight, flesh, bones, hair, clothing, etc.

(A lock of hair cut from the golden locks of "Katie King," a materialized spirit, Miss Florence Cook being the medium and Prof. Crookes the experimentor, and a piece of fine fabric cut from her dress, both seemed as material as any human hair or woven human fabric; both, however, gradually dematerialized after being carried on the person of Mr. Crookes for a few days, and finally disappeared.)

Forms often appear that to the human senses have every indication of being human forms. Yet they are not organic. Sometimes only head, or face and organs of speech are materialized, sometimes hands.

In all cases the substance required is aggregated by the volition of the spirit or spirits an adaptation to human senses and perception.

That "density," "specific gravity," and all similar terms are relative, and that a spark of radium under sufficiently rapid manipulation could be made to appear as a palace of light, all will admit; that the forms presented in genuine manifestations often seem to take on the appearance, and even the conditions of the medium or sitters is also true, and that an interrupted manifestation often presents the appearance of fraud when the perfected manifestation or finished seance would be completely satisfactory is also true. There can be no absolutely satisfactory manifestation of any of the phenomenal phases of Modern Spiritualism, physical or mental, except under circumstances and conditions where the question of "fraud" can be entirely eliminated Such was the case with the investigations of Mr. Crookes and such has been the case in scores of other investigations. Then to understand that the volition of the spirit or spirits producing the phenomena is the starting point, the positive center, and that matter, mediums, sitters and all that relate to the human or mundane side are relative and (to the spirit world) subjective. That "substance" even in its most refined state of the psychic aura is acted upon not by "organic law" from the material side but by psychic or spiritual power (volition). That substance—atomic—ethereal or in grosser forms of molecule or organism must be attracted and dispersed by a process superior to any known law that governs even atomic or chemical attraction and repulsion, and that the direct action of the volition of the spirit must be first upon the more ethereal substances and that action will move the grosser or more mundane conditions of matter to respond. Aggregation and segregation, integration and disintegration, materialization and dematerialization, being but relative terms applicable to states of manifestation, and not to ultimate or primal matter, nor to ultimate or primal spirit.

All materializations are therefore adaptations of phenomena to human perceptions through the senses. A "haunted house" frequently reveals forms, sounds, and lights, all of the most objective and startling nature, yet there is often no person through whose mediumship the manifestations occur, the place itself, the scenes enacted or experienced forming the requisite "conditions" when the state of the spirit producing the phenomena is considered, "earth-bound," sorrow-bound, conscience-bound, whatever may be the supposed state, the volition of the spirit seeks to make something known that was hidden. The action upon substance and the sounds and sights produced are the result. The seance room is a more orderly and harmoniously arranged "haunted house." An invitation and acceptance of the conditions by which spirits can seem to come out of the "empty air" and walk and talk with mortals clad in human forms and vesture.

The student and inquirer cannot arrive at hasty conclusions; must endeavor to be impartial; must employ all his or her senses and the requisite amount of good sense; should bear in mind that all the laws governing the material universe are not known, that the human mind is only in the vestibule of the temple of material science, and that spirits both in the human states and in the next stage of life, are yet in the infancy of knowledge concerning the methods and forces that lie between organic law and substance and the great realm of spiritual causation, where one can think a flower and a blossom will appear, where one can think a world and somewhere in the blue mantle of the sky will show another jewel of light, where one can think "let there be light," and earth and sky will be suffused with glow like the noonday sun.

If, through attempted imitation—the result of cupidity and ignorance—or any other cause this phase or other phases of the manifestations of spirit power shall seem to be withdrawn, still will the great movement that unites the spirit world with mortals go on. Until from such substance as perfect lives are made—and fairest hopes and prophecies arise—will come the "materialization" of good deeds and blessed humanities that will lead the human race unto a perfect knowledge of the methods of the soul.

The Question of Materialization.

There seems to be a great amount of discussion over the question of materialization just now. I positively know that there were genuine mediums for that manifestation of spirit power at the time I was in the East, but I also am aware that there were frauds at that time in Boston, who pretended to produce what they did not. I tried to get into some of their circles, but failed because they knew me, and knew I would not tolerate fraud a moment. But while in the neighborhood of Boston I used to have seances, with those I knew to be true, and talk with my friends from the other side. A friend of mine asked me to attend the first materializing circle I could, and she promised me that she would do the best she could to materialize so I would know her.

A short time after I was lecturing in Great Falls, N. H., and having heard of the Pickering manifestations at Rochester, I went there and engaged a seat in their circle without giving my name, or hinting my purpose. About the middle of the circle my friend Elvira Dinsmore, stepped out of the cabinet and stood about two feet in front. The room was so light I could see to read common print or the time on my watch. I know her instantly, as no other person on earth could imitate her, either in looks or movements. I said mentally, I will wait and see if any one thinks they recognize her, so I said not a word. Three or four exclaimed, "Oh! what a beautiful spirit," but they did not know who it was, nor who for, which was somewhat of a wonder. She stood there a few moments then retired into the cabinet, but shortly stepped out again, stepped along to a mirror about halfway to me on the wall, and looked in it a moment then retired to the cabinet again. All this time not a look, nor a motion from either of us that any person could know that we knew each other, but I was waiting to have her do what I knew she would do, make some move to show me that she had fulfilled her promise. In a minute or two, she stepped out again, came about half way to me and raised her hand and pointed to me. I said, "Elvira," and she came so close I could have taken hold of the form, but she could not speak. I said, "Please turn your face towards the light so I can see both sides of your face, without a shade." She turned clear around so I not only saw her face but her whole head. This lady had peculiarities in form, and movement that I will not stop to describe, but in every form and feature she was perfect, except she looked uncommonly pale. I offered at the time fifty dollars if any person on earth would produce the form by any means except her being there, and show me how it was done.

I am heartily in favor of rooting out every fraud producer of any manifestations called spiritual, throwing them out root and branch, and everything that I can do to help accomplish such a desirable work, I will do with all my will and force. I believe in exposing them everywhere and at all times. They deserve the most strenuous and persevering action from every lover of truth, and our cause, and when such a thing can be proven against them, the law should be used in every available way to stop such a diabolical imposition.

Every Spiritualist should make himself a committee of one to watch every move of any whom they have good reason to believe are frauds. But I counsel that this should not be carried too far, but give every one a chance to prove himself true. P. C. MILLS.

Seattle, Wash.

Demands the Full Penalty of Law.

If I was to express my ideas on this subject of fraud in the ranks of Spiritualists, I would say if we have laws to protect innocent people in the investigation of this most momentous question of continued life after the change we call death, I would say punish such offenders of such statute law to its full extent, by fine and imprisonment. I would not let the offenders off by their promise to leave the community, as was recently done at Los Angeles, and leaving the criminals free to go into some other locality and palm off their nefarious practices on other innocent subjects. All Spiritualists throughout the land are directly interested and humiliated by such criminality, and we become the laughing stock of the world. I have passed my eighty-second mile post and nearly all of my acquaintances of my youth have passed on, and supposing I make an effort to communicate with my early relatives and friends through mediumship, which is the only way given under heaven and among men to prove continued life to the race, will I enter the circle which you know should be partially darkened to make conditions for materialization, and one form after another appear, claiming to be relatives or friends, and I greet them cordially as of yore, supposing the forms to be what they represent themselves to be, but to my horror I find they are all counterfeits; and the medium a fake. But there are laws in all states to redress such wrongs, and my voice is that such offenders pay the penalty to the uttermost farthing."

D. BOYNTON.

Riverside, Mich.

A Few Thoughts on Materialization.

To the Editor:—In regard to materialization, I believe it to be possible, but I do not think it is our duty as apostles to try to induce our loved ones to come so close to earth as to take on flesh and blood, if that be possible. The beautiful fleecy form to me is enough, especially if the features are shown. This will be done in the presence of any well developed medium, who lives close to God. The Bible does not prove materialization of any kind, yet I know it is true, and it may be possible to produce the flesh and blood kind that crack coarse jokes that we so often hear in some cabinet circles. I do not say it is impossible, but I do say that those I have seen in such circles were not spirits, at least those that came to me. I am a tolerably good clairvoyant, and can see just as well in the broad sunlight, or through a wall, as any other place, and am not easily deceived. I would be glad to see the genuine, but have never seen any in circles of that kind. MRS. GRANT FYNSK.

Los Angeles, Cal.

"Child Culture, According to the Laws of Physiological Psychology and Mental Suggestion." By Newton N. Riddell. A most excellent work for all who have the care or training of children. Price 65 cents.

Comprehensive View of Fraud and Deception.

B. F. Underwood is a profound thinker along all lines connected with human progress or advancement. Believing that spirits can communicate with mortals, he would like to see this great modern movement placed on a plane of action where fraud and deception would not be practiced. Clear-minded and logical, and a born critic, he reasons from cause to effect, and he sees evolutionary processes in all human methods of progress. His wife is an excellent medium, the author of "Automatic or Spirit Writing," a book that has had a large sale, and he speaks from a wide knowledge of psychical laws. We bespeak for the Professor's article a careful perusal.

An individual plant is what its progenitors and its environment have made it. The factors in its development are its ancestral forms, and the climate, soil and other surrounding influences operating upon it after its germination. The same kind of seed planted in different places, with difference of soil, and climate will show very different results in the matured products.

The same is true of systems of religion and philosophy. They do not come into existence de novo. They grow from pre-existent systems, and change in adjustment to changes in the medium—changes in thought, mood, habits, language, character and social conditions. Christianity, planted in Abyssinia, in Western Europe, in Southern Europe, in Greenland, and in New England, has developed into systems very different.

What Christianity was in its inception depended upon previous thought and conditions and upon the mental and spiritual as well as physical soil in which it took root. It was a cult of poverty, a religion of the poor, such as dwelt along the banks of the river Jordan and on the shores of the Sea of Tiberias, where the material conditions were as wretched as they can be conceived. What Christianity is to-day, a Mosaic made up of many systems in countries widely separated and among races in varying degrees of civilization, is the result of its original character as an inheritance from pre-existent paganism, stamped by the influence of Jesus and St. Paul, and all the forces, racial, national, social, religious, spiritual and secular, which have modified it and adjusted it to so many different peoples.

It existed as a great system of commanding and extended influence only when it had been largely modified by its environment, only when it had been in contact with the paganism of Greece and Rome, and of Alexandria, and had assimilated portions of the old religions and philosophies, and was thus able to perpetuate under a new name doctrines and ceremonies with which the masses were familiar under other names. The ritualism of Christian Rome grew out of the ritualism of Pagan Rome.

With belief in the supernatural—in a divine personality, a redeemer, salvation by faith, and a future endless life of enjoyment or punishment—there is always demand for theological instruction. The quality of the spiritual teachings corresponds with the prevailing mental and moral condition.

At present in large portions of Christendom, the most marked feature is the growth of faith in the almighty dollar, and the accumulation of big fortunes with such magnificent displays of luxury and fashion to impress the masses as colossal fortunes enable their possessors to make. Accordingly the clergy who minister to the rich and aristocratic churches preach to and for those upon whose liberal checks they look for the handsome salaries they receive.

The theological and spiritual teachers indulge in assumptions and pretensions of knowledge, in dogmatism, in praise of unquestioning faith, in denunciation of doubt, and assume airs of sanctity and superiority as well as a spirit of mingled humility and arrogance in order to make up for their real lack of such knowledge as the profession of theology and as the clergy once boldly claimed to possess implies. The Christian priesthood and all other priesthoods are natural and necessary concomitants of the systems which they represent, just as much as the systems are natural outgrowths of the human mind in its long, weary transition from the darkness of ignorance, credulity and blind faith to the light of knowledge, skeptical habits of thought, inquiry and reasoned belief.

Now how is it with the dark side of Spiritualism?

With belief in continued life after body dissolution and in the possibility of getting communications from those who have passed from this stage of being, the demand for the service of mediums is inevitable and in proportion to the prevalence and strength of this belief.

The demand creates the supply. In addition to those with whom mediumship is a peculiarity of personal interest and satisfaction there is a large class who serve as public mediums for profit. In addition to those who are, or who honestly believe they are mediums, and who try to be true and honorable, there are many who have learned to simulate the phenomena which they are expected to exhibit. This they have done by years of practice and study of deceptive methods. Many of these persons are very shrewd, cautious and skillful in puzzling and confounding "the very elect." They are often apparently very devout, and frequently open the seances with prayer. They are usually bold in their claims, because they know that they are adepts and that the crowd is credulous and knows nothing of their tricks.

For reasons indicated above it is not probable that Spiritualists will ever get quite rid of these frauds. Yet they will be invested with less importance as Spiritualists become more intelligent, more skeptical of pretensions, more discriminating in considering them. Pretended mediums, however shrewd, should not be able to pass off their tricks as the doings of spirits. With more intelligence and scrutiny people would cease to attribute to spirits out of the body any phenomena simply because they were perplexed, puzzled and unable to explain such phenomena without recourse to spirit agency.

Why should any person, especially one who is not an expert in legerdemain, and in all modern devices for producing deception of the senses, the thousands of illusions and hallucinations, ascribe anything to the agency of disembodied spirits simply because they can not understand how it is done, if not by such agencies? It is wiser to assume at the outset that there are methods of deception of which we are ignorant, and that it is antecedently probable that a public performer will select for his practice tricks that those present will not be likely to understand.

Take materialization, for instance. An investigator in a dark or partially dark room sees figures and hears voices which impress him as those of spirits (according to the dominant idea in the circle), and he leaves the seance with the belief that such was the case, because he cannot understand how such phenomena could have occurred if they were not produced by invisible beings. But could he tell how they were produced if they were caused by spirit agency?

I have attended many so-called materializations. Some of them were palpable frauds; none of them impressed me favorably. In no case were the conditions such as to exclude the possibility of fraud, notwithstanding that in some cases pains were taken to show that fraud-proof conditions existed. What was done to point out that certain avenues of possible deception were closed, however, served only to invite my attention to other avenues against which no precautions were taken, and references to which were unwelcome to those eager to have the show opened.

Of what evidential value of spirit agency to an investigator is a performance of any kind conducted under conditions which admit of fraud as a possibility? Of course, among friends, those who have absolute confidence in one another, such conditions are uncalled for. But with professional mediums, those who advertise to do certain strange things and receive money the same as conjurers do, for their performances, nothing should be taken for granted as to honesty and good faith, and all possible vigilance and precaution should be exercised to guard against deception and fraud.

Those who object to this either have no idea of the vast amount of deception that is practiced by large numbers of so-called mediums, or else they are so short-sighted that they imagine "the cause" to which they are attached may be injured by these exposures. Some people would rather cover up an iniquity and deny its existence, even, than to face it and the scandal which may result to a movemeent with which it is identified. No organization and no movement can be, in the long run, hurt by exposure of fraud. Leaders and representatives are in no degree responsible for the fraud except so far as they attempt to justify, excuse, conceal or excuse it. Any movement that does this ought to perish—the sooner the better.

Of course, those who are interested in fostering fraudulent methods are expected not only to deprecate investigation, or even discussion relating to them, but to show relentless hostility toward every one who exposes the frauds, unmasks their perpetrators and puts investigators on guard against spurious exhibitions given in the name of Spiritualism. But the moral atmosphere of Spiritualists' halls and camps would be much more wholesome, if commercial mediumship with the deception and fraud which it engenders, could be eliminated or reduced to a minimum. B. F. UNDERWOOD.

THE JOURNEY'S END.

Rejoice! Thou nearest thy journey's end at last,
Nor need, with toil, to tread the path again;
The goal appears, where all thy labor's past,
And rest ensues, with sweet surcease from pain.

Friends wait thy coming, and there will greet thee,
And give thee welcome, for thy fair renown,
And thou wilt joy, that henceforth thou art free,
From all the mortal clogs, which weighed thee down.

And thy deservings there, have right by grace,
And those preferred—who of thy claims made slight,
Are now constrained to take their proper place,
In spheres, where wrongs of life, are all made right.

For cause precedes and ever binds effect,
And still will rule aright, whate'er the plea,
For justice holds the scale and will direct,
So, in the end, thine own will come to thee.

What ye have sown in grief, ye reap in joy,
And garner still, in all the coming years;
So wilt thou gather bliss, without alloy,
In full fruition, for thy earthly tears.

JAMES MARTIN.

San Francisco, Cal.

"A Conspiracy Against the Republic." By Charles B. Waite, A. M., author of "History of the Christian Religion to the Year 200," etc. A condensed statement of facts concerning the efforts of church leaders to get control of the government. An important work. Paper, 25 cents.

A Candid Criticism.

A Comprehensive Analysis of the Present Situation—Excellent Evidence of Spirit Power and Presence, by a Prominent Lawyer.

To the Editor:—The true Spiritualist cannot be other than honest, fair, sincere and truthful in his dealings with others, for he knows that not only are there myriads of bright spiritual eyes looking upon him, but that to intentionally wrong or defraud another of that which is due him is to turn the sun of progress within him back upon the dial degree for degree commensurate with every injury done. Hence, it follows that no true medium—and mediums are Spiritualists par excellent—is ever guilty of the practice of fraud in mediumship.

But there are mediums, or persons, who practice fraud in the matter of spiritual, or alleged spiritual, phenomena. Of course they are not spiritual phenomena if they have their origin from physical or earthly causes solely. Spiritual phenomena, as the term implies, must originate in a spiritual domain; they must proceed from and be caused or produced by the spirits of persons who once lived in the body but who are now in a spiritual realm without a physical body.

Determine to a certainty, by any method or process whatever, that any given manifestation is so caused and you have a genuine spiritual manifestation, If by "conditions" imposed upon you by the operator, or medium, or others, you are deprived of the opportunity to determine certainly as to the nature of the manifestation, you not only cannot say whether you have witnessed a genuine spiritual phenomenon or a counterfeit, but you are justified in a prima facie presumption of fraud which nothing but subsequent proof may remove.

That there is such a thing as genuine materialization of the spirit form, or body, in part, at least, as the hand or face, I take it is amply demonstrated. In my own experience I could cite instances which to my mind, and I believe, to any reasonable person, amount to a demonstration. As long ago as the year 1864, in the presence of a lady, a member of the Episcopal Church, and not a professional medium, in a little town called Alton, in Wayne County, N. Y., not twenty miles from Hydesville, I saw at an improvised cabinet the faces of a number of departed friends under conditions which precluded fraud or collusion, and one of the neatest demonstrations came one afternoon at Marion, N. Y., in the presence of the same lady, at a neighbor's house where some six or seven sitters were invited to be present at a voluntary seance. The room was slightly darkened by placing blankets, etc., at the windows, and all sat at the dining table with all the hands, including those of the medium, visible on the top surface of the table, Presently there was a tapping on my shoe underneath the table, then a twitching and pulling at my pants leg, and then a firm grasp at my leg by a real, tangible human hand. I didn't see the hand, but we know those things as well by sense of touch as of seeing; and then to test the matter I asked questions and the hand, or fingers, tapped out the answer on my shoe; thus connecting human intelligence with the movements of the hand; and all the time all the hands of the whole company, including those of the medium, plainly within my view on the table. This was all simple enough, and was absolutely convincing to all present of spiritual interference and causation.

Instances of this nature might be cited by the dozens, and by Spiritualists all over the country, more than sufficient to establish any science under the sun. THE TROUBLE IS, NOT THAT THERE ARE NOT GENUINE PHENOMENA ENOUGH, BUT THAT THERE IS INTERMINGLED AND MIXED WITH THEM A LARGE AMOUNT OF GROSS FRAUD AND IMPOSITION IN THESE MODERN DAYS. You can generally detect the fraudulent manifestation by the failure to produce convincing results. The "spirits" or "controls" do not seem to know their subjects. A full form will appear at a cabinet window; it will not know whom it wants to communicate with until the "manager" points the individual out; it cannot talk; the room is too dark for identification; the message given will be so general, and the name or names given so common that they will fit a good many people; only persons who attend the seance often will get anything they can recognize.

I remember attending a seance given by a prominent and well-vouched medium in a city foreign to my abode where there was no one present who knew my name or residence. I was a strange cat in a strange garret. In this new and strange environment assuredly my real spirit friends—and I have a lot of them—would have known me.

If not, why not?

But what was the message I got? While others—old-timers, I judged by their familiar conversation with medium and guides—were overwhelmed with loving greetings from their spirit friends, this was the word from the land of souls to me: "Tell them to make less noise.—The Guide." This is what I got for not letting the medium know who I was; and I suppose I ought to be satisfied. Well, I was satisfied of one thing, and never attended another seance given by that medium.

When spirits and mediums can give us nothing but noise, jingling of bells, banging of tambourines, twanging of guitar strings, phosphorescent lights, patting of cheeks, touching of hands in the dark, full-form figures in fantastic garb with voices too indistinct for purposes of conversation, and no real token by which they can be recognized, with no message of any importance, I for one shall refuse to patronize or endorse them. THEY ARE WORKING TO NO PURPOSE SAVE THAT OF EXTRACTING COIN FROM THE POCKETS OF THE TOO CONFIDING SPIRITUALIST OR THE CURIOSITY SEEKER IN GENERAL.

Let us as Spiritualists refuse to be satisfied with the phenomena of the variety show, the spectacular and mystifying performance of the juggler, and demand spiritual phenomena with a purpose, or let us have none at all. The old family circle, as advocated by many old-time Spiritualists, it seems to me, would go a long ways toward the solution of the fraud question in Spiritualism.

By no means do physical manifestations occupy the important position in Spiritualism that they are given by some. The mental phase is more logical and more convincing to the thinking mind than the physical demonstration. A few weeks ago, having occasion to visit a friend on a matter of business I went to his house in this city, where unexpectedly I met a certain medium and one whom I had never met before. She did not know me and I did not know her; had only heard of her incidentally. After I had been introduced to her and had seated myself she said to me: "I do not know what you will think of it, but I am going to tell it anyway. There was an old gentleman came in with you; he is very helpless; something the matter with his limbs; I believe he has the palsy; he has to be moved and helped up and down in his bed. You had a case for him (law-suit) shortly before he passed out; he goes this way (grasping an imaginary rope hand over hand); you had a great deal to do with his affairs; he wants you to know that he sees and knows it all now. His name was Mar—Marsh—no, not Marsh, but something like that." Every word of this was true and a complete identification of my old friend H. B. Martin, whom the medium never knew and I doubt if she had ever heard of him. Then again on the same occasion the medium quite as impromptu told me there was once a lady who was associated with me in business as a writer who had lately got married and moved away; that she was of such and such description personally; that she had two infants in spirit life. "No," said I, "you are wrong. I recognize the lady, but she never had but one baby, and that was by a former husband."

"Oh, yes," says the medium, "this lady has two babies in spirit life. I am certain of that because I see them."

"Well," I said, "there is some mistake somewhere, for I never heard of but the one baby."

The next day, telling the circumstance to a mutual friend, she said to me, "Why, Mrs. ——— did have two babies, but she never told of but the one, the other was so small when it died."

The glib-speaking telepathic, mind-reading, sub-conscious Spiritualist will never talk me out of the only legitimate, logical conclusion to be deduced from that incident, viz., that it came directly from a spirit and is proof positive of the truth of Spiritualism. Hereon I plant my feet and here shall I stand because to do otherwise would be to deny one of the most patent facts of my existence.

A. M. GRIFFEN.

Chicago, Ill.

TRUTH UNDEFILED.

Every heart knows its weakness, its burden of sin,
What need to reveal them? Love says, "Look within,"
For God and each soul there's a witness between.

He shall judge thee and others, fear not, for the scale
Of Justice and Mercy He holds shall prevail—
In the triumph of Truth, though its teachers be frail.

Let the good in thy brother be dear to thy heart,
With his vices and follies the truth has no part,
It will live, and will triumph the most through Love's art.

Men cannot defile it, though sunk in the mire,
'Tis the jewel of heaven that mortals shall tire
Of striving to tarnish or burn in the fire.

They may try it as dross in the furnace of pain,
But pure as when given the truth will remain,
And show never to angels one scar or one stain.

Oh! learn then the lesson Love bears to the earth,
All truths that exalt thee are jewels of worth,
And none the less holy, though lowly their birth.

But, remember, Love never works ruin or ruth
To any who toil in the kingdoms of truth—
For behold Love herself is the holiest truth,—

And when born in the spirit, then sink to repose
All the passions that add to humanity's woes,
For Yove hides the secrets that hate would disclose.

Oh! sing then in gladness the songs of the heart
And the joys that they give thee to others impart,
'Tis Love, and Love only, gives food to the heart.

BELLE BUSH.

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TREATMENT BY HYPNOTISM AND SUGGESTION; or Psycho-Therapeutics. By C. Lloyd Tuckey, M. D., Aberd. New York. Price $3.

This is the fourth edition, revised and enlarged, 376 pages 8vo, of a most valuable and standard work, by an acknowledged authority and expert in the science of healing by hypnotism and suggestion. The method of treatment by suggestion is clearly and exhaustively considered, and illustrated by descriptions of numerous actual cases in the author's personal experience. The work will be found a valuable auxiliary to physicians in ameliorating and curing the mental and physical ills of their patients, and is worthy of most careful study not only by physicians, who should be thoroughly informed in the nature and methods of curative hypnotism or suggestion, but also by all students of hypnotism who desire to thoroughly understand the subject. It is a valuable mine of information to all who consult its pages.

True Papal History

Abridgment of the Letters of Charles MacArthur, the Eminent Historian, Who for 30 Years Has Made a Specialty of the Catholic Question.

BY A STUDENT.

Recently says the pope, "the Holy Ghost has informed him that the list of popes is incorrect, and has ordered a revision." We are informed that ten vicars of Christ have been dropped from the list and five others have been added. The name of only one of the new ones has been given; the other four are to follow.

Duchesne, said to be a "famous historian" was selected to assist the divine messenger, and as all the reasons for dropping the names of the popes have not been given, I propose to assist in the work. I think the inspired revealer was right, but I also think that the present pope did not catch the entire message; it should have been 210 instead of 10. I use the term "pope" for convenience. There is not a scintilla of historical evidence to support the claim that Peter ever saw or heard of the city of Rome. The papal claims are based on the most diaphanous legends. Many early writers entirely ignore the first three popes. The first mention of any bishop of Rome is of Clement in 91. Before that time the papists in Rome formed a very small society of unknown numbers. The term 'pope' from 'papa' was applied to every cleric until the time of Siricius, 385, who decreed that it should be the distinctive title of the Bishop of Rome. The custom was followed in the Eastern or Greek church, and even to-day every Russian priest is designated as 'pope.' The term has lost its early significance; is esteemed only by interested clerics and by the ignorant.

Most of these ten popes are dropped from the list under the specious plea that they were not canonically elected. The canonical election of every pope is open to the gravest suspicion. For 1000 years they were elected by the priests and people of Rome, just in the same way that we elect our public officers. The gravest disorders naturally crept in, as there was always a Tammany hall in Rome. As early as 418, we find Pope Boniface I. petitioning the emperor to pass a stringent law regulating these elections and to exercise his veto power. In 498, Pope Symmachus convened a council for the same purpose, in which it was proven that votes were openly bought and sold and benefices promised in return for support. Moreover, until the complete separation of the two churches, Roman and Greek, the pope was not consecrated till his election had received the imperial sanction; and, during the Arian rule in Italy and until the destruction of the Lombard kingdom by Charlemagne, the popes were always nominated and elected by the heretical civil power.

Up to the 14th century, few, if any popes were elected without the assistance of the emperor or some king, and very many of them depended on petty Italian princes to secure themselves in the papal chair.

Hence the many wars in Italy. From 1305 to 1378, while the papacy was established at Avignon there was not a canonically elected pope, as all of them were tools of the French king, who nominated and elected every one of them. And up to the 15th century popes were subjects to councils; the council of Constance having deposed John XXIII, as we shall see when we reach that gentleman and elected Martin V., (1417). And the uncertainty, from a canonical standpoint, surrounding all papal elections is evidenced by a decree of Nicholas II., (1509) that a pope, on his election, may act even before consecration. In fact, there is no rule defining canonical elections, as is proven by the late election. If only canonically elected popes are to be kept on the list, then there will be no list.

The present pope was a compromise candidate and was elected because the veto of Emperor Joseph of Austria, prevented the conclave from electing Rampolla, who, unquestionably, was the favorite candidate.

Listen to what he said in 1893, in his first sermon at St. Mark's church, Venice. "The pope is not simply the representative of Jesus Christ; on the contrary, he is Jesus Christ himself, under the veil of flesh, who by means of an existence common to humanity continues his ministry among men. Does the pope speak? It is Jesus Christ that speaks. So that if the pope speaks, we have no need to examine, but have only to obey. There can be no rights in opposition to the pope in teaching or giving orders. His decision must not be criticised, nor his commands disputed. Consequently, by divine appointment, all kings, cardinals, priests, must be subjected to him who has placed all things under his feet."

Hundreds of thousands, inoculated with this papal venom, are landed on our shores every year, and the time may come when this country will regret in sackcloth and ashes what is called liberality.

The microbe of reform will never inoculate a pope who considers himself a reincarnation of Jesus Christ.

My authority for the dates in the following review will be "A General History of the Catholic Church, by M. L'Abbe J. E. Darras, with introduction and notes by the Most Reverend M. J. Spalding, D. D., Archbishop of Baltimore," containing letters of recommendation from Pius IX; John McClosky, D. D., Archbishop of New York; J. B. Purcell, D. D., Archbishop of Cincinnati. Published by P. O'Shea, 1866. Abbe Darras spent the greater part of his life in Rome working on this history, and we are assured that every facility was accorded him to make his history both comprehensive and accurate. I will quote exclusively from papal sources—whenever I do otherwise I will name my authority, who will be an accredited historian

Anacletus.

The first pope dropped from the list is Anacletus, who was supposed to have succeeded Cletus (78-91). Darras says the church was divided on the question whether Cletus and Anacletus were the same or different popes.

In all the earlier lists, including that of Cardinal Baronius, and in fact until the 18th century, tney were considered different persons; were reverenced as martyrs, one with a festival on April 26, and the other on July 23; and both bodies were exhibited in St. Peter's, with the usual miracles performed by each.

But investigation disclosed the fraud and ingenious excuses were manufactured, each one more puerile than the other. It was claimed that both reigned, one representing the Jewish and the other the Gentile portion of the flock. On the death of Cletus that Anacletus resigned in favor of his successor Clement I. But this was such a palpable fraud that the Jesuits were instructed to find some other excuse. This was absolutely necessary as there are three important decretals credited to Anacletus, which are quoted to prove Rome's primacy.

The Jesuits are adepts in this kind of works, but in their zeal they frequently overstep the mark. Notwithstanding their claims for intelligence and for the highly intellectual position of their writers, the papal church knows to her sorrow that the Jesuits are neither truthful in their quotations nor actuated by a high sense of the moral accountability that is conceded to accredited historians. Lazzari and Pappenbrock were delegated to the task and declared, after minuute investigation that Cletus and Anacletus were the same person. That his name was originally Cletus, and during a persecution in Rome, under Vespasian, he left the city. When he returned he called himself "Anacletus, or iterum Cletus (Cletus again)."

But the Jesuits experts were unaware of the fact that there was no persecution under either Vespasian or his son Titus, of whom Darras is forced to say that in his "too short a reign, merited the title of "The delight of the human race." Nor does it dispose of the two bodies in St. Peter's that are "resplendent with miracles performed every day." Nor does it account for the two festivals. If Anacletus ever lived she was a woman; Anna Cletus, and was the wife of Cletus. But I think that both of them are myths.

Felix II., 356-366.

The history of Felix is interwoven with that of Liberious, 352. The council of Arles, summoned by the emperor, had condemned Athanasius, the formulator of the creed bearing his name, which is the foundation stone of the papal creed. Liberius refused his signature, was deposed and sent into exile. Felix, an avowed Arian, was elected to succeed him in 356. Even at that early date the bishopric of Rome was one of the greatest sinecures of the empire. The contemporary historian Ammianus Marcellinus in speaking of it says: "When I reflect the splendor attached to the See of Rome I can understand any intrigue that might be used to reach it. The bishops of that city receive the most costly gifts from the Roman matrons; they appear in public seated in brilliant chariots, in sumptuous attire and their table surpasses those of kings in magnificence."

In exile, Liberius reflected on his past glories and his mind wandered back to that sumptuous table and those darling Roman ladies, now enjoyed by his hated rival. He weakened and signed the Arian creed which denied the divinity of Christ and ignored the Holy Ghost. This is distinctly stated by St. Athanasius, St. Hilary, St. Jerome and the historian Sozomen.

Athanasius calls him "a monster, raised by the malice of Anti-Christ, worthy of and fit to execute the worst designs of his wicked partisans."

In fact, the majority of papists were Arians. At the council of Milan, 355, all the bishops except three, signed the Arian creed. Even Osius "the father of bishops," the "head and leader of the council of Nicea," the first Occumenical council of the church; the man "who worded and drew up the Nicene creed"; even he, joined the Arians, denied the divinity of Christ and ignored the Holy Ghost. And the council of Rimini, 359, attended by over 400 bishops, also fell into line, as did the council of Selencia, in the same year, with its 160 bishops.

Felix was cold and austere; most women disliked him. Liberius was a great favorite with them, for he was gay and festive. On his return to Rome there were two factions. Liberius had the more numerous. So, those of Felix were murdered in the strets, in their homes, in the public baths, and were pursued even into the churches. The historian tells us that Rome was saturated with their blood. Felix escaped, retired to an estate, where he died in 365. All the early records claim him as a saint and a martyr. His festival was celebrated on July 29, particularly at Cerventra, of which city he was the patron saint. His body, in a magnificent sarcophagus, adorned the cathedral and performed miracles.

When people became more intelligent and were able to read, the qustion of the legitimacy of his canonization was raised. So, in 1582, Gregory XIII., ordered an investigation. Cardinal Baronius, who was also "a famous historian" was directed to gather all the objections against Felix and Cardinal Santoris was appointed to defend him. Baronius filled an entire volume to prove that Felix was "neither a saint nor a martyr but an accursed Arian, who denied the divinity of Christ." Santoris, as he testifies, could find nothing in favor of his client and had recourse to prayer.

On July 28, on the eve of Felix's festival, the congregation of cardinals, headed by Gregory, met to hear the testimony and decide if Felix was in heaven, as a saint, or in hell, as an Arian. Baronius presented his facts, proving Felix to have been an Arian, that he had died a natural death and that his burial place was unknown. The weeping Cantoris had nothing to say, but simply knelt and poured out his prayers for a miracle.

The assembly decided against Felix and Gregory had just risen to pronounce the verdict—when—the door suddenly opened; a messenger rushed in and throwing himself at the pope's feet cried out: "Holy Felix, pray for us!" Between his sobs of joy the messenger announced that the body of Felix had just been discovered. Holy Gregory tucked up his skirts and all hands rushed to the Church of Sts Cosmas and Damianus, and lo! in a most elaborate coffin was a pile of bones with this inscription: "The body of St. Felix who condemned Constantius." A Te Deum was sung; Baronius burned his book of facts; Felix was remanded to heaven and the devil sat alone and melancholy, silently chewing the bitter cud of disappointment Thus virtue ever triumphs and prayers and miracles disprove facts.

The faithful were duly informed that Felix had been martyred by Constantius. Unfortunately that emperor had died four years before Felix; but we must not be too captious when dealing with miracles; particularly papal miracles. But the decision nearly caused a schism. The good people of Cervenera declined accepting the newly found bones; the old ones had performed too many miracles. So a guard of holy priests was formed to protect them. One night during a violent storm, a heavy crash was heard. The holy guardians fell on their knees and prayed. The next morning another miracle was discovered. The old bones had disappeared; the new ones had taken their place—inscription and all. Yes! Italy is a land of miracles.

Christophorus, 903.

The next on the list is Christophorus, but in order to understand this case, it will be necessary to go back to Pope Formosus, 891 At the election, Sergius was selected, after "a fierce and violent struggle" While he was at the altar preparing for the ceremony of consecration, the opposite faction entered the church, murdered nearly all their opponents and then elected their leader Formosus. Sergius escaped to Tuscany. Formosus was bishop of Porto and had been excommunicated three times for conspiring to murder John VIII. (872) and deliver Rome to the Turks. Darras says his election was uncanonical because it was "the first example of a bishop transferred from another See to that of Rome."

This was expressly forbidden by the canons, as no one but a Roman was eligible to the papal chair. During his reign of about five years Formosus kept Italy in a state of incessant war. There were three armies in the field and about 100,000 people perished. Then Boniface VI., (896) was elected. He was the son of Pope Adrian III., (884), and had been deposed from the priesthood for his "wicked and scandalous life," as appears in the decrees of the council held by John VIII., (872).

Says Darras, speaking of this election: "In the midst of this confusion, a regular election was out of the question. The faction of Berengarius, in a tumultuous assembly bore to the throne Boniface VI., (April 11, 896). The lawfulness of the election, carried by force of arms, is doubtful enough. But the incumbent only left his name in the pontifical annals, as he died fifteen days after his promotion." He was eaten up with ulcers and died of venereal disease. The mob then elected Stephen VII., (896), as Darras says: "Somewhat more in accordance with canonical propriety."

But, says Archbishop Spaulding: "Some admit Stephen VII., among the genuine popes; while others with Graveson, regard him as an intruder, which he certainly was at the beginning of his career." (Query: How did he become true pope?) His first action was to exhume the body of Formosus and arraying it in pontifical robes, seated it in the Apostolic chair. Stephen then addressed it: "Wherefore, bishop of Porto, hast thou urged thy ambition so far, as to usurp the See of Rome?" As the corpse could not answer, it was declared guilty, brutally mutilated and thrown into the Tiber. The three fingers with which a pope bestows his blessing, were cut off and burned. All appointees of Formosus were declared usurpers and excommunicated; many were imprisoned; several were murdered.

There can be no doubt of this, and here is Rome's excuse for the brutal act. Says Darras: "We must bear in mind, too, that the odious scene we have just described bore no relation to any question of dogma, and that the unheard of conduct of Stephen in no wise touches the infallibility of the Holy See." Ye Gods The friends of Formosus seized Stephen, loaded him with chains, threw him into a dungeon where he was strangled in August, 897. Then Romanus was elected, September 17, 897. He reigned about four months and was murdered by the opposition, Feb. 8, 898. The faction of Formosus then succeeded in electing Theodore II, 898. He pretended to have discovered the corpse of Formosus, which he said had been rescued by some fishermen. He had it re-interred with imposing ceremonies, anathematized his holy predecessor Stephen, declared all his decrees and appointments to be null and void, excommunicated all his appointees, and recalled all the bishops who had been ordained by Formosus. Theodore lasted just twenty days, as the opposing bishops poisoned him.

Says Darras: "The chair of St. Peter seemed at this said period, to have become a mere thoroughfare." There were now two strong factions, that of Stephen and that of Formosus. The former elected Sergius, the same gentleman who had been elected before and driven from Rome by Formosus. But the opposition rallied, drove him from Rome and elected John IX., 898. (This is not the last of Sergius, we will yet find him "true pope"). John was the son of Rampoald, a Benedictine monk, and that rich order bought him the position. His first act was to convene a council, declare Formosus a "true pope" and burn the decrees of the council that had excommunicated him. John lasted two years and fifteen days. The opposition poisoned him.

The now conclave elected Benedict IV., 900. Little is known of him except that the Bishop Luitprand of Cremona says he was "immensely wealthy and bought the election" He reigned about three years and was murdered by the Duke of Friuli. Then the strongest faction elected Leo. V., 903. He lasted just forty days, when his chaplain, Cardinal Christophorus of St. Lawrence, put him in prison, where he was murdered. Christophorus was then duly elected. He reigned about a year.

At that time there lived in Rome a celebrated ecclesiastical "courtezan" Theodora, who with her daughters, Marozia and Theodora, controlled the papacy. There was an innocent and holy rivalry between mother and daughters, the former boasting that she never slept with any one "less than a bishop." Serglus, whom we have already seen had been twice elected pope and driven from Rome, had now returned and was acknowledged favorite of Marozia.

One day he seized Christophorus, put him in prison, where he was strangled. The bones of the murdered pope were afterwards buried in St. Peter's, where they performed miracles and the early records esteem him both a saint and a martyr. But Mr. Gotti has just decided that he is not "true pope," so most likely the miracles will cease. Sergius was then elected for the third time. June 9, 905.

As Christophorus has been dropped from the list, there is a hiatus of eighteen months, and it will be interesting to learn how Mr. Gotti intends to fill it. Sergius is credited with having been successively the favored lover of the mother and the two daughters. And his son by Marozia was duly elected pope in 931, as John XI. He ruled the Universe, Apostolic and Holy Roman church for five years, when he was imprisoned and murdered by his half-brother, Alberic.

The relationships of this holy family were slightly mixed. Marozia had been married to one Wido and after his death—or murder, she consorted with his father, Adelbert, Marquis of Tuscany. Alberic was the result. Sergius III., is described by Cardinal Baronius as "the embodiment of all possible vices." The most notable religious act of his reign was to allow Emperor Leo to divorce his wife and marry his mistress, by whom he already had a child.

(To be continued.)

Life In the Spirit Realms.

A Series of Letters from Spirit Carlyle Petersilea, Mrs. Carlyle Petersilea, Medium.

LETTER NUMBER ONE.

My wife has just read a paragraph of two in The Progressive Thinker, that has set up a series of vibratory thought waves within her brain, and as they flow outward they reach and call for me to respond. The following is the paragraph referred to: "We are continually met with the question: If spirits can return, why is it we do not learn more of what they are doing, of what their life consists?"

Now, as my wife together with myself have been mediums for this particular phase of manifestation for more than twenty years, she felt a little discouraged when she read it; and she has read of the same question being asked, a great many times. Somewhat more than twenty years ago, my own father, Franz Petersilea, controlled and wrote automatically a book which I called "The Discovered Country," giving a detailed account of his own experience in spirit life. This book is still for sale. Shortly afterward, my own mother wrote, in the same way, a fully detailed and descriptive life of spiritual beings, what they do and the means used to accomplish whatever work they may be engaged in doing. The books read like romances to be sure; but they are not. They give the real life and experience of two spiritual beings at least.

The book, "Mary Ann Carew," is especially fascinating. This was the real maiden name of my own mother; and she wrote nothing but the truth. My father's book was also true in all its details, the name simply being changed a little, as I, at that time, hardly dared to have it known that I had become a believer in Spiritualism, as it was sure to ruin my business entirely. I had a conservatory of music, elocution, languages and art. I afterwards sold out to the New England Conservatory and then felt that I could breathe a little more freely, and shortly after, I let the world know what I did believe, and that my father had returned and controlled the writing of a book, he having been a teacher in my conservatory, and well known as an agnostic—or a full-fledged materialist rather.

As soon as it was noised about that I was a Spiritualist, my business dropped off to that extent that I might say I was financially ruined; but ruined or not ruined, there should be no more skulking for me; and I have never evaded or skulked since. Not only were those two books written, detailing life in the spirit world, but many others were written which were not published in book form but found their way to the spiritual periodicals, some of them the following: "Solon and Mary," "Edward and Mary," "Amy Lester." "A Celestial Wanderer," being the first experience, in spirit life, of Charles Dickens; and many, many others. Besides all of these, for a number of years, The Progressive Thinker published series after series of letters that were written through my hand automatically by the spirits whose names were attached to them, detailing their lives in the spirit world, how they lived, what they did, giving minute details of things as they found them. My wife copied all these letters out carefully (as they were simply scrawls that no one but she could read, for they were written with lightning-like rapidity) and sent them to The Progressive Thinker, and the editor kindly published them.

These letters were not fraudulent, but true; and, of course, my wife feels a little hurt after our united years of toil, more than twenty years of constant writing for both of us, hers being the most severe and arduous work, in this very phase of manifestation; detailing life in the spirit spheres, or realms, which, with Brother Francis, I think the better word; and after all this the question is continually asked: If spirits can return, why is it we do not learn more of what they are doing, of what their life consists?

Now I would advise all who ask these questions to subscribe for The Progressive Thinker, and therein they will find their questions fully answered.

As I said before, my own phase of mediumship was that of detailing life in the spirit realms; and then my wife detailed it out to the world; and now I propose to go on detailing life here in the spirit realms as I find it, using my wife as the medium, and she will go on detailing it to the world as she has for the last twenty years. And really I do hope, after so many years of united toil, we may, together with the invaluable aid of Brother Francis, be able to at least make a slight impression upon the world.

Now by giving a detailed account of my own experience, or a portion of it, for all of it would not interest the general reader, it will show the life here in a general way—how we live, what we do, and so forth—and from this you can all draw your own conclusions of how it is with your own friends.

My wife has received a great many letters since these messages have been published, asking her to ask me if I would not make it in my way to get acquainted with their particular friends and find out what they were doing. Mrs. Petersilea has become confused and amazed, and could not answer half of these letters. Yet she would like to, she feels such sympathy for those who have lost some near and dear relative.

No dear readers of The Progressive Thinker, it would be impossible for me to do this. I can be of far greater use to the world, by writing my own experience and a portion of the experience of those with whom I come in contact, than I could to give my whole time, and Mrs. Petersilea's time, in searching out the particular friends of those who write to her, asking me to do so. Subscribe for The Progressive Thinker, get your friends to subscribe, and you will be made acquainted with some of the details of spirit life.

Now life seems, in a measure, to repeat itself, somewhat as one would climb a spiral stairway. Every time one gets around, one's experience seems to be very like the preceding, except a spiral circle higher. For instance, when I was born into spirit life, my father received me, sustained me, comforted me, taught me, put me to bed, and afterward fed me with milk; then he remained with and near me until I was able to take care of myself; and he did precisely the same when I was born into earth life, that being the material birth, this the spiritual, a cycle higher, it will be seen, but almost the same. My mother having passed into the spirit realms when I was a babe, often returned in spirit to see the little boy she had left here, she visited me the same way as an angel, and still continues to do so, but, as on earth, she is too far removed to make a home and live with me.

Franz Liszt was my dearest musical friend in my adolescence, when I was sent to Germany to finish my musical education, not my teacher—my teachers were those of the Leipzig Conservatory—but my dear friend whom I loved. I appreciated his wonderful music and played it to him as few others could to his satisfaction; but we could not agree on religion. In my adolescent state as a spirit, I again visited him and played to him, dearly loved and appreciated him, but again we could not agree on religion.

When, as a young man, I left Germany and returned to Boston, Dr. Eben Tourgee and myself founded the New England Conservatory of Music. Dr. Tourgee was the business founder and manager, but was not a musician, yet he loved and appreciated music above all things. I was, at that time, the principal musical performer in Boston. Dr. Tourgee sought me to aid him in founding the New England Conservatory; and together we founded it; he the business manager and your humble servant the musical director. Now, why I enter into all this detail, is to show how life and its incidents are repeated in cycles.

In my last letter I told you how I meant to found a conservatory of music, elocution, languages and art. Now my mind became very intense on the subject and sent forth vibratory waves into the ether and they were caught up by my old friend and coadjutor Dr. Eben Tourgee, who had been here in the spirit life for, perhaps, fifteen or more years; and once more Eben Tourgee sought me out. I want also to say, that you may understand my position better, that in later years, and shortly before he entered spirit life, he had been the one who had bought me out and merged my conservatory, which I had started later in life, into the New England, together with myself, once more; for I had, after a number of years, left the New England and started one all by myself which I carried on for fifteen years. That makes twice my life and interests become merged into that with Dr. Eben Tourgee while still on earth. Now comes the third time, higher up the scale of being, both now being in spirit life. The cause of our separation in both instances on earth was our wide divergence on religious subjects. The first time he wanted me to become a Methodist, and because I demurred he bestowed his best favors upon others not as competent as myself, which he openly admitted, but the conservatory must be run by those who were of the Methodist persuasion. I became discouraged, was young and hot-headed, and left and started one of my own. As I said before, after fifteen years, he, together with the company, bought me out, and once more I joined my forces with his. During this time—five years—he died, or rather, went to the spirit realms, and as the conservatory was run mostly by Methodist ministers, they did not care to have a Spiritualist—which I had now become—at the head of the musical department; consequently I again left them, as they and I desired. Whilst admitting that I was supremely qualified, my Spiritualism was objected to, and the position was given to one far less competent, as they soon discovered, and he was ousted not long afterward. And now, after a few more years, I too am here in the spirit realms, and my strong desire to found a spiritual conservatory went forth in great vibratory waves, of which I really was not at the time fully conscious. Very few, as yet, on earth, realize to what extent their thought waves influence the whole world; not only the lower world, but the spirit world as well. As previously stated, these waves reached and struck my old friend and coadjutator, Dr. Eben Tourgee.

I had formed for myself a small studio in the spirit realms, somewhat like the one I had left on earth, perhaps a little better and more refined, for I wanted to be as near my wife as possible, and live a good deal as I had lived when in the material.

I was sitting, thinking deeply about the conservatory that I desired to found, when my door opened and in walked Dr. Eben Tourgee.

(To be continued.)

BOOK REVIEW.

A Triangular Polemic. A Discussion on Reincarnation, or the Successive Embodiments of the Human Spirit. By J. M. Peebles, M. D., The Peebles Medical Institute, Battle Creek, Mich. Price, 30 cents.

Dr. Peebles has performed a distinct public service in producing the above-named volume as it offers between its covers a comprehensive review of the much-discussed question of reincarnation on the part of its advocates and opponents. The work comprises the correspondence between Dr. Peebles, Dr. Helen Dinsmore and W. J. Colville which took place in the columns of the the English Spiritualist journal, Light, in London, and the Banner of Light in Boston. It may be accepted that each writer has said the best that is to be said upon the side selected. Mrs. Densmore presents the usual arguments in favor of the assumed re-embodiment of the spirit, while the nature of Mr. Colville's contentions are so well known that neither need be re-stated here, as my readers in the past have been made thoroughly familiar with the arguments in the pages of this journal. Dr. Peebles' replies are in most cases brilliant, always forceful and pointed, but his wit fulfills the dictum of Figaro, the immortal barber, who lays it down that,

"Satire like a razor keen,
Should wound with a touch scarce felt or seen."

In support of his position Dr. Peebles quotes from the communications given through the mediumship of W. Stainton Moses, J. J. Morse, E. W. Wallis, and M. H. Wallis and others, and presents a characteristic and special approval of his positions from the pen of Andrew Jackson Davis. As to the oft-repeated question, "What is the process of reincarnation?" on page 74, the Doctor quotes from the "Chondogya Upanishad" of India which, according to the Rajput's teachings upon reincarnation, says "The person to be re-born becomes more ethereal by relieving himself of his seven sheathings when he becomes breath-like, then vaporous, then cloudy, then descending wraps himself in the awaiting womb, and there lies condensed as an embryo, to be out-born at the end of the tenth lunar month." How beautifully simple! You just melt away into smoke and there you are—or there you are not, which ever way it may strike you! Dr. Peebles presents eleven clearly defined propositions in opposition to this Oriental dogma and he concludes a very capital pamphlet with a valedictory from which we have only space to quote the following stirring lines:

"Spiritualism posited upon Spirit (essential, infinite and all-energizing), embodying as it does consciousness, life, love, purpose, and will; and considered in its measureless depths in its lofty heights and in the immensity of its all-embracing wideness, holds the key that unlocks all the treasure-stores labeled 'occult phenomena,' and rationally explains the phenomena of life, birth, growth, maturity, death, and that majestic march of the spiritual man through the grim gate of mortality and thence onward and upward through the ether zones and starry spaces that gild and glorify the measureless heavens * * * Finally, beloved opponents, farewell! It is questionable if we ever meet again in this present physical incarnation (though I trust to the contrary) and, it is very doubtful if we ever meet in the distant hereafter; for inasmuch as aspiration and purpose are the measures of destiny, I purpose when throwing off this encumbering vehicle of flesh and blood to press onward and upward to the spirit-illumined homes of Hare, Edmonds, Denton, Brittan, Kiddle and kindred reformers whose fraternal palms often press mine—upward to the celestial homes of those sages and seers that have long walked the companions of white-robed angels; while you, oh, reincarnationists! in consonance with your time-dragging, birth-repeating dogma of reincarnation expect to halt along the way—halt for further experiences—halt for more worldly conceptions—halt for repeated reincarnations—halt for more bodily embodiments—halt for more fleshly re-births into the purgatories of a dreary and all too often painful mortality of mental and moral cripples—into that letter of passional materiality which the inspired prophet said with emphasis, 'killeth.'

"And so, beloved, farewell! A fond, tender farewell with my best wishes for your prosperity while wandering and meandering through your future flesh-clogged embodiments. Again farewell!"

Andrew Jackson Davis in the course of his brief letter says when writing to Dr. Peebles, "Often have I exclaimed aloud—'Good!'—He has given reincarnation another death-blow. It is wreathing—dying." And the Doctor truly says, "Approval from such a source is comparable to a cooling, refreshing fountain fringed with palms in a desolate desert."

This book deserves the widest possible circulation among the advocates of either side of this much-discussed question, and we predict for it a very large sale.—Banner of Light.

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THE PROGRESSIVE THINKER

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J. R. FRANCIS, Editor and Proprietor

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SATURDAY, AUGUST 6, 1904.

WORDS OF CAUTION.

You should not send money in a letter. You may do so a dozen times safely, and then the next remittance may be lost or stolen. Secure a postal order for five cents, and then you are perfectly safe, and will save yourself annoyance and trouble.

HUDSON TUTTLE.

Editor-at-Large for the National Spiritualist Association.

Mr. Tuttle has been engaged to answer all attacks in the secular or religious press on Spiritualism. Send him clippings when an attack is made, giving date and name of paper. Address him at Berlin Heights, Ohio.

Evil and Suffering.

Probably to counteract the extreme heat of the weather and the effects of the sleepless nights caused thereby, some of our orthodox Chicago ministers have taken up, for pulpit exercise, the occult subject of the origin and philosophy of human suffering and evil in general. The orthodox treatment of the subject from the ordinary pulpit must inevitably induce deep somnolence, which, under the circumstances must be regarded as a much-needed good—to the sleeper.

A Methodist and a Congregational pastor both took the view that it was a law of the universe that everything good should be gained at the cost of suffering, and that the object of suffering was the purification and perfection of human character.

The Progressive Thinker does not intend, during the hot season, to plunge into the depth of the bottomless pit of this orthodox discussion—though it is probably as well-informed as they are on the subject of the origin of evil and the philosophy of human suffering, but we would ask these reverend philosophers to kindly elucidate the relationship between the sufferings endured by innocent animals undergoing the tortures of vivisection, and the purification and perfection of human character. To us unorthodox it seems the tendency is toward perfection in heartless, unfeeling devilization of human character.

And what of the sufferings of babies, and irresponsible children, too young to philosophize on the purport of their sufferings?

Great men are not always wise—and even orthodox preachers flounder into waters whose depths are beyond the sounding of their plummets. If these preachers could be induced to study Hudson Tuttle's works, "The Religion of Man" (one of The Progressive Thinker's premium books), and "The Arcana of Spiritualism," it would undoubtedly result in a significant enlargement of their view of the mysteries of life and being.

Harrison D. Barrett Nominated for State Senator.

We learn from an authoritative source that, during his absence from home in Somerset County, Maine, the Democratic party nominated our good brother, H. D. Barrett, for its candidate for State Senator, by acclamation. This is certainly a mark of appreciation of the worth and standing of Mr. Barrett in his old home county.

It is an old adage that "man is not without honor save in his own country," but in this instance there lies an indication that man can be honored in his own country, and with no small honor either.

The Progressive Thinker is not a political paper in any sense, but here is a worthy young man who has been at the head of the N. S. A. ever since its inception, and as its executive officer has shown Spiritualists his metal, his energy and ability, and his name should suffice, without laudation, to inspire every Spiritualist to earnestly and quietly do their utmost to elect him. He merits their support regardless of party affiliations, by his earnestness for good government and his personal integrity.

This is a grand opportunity to do a good turn for a competent and deserving man. We hope to hear of Mr. Barrett's election, and wish him all the success we know he merits, and that is no small amount.

Not Worth Controverting.

The God Idea in nature is a speculative thought to account for all the wonderful phenomena which an ignorant or an educated person sees or comprehends in a boundless universe. He sees life everywhere, living, moving, thinking beings, and whether of eternal duration, or without a beginning, it seems impossible to comprehend its existence without a designer, a creator.

As a matter of fact, it little matters what view is taken of this subject; it is one impossible of elucidation, and in truth, of comprehension by a mortal mind. A being of such gigantic proportions that he was able to call the universe into being, with its millions of suns and solar systems, and endow all matter with life, is certainly too magnificent to be comprehended by mortal mind.

The name of such a being is immaterial. We neither assert nor deny his existence, for the facts will be the same, however positively asserted or denied; then why waste strength in an effort to establish something beyond the grasp of human mind? He who insists there is such a being need not be disputed; and he who denies it is antagonizing a claim of which he has no knowledge. The machinery of the universe will move right on just the same, which ever postulate is true. Science is too limited in knowledge to wrestle with such an august subject, and revelation, priest made, is quite as ignorant, whatever its pretensions.

Godless Schools in the Philippines.

According to W. E. Curtis' letter in the Chicago Record-Herald, "religion" is not taught in any of the public schools of the Philippines. He says:

The most sensitive nerve of the educational situation here has never been shocked. No attempt has ever been made by any American teacher, so far as is known, to introduce religion into the schools. Everyone was thoroughly instructed on this point at the outset, and it is believed that the instructions have been faithfully observed. The government does not pretend to control the thoughts or consciences of its teachers, or interfere with their scruples in any way, and no restraint is exercised upon their conduct after school, but during stated hours religious exercises are forbidden. Religious topics may not be discussed and no religious instruction is permitted.

I happened to be in Rome when the first army of American teachers was sent to the Philippines three years ago, and Cardinal Rampolla and other eminent prelates there were very much concerned about the movement. The Roman Catholic papers in Rome had published grossly exaggerated statements regarding the educational policy and the intentions of the United States, and conveyed the impression that 600 Protestant missionaries had been shipped over into our new possessions to proselyte. Cardinal Rampolla and even Cardinal Satolli, although he had lived in the United States four years, had that impression, and it was impossible to convince them that it was a mistake. When I explained to them that the teachers were volunteers who had answered a public notice by appearing before the examiners of the Civil Service Commission, and had not been selected by anyone; that their religious beliefs or church connections had never been inquired into and were unknown to the officials, and that President McKinley could not possibly have taken any direct personal interest in the matter, they were very incredulous, and in a satirical way Cardinal Rampolla intimated that our President was not doing his duty toward the Protestant faith and the Methodist church of which he was reputed to be an active member. His eminence frankly suggested that if my statements were true President McKinley had neglected his opportunities. But I am sure that the officials of the holy see, at Rome, in the United States and in the Philippines, are now convinced that there was no sectarian purpose in the organization of the school system here, and several priests of whom I have inquired tell me that there has been no cause to complain of the conduct of the American teachers in meddling with religious affairs. The only man who has criticised the educational system here in my hearing is an American monk.

There is no record, and nobody knows the representation of the several denominations in the corps of teachers. They have all been selected by strangers after civil service examinations from lists of eligibles, according to their standing, but, if the native teachers are counted, the Roman Catholics are very largely in the majority, for every Filipino is nominally a Roman Catholic, or at least has been baptized and will be buried in that faith. Commissioner Smith, who in the division of duties has been given charge of the educational system, is a Roman Catholic from California. Dr. Barrows, his subordinate, the superintendent of education, is a Protestant from the same state. At least two of the division superintendents are Roman Catholics, and there may be others, but nobody here seems to know. It is the general impression among officials of the bureau of education that Protestants or non-Roman Catholics are in a considerable majority among the American teachers, but their denominational connections are unknown.

At first the conservative element in some of the provinces objected to Protestant teachers, and asked for Roman Catholics. It took some time to become accustomed to the new regime. The schools had always given religious instruction, so that it was more a matter of habit than principle for them to ask why their children were not taught the catechism as usual; but now, after a year or so, everybody has fallen in with the new plan, and has been convinced that it is better to confine religious instruction to the church and the home. There are parochial schools in several of the parishes, but 90 per cent of the children of the Philippines are now entirely without religious instruction. This is largely due, however, to the division in and demoralization of the Roman Catholic church, the lack of priests and funds. If the Protestants had men and money they might make serious inroads upon the Roman Catholic field, but they lack both. Altogether there are less than a hundred foreign missionaries of all the Protestant denominations in these islands.

Words for H. D. Barrett.

To the Editor:—I have learned through a friend and brother that H. D. Barrett has been nominated by the Democrats of Somerset county, Me., as a candidate for State Senator.

Spiritualists are thinkers, independent thinkers, and few of them are tied so firmly to party lines that they do not pick their men to vote for, and to say they dare not vote as they please is to challenge their independence, question their manhood, and doubt their ability to decide upon such matters, and knowing Brother Barrett as well as we all do should make us wish we were residents of Somerset county, Maine, at least until after the coming election.

I, for one, hope the Spiritualists and all lovers of honesty, independence and energy will act upon their inalienable rights as men, and as citizens of the county of Mr. Barrett's birth, and do him the kindness he merits by giving him their unanimous support, that he may be elected to the State Senate of Maine.

Hurrah for Harrison D. Barrett!

Chicago, Ill. DR. T. WILKINS.

"Origin of Life, or Where Man Comes From." "The Evolution of the Spirit from Matter Through Organic Processes, or How the Spirit Body Grows." By Michael Faraday. Price 10 cents.

"The Priest, the Woman and the Confessional." This book, by the well known Father Chiniquy, reveals the degrading, impure influences and results of the Romish confessional, as proved by the sad experience of many wrecked lives. Price, by mail, $1.

"Why I Am a Vegetarian." By J. Howard Moore. An address before the Chicago Vegetarian Society. Price, 25 cents.

"For God's Sake Hurry to the Church!"

The above were the words of a spirit who came to a Catholic Priest at night, imploring him to hasten to the church and take the body of his daughter lying in a coffin, to his own room and save her life. This is what The Progressive Thinker has always taught, that no one has a patent right on spirit return; no one can circumscribe the law that renders spirit return possible, or confine it to any one particular club, cult or sect. Just think for a moment about the spirit knocking at the door; then observe the radiance of the room, and the full-form materialization, all affording splendid evidence of the truth of Spiritualism, and that, too, right in the Catholic Church. The Catholic Priest was mediumistic, illustrating an other fact, that psychic laws are no respecter of persons, and are not confined exclusively to Spiritualism.

A WONDERFUL MANIFESTATION.

To the Editor:—A few weeks ago a lady of this city sat upon her veranda of her home perusing the columns of The Progressive Thinker. She is a Spiritualist and a medium, held in high esteem by not only those of her religion, but by many others.

A gentleman passing by inquired for a Spanish family supposed to reside in the neighborhood of the lady's home. Incidentally, he asked for a drink of water, and as the lady was procuring it, he took up the paper, and when she returned he was deeply concerned in reading—so deeply in fact that he was unconscious of her presence with the draught of water.

She quietly suggested that perhaps he should not read the paper, and the visitor naturally asked why. She replied: "It is a Spiritualist paper, and many persons would not peruse it if they knew the cause for which it so bravely waged battle."

The visitor then asked if she was a medium, and upon receiving an affirmative answer, hungrily inquired if she saw any spirit forms about him. She said that she did not, and that her phase of mediumship is peculiar, being confined to the impressional.

He remarked that he was glad that he had finally met a medium.

She said that if he had been desirous of meeting one, it could certainly have been easily effected, as mediums are numerous in the city. He said that while knowing this to be true, the time had not fully arrived. He then recounted several personal instances of spirit return. One of these under the peculiar circumstances attending it, is intensely interesting, and I here give it as an incident evincing wonderful psychic power possessed by the gentleman.

It then developed that the visitor was a Roman Catholic priest, pastor of a church of this city.

At the time of this incident he was pastor of a congregation in an eastern city. Sometime previous to this he had officiated at the obsequies of a man, a member of his congregation. A young lady, the daughter of the man spoken of above, had, as they supposed, passed out of the body which, encoffined, reposed in the church during the night preceding interment. Before leaving the church the minister said that he placed the lid of the casket over the body, but did not fasten it, leaving a small crevice so the air could enter the casket.

He then withdrew from the church to his residence, and soon afterward retired. Shortly he heard a distinct knocking at an outer door of his residence, and on opening it he discovered no one. Thinking it strange, he returned to his couch and the knocking was repeated. However, this time he contented himself by asking who was there, and upon receiving no reply, he dismissed the occurrence from his mind and soon fell asleep.

About midnight he was startlingly awakened from a sound sleep.

The room took on a mild radiance of light of about the blending of twilight, and his first thought was of fire. But he was soon digsuaded from this, when at the foot of his couch appeared, distinctly outlined in form, the spirit father of the young lady whose remains as he thought reposed in the chancel of the church. The spirit speaking excitedly, though distinctly, said, "Father, if you would save the life of my daughter, for God's sake hurry to the church, bring her to this room and place her upon your couch."

The minister was much perturbed by this strange, weird visitation, and the uncanny message so strangely enunciated, and sleep forsook him for the remainder of the night, but he could not pick up courage to enter the church in answer to the message delivered by the spirit.

The next morning at daybreak he arose, and going to the church, determined to investigate the affair to test the truth of the message delivered him.

Nervously he approached the casket, conscious that he was bereft of courage, for the hair of his head persisted in standing erect, and up and down the posterior portion of his anatomy a goose-pimply sensation asserted itself in spite of all his philosophy. But while engaged in removing the lid of the casket, the brother of the silent one entered and upon beholding him, stood transfixed, exclaiming: "Father, what are you doing?"

For reply the minister said, "Come here, I have need of you."

Now that another person possessing the cheerful habit of dwelling in the body was near him, his courage reasserted itself, and he bravely informed the brother of his purpose of examining the body for any trace of life existing.

This so excited the young man that the only assistance rendered was his presence to inspire himself with courage for the task. He quickly made an examination and found undeniable evidence of a slight respiration. They carried the casket to his room, and placed her upon his couch as directed in the strange message. The brother hurried for medical aid, and upon returning with two physicians, was rejoiced to learn that his sister had revived and that consciousness was restored.

She said that she was fully conscious of every movement around her; knew when they pronounced her dead; knew when they measured her for what she then feared would become for a time her living tomb, and was fully aware when she was placed in the casket and borne to the church, but could not so much as move an eyelid, nor by any outward sign indicate that her spirit still inhabited the earthly tenement.

This lady was afterward married and actually passed to spirit life one and a half years ago, leaving two beautiful children.

The minister has frequently called upon the lady to whom he recited the foregoing facts, since his first visit. She asked permission to give a detailed account of his numerous experiences from the rostrum, and to which he assented without the least hesitancy, "and," said he, "tell them that I shall soon resign the pastorate of my church, for with its teachings I have never been satisfied. Its chancel is too narrow for me. Tell them, that upon leaving the church I shall write no book exposing it, for I love the old church, and I belong to a family whose history runs back for centuries, and which has all along been represented in the church by ministers or higher officers. Tell them also, that the time is not far distant when I hope to occupy the little rostrum of your society, and address them upon the greatest question that can possibly affect mankind—the return of disembodied intelligences."

The lady recited the above facts on Wednesday evening last in Caledonia Hall at the meeting of the Chrisfian Spiritualist society. She said that the incidents gleaned from his conversation are numerous, and that she will give them from time to time.

Dr. McEntire, the pulpit orator of this city, pastor of the First M. E. Church, in a sermon, very inconsistently to the teachings of the Bible, which he endorses without qualification, denominated returning spirits as "spooks." Of course, the doctor was, as usual, making a grand-stand play to catch the plaudits of the popular ear.

In this connection I hand the doctor over to the tender mercies of Sister White, a preacher of the Burning Bush persuasion. Said she: "There's old Bob McEntire, a high-salaried preacher, catering to the soft palates of the rich in the name of Jesus, and in the guise of Christianity dragging his deluded membership after him down to hell." I do not espouse the good sister's bitter indictment.

The article in a late Progressive Thinker over the signature of J. S. Loveland, has the true ring. Divest Spiritualism of commercial mediumship, which will effectually kill off fakeism, or drag slowly along with that incubus to finally sink the cause.

J. L. MERRITT.

Los Angeles, Cal.

Do You Wish to Become an Ally of Crime?

One who is in daily touch with the spirit world, seeing spirits and talking with them, and an author of world-wide reputation, yet who is not recognized as a Spiritualist, writes:

"I want to congratulate you on the 'Open Court' feature. It is all right, and will do a lot of good. Your own position on the subject of 'Fraud' is in exact accord with my own views, and I believe will win out in the end. To suppress the cry of fraud where fraud actually exists, is simply to become the ally of crime. There is no half-way place. Fraud is crime, and the party who conceals it becomes a party to it. That is the law of the land, and whoever runs counter to it is an enemy of the state and society at large."

Feminizing Education.

Why shouldn't American education be "feminized?" It is the women who seem to be interested in education.

It is the women who organize state and national associations for the discussion of the training of boys and girls. Where is the congress of fathers? It is dispersed through golf clubs, and billiard clubs. It has gone out to sit on the bleachers at base ball games. It has sneaked through back alleys to prize fights. It has taken the afternoon train for the races. It is calling for drinks in large club-houses. It is devoting most of the time it can spare from business to the development of the social, sportive and bibulous aspirations of the race.

It is the women who are willing to do the teaching while the men seek more remunerative occupations. Are they to be jeered at for it?

It is the women who organize clubs for co-operating with the teachers and for bringing the home and the school together in the preparation of future citizens. If the men won't give their leisure time to this, they leave an opening, and, if the women avail themselves of the opening, where does the blame lie?

It is the women who go to the legislature to present petitions for child labor bills. It is the women who take up the kindergarten movement and who push it. If the men allow the kindergarten movement to go by default who is responsible for its feminized sentimentality?

The women seem to be doing the best they can. It's not entirely their fault that they are feminine. If they could get a little masculine corroboration they would probably welcome it.

And as for the flubdub and flapdoodle and rot in mother's conventions, have you ever read the political platforms promulgated by parties which are run by men?—Chicago Tribune.

HE DIDN'T KNOW BEANS.

An Incident Illustrating the Power of Suggestion.

There is instruction as well as amusement in the following excerpt from the New York Sun. It illustrates the principle and power of "suggestion" and "auto-suggestion" fully as well as could be done in a long and solemn disquisition by some learned professor in the science.

Read, laugh and digest.

Washington, D. C.—This is a story of a War Department chief of division who didn't know beans until very recently.

A singularly robust and fine looking man, this War Department chief of division has been a most entertaining hypochondriac for many years. He has, at various times, imagined himself to be afflicted with all known and many diagnosed maladies, from housemaid's knee to bubonic plague.

By one of the transports from Manila, about a fortnight ago, he received a large round box containing about a quart and a half of queer, dark-colored objects that somewhat resembled lima beans in shape, but very much reduced in size. An old fellow clerk of the War Dtpartment, now stationed in the Philippines, had shipped them to him. This letter accompanied the box:

"I'm sending you, by the up transport, old man, a remarkable remedy for dyspepsia that I've hit upon down here. They're pills that have been known to the friars for centuries, and the formula according to which they are made is one of the friars' great secrets.

"They're marvelous. You remember what a wreck I was in Washington? Well, when I got down here and was put next to these pills I was cured so fast that it almost made me lonesome.

"One a day is all you need. Just swallow it whole. I'll be hugely mistaken if these pills don't make a new man of you."

The chief of division was so pleased over the receipt of the box that he showed it all around the office. On the very day the box arrived he swallowed one of the things, and before knocking off work that afternoon he declared that he was already beginning to feel a heap better.

Every day he took one of the things just before the luncheon hour, and on the fourth day he began to talk to his office associates of challenging the winner of the Jeffries-Monroe fight if he kept on getting so much better and stronger in health.

The other day a bronzed young officer, just back from the Philippines, swung into the robust hypochondriac's office. He was a lieutenant and had known the division chief very well while on Washington duty himself.

The division chief nailed the young officer as soon as he entered the room and told him about the wonderful dyspepsia remedy of the friars.

"Greatest thing I ever saw or heard of, these pills," he said to the lieutenant, producing the box with pride. "They've absolutely fixed me up fit to whip my weight in mountain lions already." And then he went ahead and told the young officer about how they had been sent on to him by the civil employe down in the Philippines.

"A remedy of the friars, you say?" said the young lieutenant. "Queer I never heard of it—and I had several bad doses of dyspepsia myself down Mindanao way. Let's have a look at the things."

The division chief pulled off the lid of the box. The young officer gazed at the darkish-looking things for only about half a second before breaking into a roar.

"Man alive," he explained, "these pills of yours are nothing but frijoles!"

The division chief looked sulky when all the clerks in the room gathered around, grinning.

"Quit that nonsense," he said to the young officer. "Frijoles, my eye! They're medicine, and they've made a new man of me."

"Well," said the young officer, holding himself in with difficulty, "they are the best looking things in the way of something to eat that I've seen since I left the islands, and I wouldn't mind having a well boiled mess of them right now."

"Look a-here, you cub youngster," said the division chief, roiled, "stop this fooling. If you'd swallow three of those medicinal things at the same time we'd be having a lieutenant's military funeral on our hands."

The young officer sent out for a saucepan which he half filled with water. He placed the saucepan on a gas stove used by a woman clerk for the making of noonday tea, and dumped the whole boxful of friars' dyspepsia remedy into the saucepan, to the visible pain of the old-time division chief.

The frijoles were boiled to a nice pulp in about an hour or so, and then the young officer borrowed some salt and pepper and sat down and made a luncheon for himself, licking up the whole saucepanful of the beans of the low latitudes and swearing that he had not enjoyed anything so much since last he'd clapped an eye on Iloilo.

The old-time division chief knows beans now, but the clerks in his room are not taking any chances on mentioning beans to him.

"VOICES OF THE MORNING."

A Volume of Poems by Belle Bush.

A second edition just out, 270 pages, neatly bound. Retail price, $1. To agents on commission, 62½ cents.

The following are a few of the many recommendations sent to the author from well-known writers and lecturers: From Harrison D. Barrett, president of the N. S. A.: "To the Public:—It gives me great pleasure to recommend to all lovers of good literature, Miss Belle Bush's beautiful poetical offering, 'Voices of the Morning.' Miss Bush is a soul poet, and writes upon the loftiest themes under the highest inspiring influences. No one should be without this excellent work."

From Mrs. M. T. Longley, secretary of the N. S. A.: "I will take pleasure in recommending my literary friend who loves poetry to purchase your book."

From A. F. Melchers, associate editor of the Sunflower: "Voices of the Morning, by Miss Belle Bush, is a book of true poetry and may claim the right of being placed among the best American productions."

From Dr. Geo. A. Fuller, noted author and lecturer: "I read your poems frequently at my Sunday lectures, and think the one entitled 'The Artist and the Angel' is worth the price of the book. I wish you success in selling the new edition."

From James H. Foss, a distinguished author and lecturer: "I will gladly do all I can to give publicity to your delightful inspiring poems."

Hoping that a concert of action on the part of these friends and Spiritualists generally, will lead to the rapid sale of my book, I am prepared to consign to reliable agents any number of copies they may order, to be paid for when sold, and unsold books can be returned to me, if uninjured.

Address all orders to the author,

BELLE BUSH.

Shirley, Middlesex County, Mass.

Self-Examination.

From every part of the United States come approving words of the course pursued by The Progressive Thinker in having a session of the Open Court, wherein a process of self-examination of Spiritualism will be comprehensively conducted. "Look within, and cast out, if possible, all evil tendencies," is advice that can be applied to a religious sect, to a cult or a club, as well as to the individual. This self-examination is now going on in Spiritualism, and as usual, it will come out of the scorching ordeal with flying colors. Those who don't believe in this process of self-examination, this cleansing method, are invited to express their views in the Open Court. Especially do we wish to hear from those who believe that the materializing mediums are justified in dressing themselves in artificial toggery and personating your spirit-friends. There have lately been a dozen exposures of exceptionally prominent materializing mediums, one after the other, and each one has been found dressed in artificial toggery, especially prepared for the occasion. Now is the time to express your opinion. This Open Court is for Spiritualists only, for the purpose of self-examination.

The Open Court.

This Special Department is creating widespread interest. The article by Mrs. Cora L. V. Richmond, a medium of world wide fame, will attract great attention. Prof. B. F. Underwood, a profound thinker, a firm believer in spirit communion, and his wife an excellent medium and author, has something to say of special interest. Others follow, giving their views in an interesting manner. The paper from first to last page will be found to be especially valuable and suggestive.

Two Infidel Papers United.

The Boston Investigator, founded by Abner Kneeland in 1831, has been consolidated with the New York Truth Seeker, founded by D. M. Bennett in 1874. The Investigator was the oldest Freethought or Liberal newspaper in the world. Abner Kneeland, the founder, was once imprisoned for blasphemy for saying he did not believe in the God of the Unitarians. In the time when Wm. Lloyd Garrison (the elder) was dragged through the streets of Boston by the mob, with a halter around his neck, and all public halls were closed to him, Abner Kneeland gave him the use of his hall in which to declare his abolition sentiments. Abner Kneeland was succeeded as editor by Horace Seaver, a very popular writer and speaker on Freethought. He was succeeded by Lemuel K. Washburn, also a brilliant writer and speaker.

D. M. Bennett, who founded The Truth Seeker, was once imprisoned for thirteen months at the instance of Anthony Comstock for defending the right of free mails. On his release Mr. Bennett was received at Chickering Hall by his friends, and it was the largest audience that ever tried to get into that building. He was then sent on a year's tour around the world. He died in 1882, since which time the paper has been edited by Mr. E. M. McDonald, who is also president of the American Secular Union and Freethought Federation, the national organization of the Freethinkers of the country, which meets this fall at St. Louis, in October.

The Truth Seeker is the largest and best of the "Infidel" journals and has at different times absorbed three other Liberal publications. It has a brilliant corps of contributors, numbering among them such men as Moncure D. Conway, of Virginia, the world-famed biographer, once a clergyman, and for many years the speaker at South Place Chapel, London; Hugh O. Pentecost, for fifteen years a Baptist minister, now a successful practicing lawyer and independent speaker in New York; Gen. Wm. Birney, of Washington, son of the famous Abolitionist of that name; Dr. W. A. Croffut, Ph. D., who owns the biggest newspaper correspondence syndicate in the country; Wm. Henry Burr and Dr. J. J. Shirley of Washington; J. E. Roberts, pastor of the People's "Church of this World," of Kansas City; Mr. W. E. P. French, widely known among the literary celebrities of the country; and others equally prominent. Mr. Lemuel K. Washburn, the former editor of the Investigator, is also now attached to its staff as Editorial Contributor, and the former correspondents of the Investigator have also been "taken on," as the English say, making the strongest combination of heretical writers in the country. The Truth Seeker also has the books published by the Investigator, and all of the brilliant lectures of Mr. L. K. Washburn. Orders for any of them, wholesale or retail, should be sent to it. The Truth Seeker is a large sixteen-page weekly, issued Saturdays by the Truth Seeker Company, from 28 Lafayette Place, New York City, at $3 per annum; seven cents per copy. Ask them for special premium offers to new subscribers.

The Protecting Care of Angel Friends.

I am firm in the conviction that we do not give our spirit friends sufficient credit for what we have been accustomed to call "miraculous" interference, in many ways in our behalf particularly in saving us from what appeared to us inevitable death. I will illustrate by reciting briefly a case that has just occurred in my own family.

My wife,—of feeble health and in her 77th year—in ascending stairs to the second floor, while turning a right angle of the stairs about half way up, losing hold on the railing by having some clothing in her hand, slipped over headlong and fell about eight feet, landing on a lounge.

In her almost helpless condition, my daughter and I who rushed to her aid, felt absolutely certain her neck was broken and her death inevitable; but after extending her limbs on the lounge, and the lapse of a few seconds, the most gladsome surprise of our lives came by her saying, "I ain't hurt much." And in a few minutes she was on her feet, laughing over it.

So far from leaving a debilitating or depressing effort on her, the event signally marks the beginning of better health generally than for months past.

She insists that so far from the fall hurting or bruising her in any way, she was scarcely conscious when she struck the lounge and seemed to arouse as from a sleep. V. FELL, M. D.

Washington, D. C.

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THE WONDERFUL PRESENT.

The Gifted Author, Ella Wheeler Wilcox, Presents Some Valuable Thoughts for Consideration.

Whoever you are, and wherever you are, it is well for you to study yourself carefully and find what you are.

Never in the history of mankind has it been so necessary as to-day for human beings to be real and genuine in character. Never was insincerity so far below par.

The sixth sense is rapidly developing in mankind, and the world is beginning to understand what of old was known only to seers and adepts.

There is a great spiritual wave sweeping over us—in spite of the cry of the pessimist that this is the age of materialism. And in spite of the fact that America is money mad (or perhaps, as the natural counter effect of it) there was never so deep and intense a spiritual hunger in the land as there is to-day.

In the time of the Pilgrim fathers ministers and clergymen were regarded as little below God in their power to bring salvation to sinful mortals.

In this age we know that clergymen are merely men who have studied and thought along certain lines of religious beliefs, and each one of us feels his or her own power to think and study toward the truth with certainty and with as satisfying results.

Never did individuals think so intently and independently as to-day. Two interesting and important articles appeared recently in the San Francisco Examiner.

One was from the pen of Prof. Edgar Larkin of Lowe's Observatory, Cal. He said: "The standing marvel of these latter days is the vast, world-wide movement now under way—the exploration of that wonderful mystery—the human mind.

"Dormant faculties are being discovered.

"Vast results beyond anything that has yet appeared on earth are in sight."

The other article was by the Belgian philosopher, Maurice Materlinck Let me quote a few phrases:

"Though you assume the face of a saint, a hero, the eye of the passing child will not greet you with the same smile if there lurk within you an evil thought, an injustice, or a brother's tears. It is thoroughly borne home to you that if there be evil in your heart, your mere presence will proclaim it to-day a hundred times more clearly than would have been the case two or three centuries ago. It is felt on all sides that the conditions of the work-a-day world are changing. Let us wait in silence—perhaps ere long we shall be conscious of the murmur of the gods."

When we read words like these from two of the world's acknowledged thinkers, men of great learning and sane minds, and wide research, it is impossible to ignore the tendency of the times toward a higher religious thought than we have yet heard preached from pulpits.

It is not a death bed religion, not a religion of fear, or of mere faith which is coming to the world in this age, but a religion of facts—the facts of the illimitable power and eternal duration of the immortal soul.

In your own soul lies salvation. In your mind lies unlimited power. You are helping to make the world better or worse by the thoughts you carry in your mind, as you sit alone, or as you converse with friends, or as you walk the streets. No matter how secretive you are, and how uncommunicative, yet this indefinable power is at work, and you are not only making karma for yourself, but you are influencing the welfare of people you may never see—of people yet unborn. If at this moment you wish any human being aught but good, if you hold one thought of revenge, or hatred, or anger, or ill will—down on your knees and cry to the invisible Forces about you to help you cast it forth.

For so surely as you entertain it, so surely shall it work harm to your own life, to your own home and your own business affairs. Not to-day, perhaps, not to-morrow, but by and by when the currents in space catch it and shape it for destruction, it shall wreak its vengeance upon the being that sent it forth. Put away all your grudges; put away all your wrongs and clear your mental chambers of bitter and unwholesome memories

Leave your foes and your enemies to Time and Justice.

Wish earth's wrongdoers nothing but light upon the way to see themselves as they are and to live better lives.

They must reap what they sow, and it is not necessary for you to swing the scythe.

That is held in the hand of Eternal Justice.

Go your way and mind your business—the business of growth and development. For that is the business of every living soul. If you find it hard to believe in any Power greater than your own mind, in any life beyond this earth, keep silent and wait, do not put yourself on record as an aggressive unbeliever; for sooner than the wisest of us dreams "the murmur of the gods" may become audible to human ears.

The vast spaces about us are quivering with unuttered secrets, and there is a hush of expectancy in the air.

"Science is organized knowledge," and what the seers have long known, science is upon the eve of proving.

Be ready to receive the knowledge when it is given to you.

To-day, as never before, skepticism brands a human being with ignorance.

Be silent and wait.—Chicago American.

MEDIUMS WANT TO SEE MORE OF DANIEL BOONE.

Anderson, Ind., July 15.—At the Chesterfield camp of the Indiana Association of Spiritualists to-day mediums and their friends were much interested in a dispatch from Hartford City to The Indianapolis News last evening, in which it was stated that it was the advice of a medium of Chesterfield that led to the great success of the Daniel Boone Oil Company, in the Muncie oil district. An effort was made to locate the medium credited with having told, through her spirit control, where oil might be found in great quantities and gave further information to the oil prospectors. It is thought that the oil well seance, if it really did occur in the Chesterfield camp, was held during the winter or early in the spring. Only one medium lives in the camp throughout the year. She is the wife of Dr. Pierce, of Chesterfield.

No seances were held in camp last night. It was reported that some of the mediums were trying to call up the spirit of the late Hiram Staley of Chesterfield, to inquire if he thought that Clay Dusang, who is under arrest, was guilty of throwing the stone that caused Staley to lose his earth life. All the mediums in camp last night disclaimed any intent to investigate murders, and said that their spirit controls would not undertake to tell who did murder Hiram Staley at Chesterfield, or Mrs. William Starbuck, at Greensboro, and Miss Schafer, at Bedford.

W. F. Peck, of St. Louis, arrived last night and opened his engagement for lectures this afternoon.

SING, FOR HEAVEN'S SAKE, SING.

There Is Something Delicious in Singing Under Certain Circumstances—Marian Martineau Gives Her Views in the Chicago Tribune.

"Sing! For heaven's sake, sing! Sing, I beg of you!"

The speaker was the head physician in an asylum for the insane upon Long Island. And the woman to whom he spoke was a pupil of Mme. Marie Cross Newhaus, director of the Vocal and Operatic School of New York.

She was visiting the retreat to see a former friend. And one of the patients, recognizing by the subtle instinct of the insane the musical genius of the visitor, asked her to sing.

Mademoiselle demurred. She was not accustomed to singing under such strange circumstances, to such a strange audience, and amid such strange surroundings.

Then the physician in charge leaned over her chair and whispered, "Sing!"

And mademoiselle sang.

"I would have had to struggle with the patient wildly for hours if you had refused," said he.

Speaking of it afterward she said: "I was never so impressed in my life with the power of music. A famous actor who had been confined in a strait jacket suddenly became calm and they took his bonds off him. A woman who had had hysteria for days quieted down and came into the parlor.

"But strangest of all was the case of a young woman from Pittsburg who had not left her room since her arrival nor spoken to a single person. This young woman opened the door of her room—so the attendant said—and gradually crept downstairs and into the parlor. Once there she came across to the piano, put her hand on my shoulder, patted me, and smiled while I was singing. When I had finished she talked cleverly and rationally on the subject of music."

When eminent authorities declare that music will cure bodily ills, and when there are sanitariums and retreats that are built specially for the treatment of nervous invalids through the nerves of sound, is it any wonder that the woman who is nervous begins to inquire into the musical treatment and how it works?

Here are the things that are claimed by those who believe in the music cures and who are working them:

They claim first—and this may seem extravagant—that the abundant hair of musicians is caused by the musical sounds which they continually hear. They claim that people who live in musical countries have thicker hair than those who live in countries where musicians are scarce.

They claim that musicians are always good natured and that it is the direct relation of cause and effect. The music cure works constantly upon their minds and makes them good tempered. Such a freak as a cross grained musician was never known.

The musical curists believe that music improves the health. Musicians and their families are usually strong and firm, both in health and spirits. It is not to a musician's family that one looks for illness. All are well. The health of the musical Germans is attributed largely to this.

Again, they claim that musicians usually are cheerful and that the families of musicians usually are free from the blues. They are light hearted, and there is that peculiar buoyancy which makes geniuses. They assert that if you want your children to be brilliant you should keep them in a musical atmosphere.

But the musical curists claim much more than this. They claim that rheumatism, sciatica, headaches, and neuralgia of all kinds can be cured by musical sounds. The kind of music that is good for one person is not necessarily good for another. Music is like any other kind of medicine.

Where one has an ache and is torn with various ills the music should be soft and sweet—of the soothing kind. But for blues and nervous affections generally the music should be loud and fervent. Discords will work harm to either man or beast.

There are women who are clever enough to soothe away their own headaches with music. They can "rest" their nerves with the piano, the violin, or the mandolin; and they know which airs to bring to the rescue of their tired nerves.

There are women who can be put to sleep with music, and there are others whose toothache can be healed.

It is claimed by those who are enthusiastic that music is good for the complexion. They argue that certain musical sounds work upon the nerves and soothe them and that this is good for the digestion, since quiet nerves aid the digestive organs. The stomach digests its food more perfectly when the nerves are in good condition. And good digestion soon shows in an improved complexion. They actually cite cases to prove that the complexion is affected directly by music. In a large school of students, singers and musicians, there is not one bad complexion.

Money invested for a musical instrument is, according to this, money well spent, and the woman who buys a piano, an organ, a violin, a banjo, or a mandolin contributes in greater or less degrees not only to the family comfort but to its beauty as well.

Men fight better to music; and they stand fatigue better and are better on the march. Horses will bear up longer when they hear martial music. They will endure the longest and most tiresome stretch of country if they can have music. This is a well known fact to many men. But it is upon the nerves of women that the music cure has wrought its greatest wonders, and it is the tired, the wornout, the sick, or the discouraged woman who ought to try it.

IS IT POSSIBLE THAT ANIMALS, TOO, HAVE SOULS?

H. Rider Haggard's remarkable story of what he thinks is a telepathic message he received from a pet dog at the instant of the dog's violent and painful death will awaken wide interest.

Since the late Mr. Myers and his associates established the Society for Psychical Research in London, with its branch in this county, everybody's attention has been directed to the phenomena, and it is now accepted by many that telepathy between human beings is an established fact.

But is has never before been suggested that telepathy between man and the lower animals is a possibility, though in many of the reports to the Psychic Research Society it has been said that animals seem to have cognizance of Spiritualistic manifestations.

Mr. Haggard's experience, if it is to be believed, would appear to permit a startling hypothesis, namely, that animals possess souls or spirits identical in quality with that which man is assumed to possess. If this be granted, there is no escape from the deduction that, if man's soul be immortal, immortality attaches also to the souls of animals.

And why not? Science teaches that all forms of life had a common source, and who shall say just where in the scale of evolution the former protoplasm acquired the germ of eternal existence?—Chicago Journal.

AN EXCEPTIONALLY CREAMY ARTICLE.

Can Soul of a Dog After Death Impress Human Consciousness?—Queer Queries Started by Haggard—Author's Weird Dream Raises a Number of Puzzling Questions—Positive Answers Eagerly Awaited—Chicago Psychologists Discuss Case With the Keenest Interest.

Dr. Julia Holmes Smith, the well known Chicago psychologist and physician, asserts the belief that dogs have souls, but will not say that souls of animals can by telepathy hold converse with human beings after death.

Questions Raised by Rider Haggard's Dream.

Do dogs have souls?

If they do, is it possible for a dog's soul to speak to human beings' consciousness through telepathy?

May the human consciousness be transposed, either asleep or awake, to the body of the lower animals, if the bond of love and sympathy be strong?

Does the soul, animal or human, ever linger near the earth and communicate with other souls after leaving the physical body?

Can there be telepathic communication between the subconsciousness of person or animal rendered unconscious from injury or otherwise?

Psychological delvers are marveling over Rider Haggard's nightmare—the dream in which his pet dog's soul spoke to his own, and in which his own personality and consciousness were transformed to the animal's body.

Chicago students of the occult have some interesting theories over the weird experience announced by the famous novelist at London. Almost unanimously they characterize it as a remarkable demonstration, tending to prove many of the more advanced theories.

Questions which local psychists do not attempt to solve or explain are raised by the story. Some of them are:

Do dogs have souls? Generally claimed that they do.

If they do, is it possible for a dog's soul to speak to human beings' consciousness through telepathy? Doubted.

May the human consciousness be transposed, either asleep or awake, to the body of the lower animals, if the bond of love and sympathy be strong? More doubt.

Does the soul, animal or human, ever linger near the earth and communicate with other souls after leaving the physical body? Haggard says his dog "Bob" must have been dead when he received his telepathic vision.

Can there be telepathic communication between the subconsciousness of person or animal rendered unconscious from injury or otherwise? Haggard's dog was probably unconscious.

These are some of the questions aroused by the actual experience detailed by H. Rider Haggard yesterday.

Haggard, in writing of his experience, said that, following a terrible nightmare, he had a vivid vision. There was an awful oppression on his mind as of a terrific struggle for life. He saw his black retriever, "Bob," to whom he was intensely attached, dying by a stream.

Then his own personality seemed rising from the dog. His head was against the raised head of the animal, which was trying to speak to him. Failing to speak, the dog transmitted to his mind in an undefined fashion the knowledge that it was dying.

The dog, Haggard learned, was killed three hours before that dream.

"I confess that I am forced to explain it by telepathy," said Haggard, in an interview at London. "The dog, or its soul, succeeded in calling my attention to its actual or recent plight by placing whatever portion of my being that was capable of receiving impulses when enchained by sleep into its own terrible position."

Local psychologists and scientists and students of the supernatural are pondering them and anxiously awaiting an authoritative explanation. Some comments and theories on the phenomenon follow:

Dr. Julia Holmes Smith, a leading member of the American Society for Psychical Research—I am not prepared to say that Rider Haggard's dream, or nightmare, or whatever it might have been, was a mere coincidence. I am sure I have seen and known dogs that had souls. Where souls begin and animal existence ends is the question. There is always the question and who shall answer it. When Rider Haggard tells a story of his own experience we must heed it, because he is a famous writer and his ability as a thinker is recognized. We are all influenced by the trend of our own minds and Mr. Haggard in his dream might have been influenced by his affection for the dog "Bob" and received the vivid impressions that later turned out to have had a real foundation in fact."—Chicago Examiner.

THE SOUL OF ALL OUR TEACHING.

The following beautifully spiritual poem, by Dr. Henry van Dyke, has in it the soul of all our teaching, and the loveliness of all our hope; and is a true summer poem, says Light.

Only a little shriveled seed,—
It might be flower or grass or weed;
Only a box of earth on the edge
Of a narrow, dusty window-ledge;
Only a few scant summer showers;
Only a few clear, shining hours,—
That was all. Yet God could make
Out of these, for a sick child's sake,
A blossom wonder as fair and sweet
As ever broke at an angel's feet.

Only a life of barren pain,
Wet with sorrowful tears of rain;
Warmed sometimes by a wandering gleam
Of joy that seemed but a happy dream;
A life as common and brown and bare
As the box of earth in the window there.
Yet it bore at last the precious bloom
Of a perfect soul in a narrow room—
Pure as the snowy leaves that fold
Over the flower's heart of gold.

THE STERN REALITY OF "WAR IS HELL."

An American minister, reminding his countrymen of General Sherman's fierce saying, "War is Hell," quotes from a letter sent by the great general to the president of the Western Sanitary Commission, in which he said:

I confess without shame that I am tired and sick of the war. Its glory is all moonshine. Even success, the most brilliant, is over dead and mangled bodies, the anguish and lamentation of distant families appealing to me for missing sons, husbands, and fathers. It is only those who have not heard a shot, nor heard the shrieks and groans of the wounded and lacerated (friend or foe), that cry aloud for more blood, more vengeance, more desolation.

WEIRD CRIES IN FLAT TERRORIZE TENANTS.

While Mrs. Anna Valentine, in the Bergen county jail, at Hackensack, is awaiting the outcome of the efforts being made to save her from the death penalty for the murder of Mrs. Rosa Salzi, her former neighbors in the little borough of Lodi are in a state of excitement over the nightly visitation of what they believe to be the ghost of the slain woman.

Soon after the murder was committed, last February the husband of the victim left his twin babies with a neighbor and went away from Lodi. The flat in which the woman had been killed was vacant for a time and then another family moved in.

The first night the new tenants spent in the house they were aroused at midnight by a sound as of a woman in agony and calling for help. The families occupying other flats in the house had not been disturbed, although in the Salzi apartment the screams seemed loud enough to be heard a block away.

After remaining in the house another night and hearing the same sounds repeated at midnight, it is said, the family moved out, declaring that they would not sleep there another night.

A second family and a third tried the flat, each time with the same result—the weird screams at midnight, accompanied at times, it was claimed, by a noise as of a struggle. But none of the tenants claimed to have seen any ghostly figure until a few nights ago, when a skeptical man declared that he would spend the night in the flat and find out the cause of the strange sounds.

He stayed until a few minutes after midnight, when he left hurriedly. He declared that he had not only heard, but seen enough to convince him that there was more than imagination in the stories.—New York World.

CAMP GROUNDS VISITED BY OIL OPERATORS SEEKING POINTERS.

Oil operators, prone to follow the advice of "wizards" or to make locations for prospective wells by the bending of a peach-tree twig, now get the opportunity to consult the Spiritualist mediums at the Spiritualist camp-grounds in Chesterfield before making a location.

Oil on the waters of White river which flows through the heart of the oil district is so plentiful that fishermen say it is driving the fish away, and the boys from the old swimming holes.—Indianapolis (Ind.) News.

DON'T WANT TO SEE COMMON MERCHANDISE MADE OF THEIR BELIEF.

Making merchandise of Spiritualism does not meet the approbation of many members of that sect.

Many people are Spiritualists from a conscientious belief in its teachings. They believe the religion is entitled to a position above the plans of common merchandise and consequently are considerably put out over the action of some mediums on the grounds. It is such statements as made in a Muncie paper that makes them tired. That paper says:

"Oil men were much in evidence and a number of gentlemen from Muncie were on the grounds. They consulted Mrs. Waite and claim to have received the most encouraging advice concerning the oil field. A number of men who consulted the clairvoyant last year tendered her thanks and praises yesterday for her opinion regarding investments. During the test services Mrs. Waite received and answered hundreds of questions concerning oil investments. She went so far as to name the companies and the location of the leases and telling the success already acquired. Many an investor was elated over her advice and others left with dejected feelings."—Anderson (Ind.) Bulletin.

THE REAL GENUINE HERO ILLUSTRATED.

If we are not careful, the noble word "heroes" will suffer fatal degradation, and will be lost for all the higher uses. It must not be allowed to apply only to soldiers. In very truth, we need to be chary of applying it to soldiers at all. A countryman of that fine prophet, Emerson, lately said well—and it was fittingly said in Emerson's country:

Truly, there is a large place for our non-military heroes. Emerson says: "Times of heroism are generally times of terror, but the day never shines in which this element may not work. The circumstances of man, we say, are historically somewhat better in this country and at this hour than perhaps ever before. More freedom exists for culture. It will not now run against an axe at the first step out of the beaten track of opinion. But whoso is heroic will always find crises to try his edge. Human virtue demands her champions and martyrs, and the trial of persecution always proceeds."

Here, then, is the test of the true hero. Business man, soldier, statesman, reformer, educator, poet, whatever, if he lives to a higher end than merely self, and is true to the best that is in him, whatever the cost, we may have him for a hero, and try to find for ourselves the source and inspiration of his greatness. And it may be we shall find him in none of these open and public walks of life. It may be he will prove to be none other than Ernest, the simple husbandman, who has been with us all the while. It may be that the nearest likenesses to that face in the mountain, which was at once grand and sweet, will be found among those we have never understood sufficiently to know them for the heroes they are, and who, as a part of their heroism, would reject the name.

A TERRIBLE INDICTMENT.

An issue of the Freethinker contains the following statement concerning the last words of a young criminal doomed to execution for murder, in Chicago:

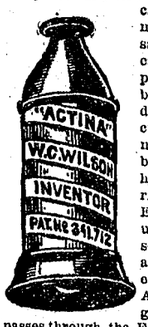
"Father Cox, who had been trying to convert Neidermeyer, last night gave him a book entitled 'Notes on Ingersoll.' The bandit read a few pages, and returned the volume with the comment: 'I get my opinions from my own thoughts, not from Ingersoll or any one else. I wish I could believe in your religion. If I could hypnotize myself into the belief I was going somewhere to be happy forever, don't you think I would be glad to die? The world is all wrong. There are no attractions here for men like me. We grow up in the slums, half starved and always miserable. We see our parents work day after day like slaves, year after year, and at the end they die miserably. If I had had plenty of money or an education there might have been some enjoyment for me. Chicago is full of boys like me, growing up without advice or help. They drift into cheap saloons, and if they are not good-natured, they don't care if they do kill other people. I read your prayer book all right. I can't believe in them. Why should I go to a place of everlasting torture? I've been pretty bad, I'll admit, but I'm going to pay all the penalty I shall ever pay this morning. If the churches did something more for those who need aid in the struggle to earn a living, they would do more good than they can by converting men who are about to be hanged.'"

What a terrible indictment of "civilization" and "religion."

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By No Means Until "ACTINA" Was Discovered.

Ninety-five per cent of all cases of deafness brought to our attention is the result of chronic catarrh of the throat and middle ear. The air passages become clogged by catarrhal deposits, stopping the action of the vibratory bones. Until these deposits are removed a cure is impossible. The inner ear cannot be reached by probing or spraying, hence the inability of aurists or physicians to cure. Ear drums are worse than useless. That there is a scientific cure for deafness and catarrh is demonstrated every day by the use of Actina. The vapor current generated in the Actina passes through the Eustachian tubes into the middle ear, removing the catarrhal obstructions as it passes through the tubes, and loosens up the bones (hammer, anvil and stirrup) in the inner ear, making them respond to the slightest vibration of sound. Actina has never failed to cure ringing noises in the head. We have known people troubled with this distressing symptom for years to be completely cured in only three weeks' use of Actina. Actina also cures asthma, bronchitis, sore throat, weak lungs, colds and headache; all of which are directly or indirectly due to catarrh. Actina is sent on trial postpaid. Write us about your case. We give advice free, and positive proof of cures. A valuable book—Professor Wilson's 100 page Dictionary of Disease, Free. Address New York & London Electric Association, Dept. 929 Walnut Street, Kansas City, Mo.



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"It will give us courage to pass through the deep shadows of death to the sun-lit clime of the World Celestial."—Rev. H. W. Thomas.

"Everybody will be charmed with it, for it is not only a great Spiritual book, but a most beautiful romance of two worlds."—Banner of Light.

It is Printed in elegant style and bound in cloth and gold. Price $1.00.

The Mystic Thesaurus,

Or Initiation in the Theoretical and Practical secrets of Astral Truth and Occult Art. By WILLIS F. WHITEHEAD, Editor Agrippa's "Natural Magic." The book treats of The Symbol of the Cross, Spiritual Gifts, Inspirational Conception, Initiative Exposition, The Astral Brotherhood, Message of the Brotherhood, The Magic Mirror, and Celestial Companionship. It is a good text book for students of the Mystic, and will be sent postpaid, in paper, for $1.00.

"Talmageau Inanities, Incongruities, Inconsistencies and Blasphemies; a Review of Rev. T. DeWitt and Rev Frank DeWitt Talmage's oft-repeated attacks upon Spiritualism." By Moses Hull. Price 10 cents.

"The Spiritual Significance, or, Death as an Event in Life." By Lilian Whiting. One of Miss Whiting's most suggestive, intensely interesting, spiritual books. It is laden with rich, thoughtful spirituality. Price $1.

"The Molecular Hypothesis of Nature." By Prof. Wm. M. Lockwood. Prof. Lockwood is recognized as one of the ablest lecturers on the spiritual rostrum. In this little volume he presents in succinct form the substance of his lectures on the Molecular Hypothesis of Nature; and presents his views as demonstrating a scientific basis of Spiritualism. The book is commended to all who love to study and think. Price 25 cents

..GENERAL SURVEY..

THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be **written plainly with ink on white paper, or with a typewriter, and only on one side of the paper.**

ITEMS.—Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require.

TAKE DUE NOTICE, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

KEEP COPIES of your poems sent to this office, for they will not be returned if we have not space to use them.

Mrs. Cora L. V. Richmound addressed a large and intelligent audience at Corry in the New Opera House, Sunday, July 24. The subject, "The Soul, the Spirit and Their Relations," was selected by the audience and handled in a profound and masterly manner, and yet so clearly that all could comprehend it. Many questions of a spiritual nature were handed in and answered in her usual clear and concise way.—Corry (Pa.) Daily Leader.

Mrs. Georgia Gladys Cooley writes from Rockford, Ill.: "I returned here to serve the Psychic Science Society for Sunday, July 17, and find the same enthusiasm existing among its members as during my former work among them. Despite the terribly hot weather we had a grand meeting and the large audience was most attentive from first to last. I will lecture in Genoa, Ill., the last Saturday and Sunday of July. From there I go to Wonewoc camp until August 15, thence to Clinton, Iowa, until the close of camp. Address all letters to me, until other wise requested, to 3148 Prairie avenue, Chicago, Ill."

Mrs. Anna L. Gillespie passed through the city last week on her way to Clinton, Iowa. She goes from there to Chesterfield camp this week.

Dr. J. M. Peebles passed through Chicago last week on his way home from St. Louis. He delivered several lectures there and attended the Exposition.

Detective P. S. O'Connell of the detective bureau, left last night for Denver to bring to Chicago Martha E. Sabin, the clairvoyant, who is accused of victimizing Chicago women through "charms." The woman lived at Michigan avenue and Twenty-first street, and posed as a palmist and clairvoyant. A number of women were induced to visit her and it is charged she obtained money and over $1,000 in jewels from them on the pretense of making them immune from sickness.—Chicago Chronicle, July 28.

Mrs. N. Speight writes: "The Ladies' Auxiliary of the Englewood Spiritual Union will give a dime circle, Thursday evening, August 11, at the residence of Mrs. Koehler, 838 West Sixtieth street. A number of mediums will assist in making this a most interesting and enjoyable occasion. All are cordially invited to come."

Mrs. Anna Richter of 656 East One Hundred and Forty-first Street was complainant in the Morrisonia court yesterday against Frank Horowitz of 2635 Third avenue, who, as a Spiritualist she said, obtained $1,100 from her under various pretexts between November and March last. Mrs. Richter said her husband died one year ago and that last Fall she went to the wife of Horowitz, who is a fortune teller, in quest of advice as to the best means of obtaining work for her son. The fortune-telling woman, said the complainant, told her Horowitz combined the practice of Spiritualism with his trade of tailor, and that he could be of assistance in obtaining work for the young man. The complainant said she called on Horowitz who asserted that he was in custody of the spirit of her deceased husband. He told her, she said, that he could accept no money, but that if she would put $50 in a machine drawer and turn around three times the spirits would get it. They did, she said, or the money was gone, at any rate, after she had followed instructions. Mrs. Richter said that Horowitz threatened that if she took the matter into court he would cause the judge to drop from his chair. Magistrate Crane held the prisoner in $500 bail for examination Monday.—New York Times, July 23.

C. I. Kehligua wries from Canton, O.: "The Canton Church of Grand Unity 'Liberal and Spiritualist) is preparing for immediate active work. It has recently come into possession of a meeting hall very centrally located, in the Blanchard Building, and some financial support. A speaker and organizer is wanted as well as correspondence with speakers for the winter. A clairvoyant or other worker will be given a room in the location above referred to as well as support, personal and organized, and the city will extend a welcome. A donation and movement to establish a spiritual community is on foot. Will those interested write?"

To-day W. F. Peck delivered an excellent discourse on "Involution, or the Divinity in Evolution." Yesterday was a rest day in the camp and there were no meetings except lyceum in the morning. To-morrow there will be a lecture at 2:30 p. m., by T. W. Smith, followed with tests by one of the mediums.—Anderson (Ind.) Daily Bulletin.

M. N. Pease writes from Richville, Mo., that he would not take $10 for the premium books he has. He would like to have some good test medium and lecturer visit his locality. Reading The Progressive Thinker and the premium books, he has information that he can utilize for the benefit of Spiritualism.

Take due notice that items for this page in order to insure insertion must contain the full name and address of the writer. Otherwise they may be cast into the waste basket.

ATTENTION LYCEUMS. — During June, July and August the Progressive Lyceum will be sent to Lyceums for one cent per copy. This will enable you to increase your subscription one-half its present number, with no extra expense. Address J. W. Ring, care of the Spiritualist Temple, Galveston, Texas.

The golden wedding of Mr. and Mrs. William Dorman was celebrated by the First Spiritualist Society of Spokane, Wash., at the rooms in the Dean Block on Front avenue. Mrs. Corcelius, the pastor of the Spiritualist society, performed the ceremony, following in a humorous vein the real Spiritualist ceremony. Mr. and Mrs. Dorman reside at 1908 Gardner avenue. They were married 50 years ago at Evansville, Ill. He was formerly a Methodist preacher. An interesting feature of the occasion were the greetings from the spirit world from the parents of both aged people and from other relatives. These greetings came by way of Los Angeles in the form of a scroll painted by Mrs. Dorman's sister, Mrs. M. E. Kratz, a medium of that southern California town. It was explained that the scroll was painted, or rather drawn, in less than two hours by the medium while she was blindfolded. The spirits told the medium where to place her hand to find the particular crayon wanted and guided her hand in the drawing. The drawing was well done. One message to Mr. Dorman worked into the scroll read, "Mother and father are aiding you, and join in sending greets." The parents of Mrs. Dorman had their message inscribed in German characters. Another message, signed "William," read, "Papa and Mamma, I greet you; be patient." This was from a departed son. "We are ever near you," read the token from the spirit world sent by sister Katherine. In large characters across the face of the scroll was written in glowing letters, "Blow the trumpet of truth. There is no death." Fifty or more persons attended the meeting. The aged couple stood under a wedding bell made in three colors—pink, representing love, the foundation of marriage; green, the life everlasting, and white, for purity.

Mrs. C. H. Mullins writes: "The Band of Harmony Social held at Mrs. Tresness' was a success in every sense of the word. A number of strangers were present. With music, comic songs and recitations the afternoon and evening were very enjoyable. It shows what our people can do if they try. It would be well for seekers of a general good time to remember our socials and not miss them."

Grand picnic given by the German Spiritualist society, Light and Truth, on Sunday, August 21, 1904, at Mayfair Park, 1481 Montrose avenue. End of Montrose and Elston avenue car line. One block from C. & N. W. Depot; two blocks from C., M. & St. P. Depot. Races and games. Tickets, 25 cents. Children under 14 years, free.

The First Spiritualist Church is located at 232 N. Alabama street, and has scores of attendants in Indianapolis. Spiritualism is the term used to denote the opposite of materialism. The first Spiritualists, so far as known, were Mr. and Mrs. Fox and their two daughters, who, while living at Hydesville, N. Y., in 1848, were much disturbed by continual unexplained knockings. They discovered that the presence of certain "mediums" was required to form the link between the worlds of the living and the dead before they could understand the meaning of the knockings which they finally concluded were intelligent communications from the spirit of a murdered peddler whom the "rapper" claimed to be. Since that time Spiritualism has grown rapidly. It has enlisted followers from all sections of not only the United States, but of the entire world, until to-day every village and hamlet has its advocates of Spiritualism who claims to establish communication with the dead. The larger cities, like Indianapolis, have hundreds of Spiritualists within their confines. What is Spiritualism—imagination, fraud or fact? The Sunday Sentinel is at the present time holding open its pages to a fair and intelligent discussion of the question. Communications and answers are being received from all sections of the state. Mrs. Virginie Barrett of 832 Broadway is one of the leading Spiritualists in the city, and in her belief she has a host of followers. —Indianapolis (Ind.) Sentinel.

H. R. LaGrange writes: "Farmer Riley, the materializing medium, has arrived at Island Lake Camp. He will be there for two weeks. He will be pleased to meet all friends and acquaintances while there. The camp is in a very prosperous condition. We have a few more rooms left at the new modern 50-room fire-proof hotel; prices 5 and $5.50 per week. Come and spend an enjoyable week with us."

Lottie Leavitt, secretary, writes from Clinton, Iowa: "The Philosophical Society of Spiritualists have had Mrs. Alice C. Barry of Philadelphia, as their speaker and medium for the past six months. Mrs. Barry is an inspirational speaker of the highest order, progressive and liberal upon all subjects. We see many strange faces in our meetings, and there seems to be an earnest endeavor to in all ways advance the cause of Spiritualism by harmonious work and effort. The society will hold no Sunday evening meetings while the Mt. Pleasant Park camp-meeting is in session. The Band of Harmony which is auxiliary to this society, will give their pleasant socials every second and last Thursday in each month as usual."

The ninth annual camp-meeting of the Central New York Spiritualist Association is in session in Freeville, beginning Saturday, July 23, and Closing August 21, lasting four weeks and five Sundays. The officers of the association are, W. W. Kelsey, president, Cortland; R. Rhodes, first vice-president, Elmira; Mrs. Jennie McNeil, second vice-president, Tully; Mrs. B. C. Myers, treasurer, Harford Mills; Miss Victoria C. Moore, secretary, Dryden. Talent of a high order in Spiritualism has been engaged, and there will be present several leading mediums, who will hold trumpet and materializing seances and give readings and magnetic treatment. The test mediums will be Oscar A. Edgerly, D. A. Herrick, Mrs. Carrie E. S. Twing and others of note. Phenomenal: D. A. Herrick, trumpet medium; C. B. Nichols, materializing medium; Mrs. Addie Cooper, reading and magnetic treatment; Victoria C. Moore, reader.—Elmira (N. Y.) Gazette.

When writing for this paper use a pen or typewriter.

We go to press early Monday morning, hence communications intended for that current issue should reach this office not later than the previous Saturday morning. Bear this in mind.

The following first-class talent is engaged for the Grand Ledge (Mich.) Camp, a very popular place of resort: Oscar A. Edgerly, Mrs. Zaida Brown Kates, Geo. W. Kates, Rev. B. F. Austin, Mrs. Marian Carpenter, Mrs. Piper, Dell Herrick, Mrs. Helen Chapman, Mrs. N. M. Russell, James Riley, Miss Mattie Woodbury, Mrs. Evarts, Mrs. Virginia Rowe, Geo. A. Letford.

Jennie C. Paine writes from Potsdam, N. Y.: "We have been very fortunate in securing at West Potsdam and Potsdam the services of Mrs. Tillie U. Reynolds, of Troy, N. Y., who has been with us nearly the whole month. She comes as state missionary, which office she fills with much honor. Her meetings have been very successful and she has succeeded in working up a mass-meeting in the town of Potsdam, a town of 5,000 inhabitants, that the Spiritualists of this section hope will prove a success in every way. It will take place some time in October."

Mrs. LeSieur writes :"The next benefit Band of Harmony will be at the home of Mr. and Mrs. Rockwell, 814 Emmit street, Thursday, August 4. A fine programme is promised. Their home is reached by taking the Metropolitan (Logan Square branch), riding to the end of line. The last meeting at the home of Mrs. Tressness, July 21, was a very large meeting and greatly enjoyed by all who were present."

Elizabeth E. McCarthy writes of the good work she did in Houston and other places in Texas, awaking many people from their lethargy. She writes: "I am now at home again in Denver, Colo., among kind friends. Though my stay in Texas was of short duration, the seeds of a higher spiritual unfoldment have been well sown and deeply rooted, and when I return I will find a golden harvest of progressive thinkers waiting to receive me."

Dr. P. S. George writes from Lincoln, Neb.: "I feel it my duty to call the attention of the readers of The Progressive Thinker as to the action taken by the Postmaster General in the case of one so-called, self-styled Prof. R. A. Dutton, of this city, who has extensively advertised his great psychic powers and his wonderful ability to instruct, and who caught suckers by the thousands. His mail is held at the Lincoln postoffice by order of the Postmaster General until further orders. In my opinion he is one of the greatest pretenders and deceivers in the field. He promised to cure every known disease—the deaf, the dumb, the blind, the lame and halt; teach hypnotism, power of dreaming when wide awake with eyes open, and to pass to any part of the earth at will, and talk to people, hear their voices and be heard, but when the order came from the Postmaster General for him to appear in Washington, D. C., or his attorney, he sent a Lincoln lawyer to represent him. Just what the outcome will be I am unable to say, but will try and keep the readers of this paper informed as to the result of the investigation of this case by the postal authorities."

Rozetta Gott writes from Wellington, Ohio: "Our little Spiritual Progressive Thought Society of only a few members has been attacked by the Methodist minister and some of the members of that church. One thing the minister said from his pulpit was that Spiritualists took up Spiritualism as a last resort, and when that left them, as it always does, that they sunk to lower than the brute and were not fit associates for other people. Every Friday afternoon the ladies of our society meet at my home to sit for development. At our last sitting, a Methodist sister came just as we were through. She is a great missionary worker and I suppose she thought she must save us. However that may be she found four Methodists who had wandered away from the fold. The consequence was that we had about a half-hour's hot discussion. She told me that it was the work of Satan, etc. My object in explaining is to ask a favor. Will every Spiritualist who feels interested in our little society or in Spiritualism, concentrate their thoughts for ten minutes at the time of our next meeting, Friday, August 5, at 2:30 promptly? This will be our thought: 'Will the angels help us to succeed in overcoming all opposing forces, and add to our number and strength?"

Mrs. Isa A. Cross writes: "The Hyde Park Occult Society was highly favored on Sunday, July 24, by the two good lectures, or rather, one lecture and one after-talk. The lecture by Mrs. Nora E. Hill was full of good teachings and one that set people to thinking. She is a grand good worker. The after-talk was by Mrs. Anna L. Gillespie, of California. She did not talk long, but long enough to reach the hearts of the audience, which was large. All went home pleased. Many were made happy by messages from some loved one, through Mrs. Kline. On Sunday evening next, August 6, we will have Walter DeVoe with us, who needs no recommendation to any who have heard him. Those who have not will do well to come. Services at 319 East 55th street every Sunday evening. Don't forget the picnic at Beverly Hills on same date. Everybody welcome; and bring your own lunch. Come and have a good time."

Mrs. J. M. Brown writes: "We are very pleased to write your good paper of the great success of Miss Mae Hunt's meetings in San Francisco, Cal. Every Sunday night the hall is packed to the doors with an audience that is an honor to any speaker; they are bright, thinking minds, interested in the deep occult truths which flow from the lips of the speaker under the deep inspiration of her guides. Different ones speak from time to time, such as John Pierpont and Theodore Parker, the great orator and abolitionist, and we have been promised that soon we shall hear from Robert G. Ingersoll, giving his experience when he passed into spirit life. Miss Hunt speaks under deep trance, with a clear, strong, magnetic voice, and she loves her work, never tiring of doing all she can for the cause of Spiritualism. These meetings will present different phases, so as to meet the needs of the people as they unfold new growths and aspirations."

F. H. Parker writes as follows, but does not give name of town or city: "Chas. J. Anderson, (boy orator) is lecturing to large audiences at N. S. G. W. Hall, each Sunday at 11 a. m. and 8 p. m., on new thought lines. He gives perfect satisfaction to his increasing audiences. Mrs. Katie Heussmann Harveston lectures at the Unity Spiritualists Hall, 11 a. m. and 8 p. m. Her tests or circle following the morning meeting is proving an interesting feature as well as her convincing tests from the platform at each Sunday evening lecture. The Thursday night social every two weeks at the hall, proves interesting as well as remunerative. Mrs. R. Y. Tuttle, an old lady and pioneer Spiritualist, true to the cause, passed on this spring."

Mrs. Celia Hughes, trumpet medium, will go to New York for a much-needed rest the first of August. On her return, September 1, she will resume work at her home, No. 69 Thirty-first street, Chicago.

Dr. Beverly writes: "Remember, next Saturday, August 6, you are all invited to an outing at Calumet Grove. The grounds will be free till 9 p. m. Lunch will be served from 2 to 3 p. m. All bring your basket. This is a lovely shady grove on the Calumet river. Fine boating, fishing, swimming, etc. Bring your music, games, hammocks, etc. Everybody welcome to come and enjoy the pleasures of the day."

Mrs. Olive A. Atwood writes from Hartford, Conn.: "Mrs. I. W. Storrs will close the season with a meeting Sunday evening, July 31, at her home, 122 Clark street, Hartford, Conn., where she has held two meetings a week—every Thursday afternoon and Sunday evening; also four special meetings, having a conference in the afternoon; supper and lecture in the evening. Mrs. Storrs is a lady of rare worth and ability as a medium, and gives all a hearty welcome. Chinnewama, her little Indian guide, gives true and loving messages from spirit friends. Mr. and Mrs. Storrs are delegates to the National Convention, and all hope they will return with their zeal renewed and souls strengthened for the coming winter's work."

Mrs. S. W. Bradley writes from Butte, Mont.: "I notice our subscription has nearly expired, and send in to renew. We have taken The Progressive Thinker from its first issue and feel we cannot afford to do without it, as it takes its readers onward and upward. Sometimes when a 'hot blast' strikes it, I almost wish more tolerance could be manifested, but on the whole I know there are good results and I feel like extending words of good cheer."

A Noble Woman Passed to the Realm of Souls.

Mrs. Sue A. McGuffin, wife of Mr. J. B. McGuffin, of Milton, Ind., passed to spirit life on Monday morning, July 25, after an illness of six months' duration. The disease was cancer of the stomach, and although her suffering was continuous and intense the beauty of her character shone through it all with a calm patience and fortitude that was marvelous.

Mrs. McGuffin was the daughter of Silas and Hannah Small, old residents of Henry county, Ind., and was born September 26, 1849. Her grandfather, Seth Henshaw, was perhaps the oldest champion of Spiritualism in the state, and was also the leader in that region of the early abolitionists.

Mrs. McGuffin inherited this progressive spirit, but the innate sweetness of her nature made her so kindly tolerant to all that she never had an enemy in her life. She never was heard to speak an unkind word of any human being and all who knew her loved her.

She was married to Mr. McGuffin, June 6, 1868, and during all of those thirty-six years their lives together blended in perfect peace and perpetual joy.

Her knowledge of Spiritualism sustained her in every trial, and is the consolation of her husband and their adopted son Roy, in their bereavement.

The funeral took place at their home near Milton, on Wednesday, July 27. C. W. Stewart, of St. Louis, who is an old friend of the family, conducted the funeral.

The sweet lovely life of Mrs. McGuffin has left its influence upon the souls of all her loving friends, even as her music, her art and her poetry is left for their contemplation, and they realize that she has only passed within the veil and they will sooner or later greet her again in a sweeter, purer realm of life. Peace to her memory. S.

LITERARY NOTE FROM JOHN LANE.

Personal Note on C. H. Hinton, M. A., Author of "The Fourth Dimension."

C. H. Hinton, the author of a comprehensive, popular exposition of the nature, qualities and possibilities of what is commonly regarded as rather an abstruse subject of science and mathematics, which John Lane has recently published under the title of "The Fourth Dimension," contributes to the July number of Harper's Magazine an article upon the subject, in which he makes some novel suggestions for the aid of those who are not clear as to the definite purpose of his scientific inquiry. As one case in which an attempt has been made to find evidence for the reality of a fourth dimension he cites the following, which depends on the properties of configuration. In a plane three points, he says, can be found equally distant from one another, such as the vertices of an equilateral triangle. In space four such points can be found, such as the vertices of a tetrahedron. Five points equally distant from one another can be found by assuming a four-dimensional space. Now, to account for the properties of organic compounds it has been necessary to assume that the carbon atoms in the molecules of certain substances are related to one another, as are the four vertices of a tetrahedron. If in the problematical structure of the molecule of other substances it becomes necessary to assume the existence of five atoms at equal distances from one another there would be evidence of a fourth dimension. A similar condition is assumable in a case which depends on the properties of rotation. We are familiarly acquainted with left and right hand shapes; the image of an object in a mirror, exactly like its original, but transposed on the other side of the plane, is an easily comprehensible example. One of these objects cannot be rotated into another in our space. Rotation in a plane takes place round a point; in our space round an axis; and by analogy we should conclude that in four-dimensional space rotation took place around a plane. As a matter of fact if we have two triangles set near one another in a plane, but not touching, they cannot be rotated completely into one another by any motion in that plane. There are two substances, however, two varieties of tartaric acid, which are alike in all physical and chemical properties, except in their behavior with regard to polarized light. One turns the plane of polarization in one direction, the other in the opposite direction, a condition which is due to the molecules of the one being exactly the same configuration as the molecules of the other, save that those of one are right-handed and the other left-handed. These two varieties, however, change one into the other apparently without so far as is at present known any chemical resolution of reconstruction. If such proves to be certainly the case it will be a proof of the fourth dimension, because only in four-dimensional space can a right-handed shape become a left-handed shape by simple movement.

ALWAYS GIVE YOUR FULL NAME AND ADDRESS WHEN SENDING NOTICES AND COMMUNICATIONS FOR PUBLICATION, OTHERWISE THEY WILL FIND THEIR WAY TO THE WASTE BASKET.

OBSESSING SPIRITS.

A Few Words In Reply to an "Idahoan."

In The Progressive Thinker of July 30, is an article commencing thus: "Brother J. M. Peebles announces that he will soon issue a book of 400 pages on obsession and demoniac influences," etc., and then Brother C. J. Johnson, of Idaho, proceeds to criticise it. Now, by just what principle of justice or ethics a man can criticise a book before he sees it, is to me something entirely new. Brother Johnson says, "Such a book will, according to promise, show the reign of undeveloped spirits in this and foreign lands * * * But he leaves it there without prescribing a remedy to cure so fearful a state."

Pray, how do you know, friend Johnson? Upon what ground do you make this statement? It may be policy to misrepresent—policy to cover up facts, but principle and moral honesty exclaim, "State the facts—tell the truth, and that though the heavens fall." This is in harmony with Editor Francis' "Open Court," a court of fact, philosophy and equity, where all sides may have a fair and candid hearing.

Fortunately, I have the advantage of Brother Johnson, for by luck, or providence, or spirit impression, I was in Battle Creek and in Dr. Peebles' room the very afternoon that this first thousand copies of the book, "The Demonism of the Ages, and Spirit Obsessions," was brought to Dr. Peebles' office. It is needless to say that I purchased a copy, and I have read the volume of thirty-three chapters with a most intense interest. In this book the Doctor makes no attempt to prove the fact of spirit intercourse. He takes this for granted, but dwells upon the nature of spirits, their conditions, their occupations, their good and evil influences. He has twenty or thirty pages from persons obsessed. Some of them exhibit the most painful and pitiful struggles with demons, earthbound spirits dwelling in the lower zones about the earth. He allows some of these evil spirits to speak for themselves. He explains their methods of control, and the dangers resulting therefrom. He also very carefully and philosophically points out the methods of preventing obsession, and also the how, and the best way to cure the obsessed. The book is, in my estimation, considering the status of Spiritualism to-day, the most important book that the Doctor has ever written. Those who believe that there is no evil here, nor "evil spirits" in the next world, will not fancy the book, for the Doctor, as we all know, is an independent and fearless writer, and has the faculty of striking with his pen straight from the shoulder. I hope that Brother Johnson before further criticising the book, will carefully peruse it.

This book, in treating of the hypnotic control of spirits by entrancement, runs near to the border line of that much-discussed volume, "The Great Psychological Crime." These "storm centers" (to use your felicitous phrase, Mr. Francis) that gather in the heavens of Spiritualism, not only make us think but investigate deeper, and weigh all subjects, and all sides of this great movement called Spiritualism, which so threatens the complete annihilation of orthodox Christianity. E. C. L.

Memphis, Tenn.

A LESSON FROM NATURE.

Deep down in a shady valley,
By the sunlight seldom sought
I chanced one day, on a stagnant pool,
With slimy green poison fraught.

And I thought, what a loathsome place—
Passing with averted eyes,
Nothing but weeds could ever grow here,
Such poisonous vapors rise.

Another day, my wandering feet
Had led to the self-same place,
And lo! a white lily, pure and fair
Smiled sweet from the water's face.

And while I gazed in glad surprise,
I listed, a still small voice
That whispered to my wakening soul:
Lo, child! look thou and rejoice.

The lily from that filthy slime
Thus has forced its upward way,
And so, from the depths, earth's children, too,
May climb to the endless day.

ANNIE H. PIERCE.

Rockford, Ill.

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.]

Mr. J. W. LeSuer passed peacefully to spirit life early Tuesday morning, July 19, from his home, 43 Ashland avenue, Chicago. Mr. LeSuer was born in Chautauqua, New York, and although in his 65th year, was full of spirit and energy even when ill, and in all his life was never too busy to do a kindness. He was one of the trustees of the Church of the Soul many years, and was always actively interested in the welfare of that society and Spiritualism, and will be greatly missed by all old-time friends in the church and by hundreds who know nothing of Spiritualism. He leaves a wife and four children, several grandchildren and one great-grandchild. Mrs. S. J. Ashton officiated at the funeral.

DR. T. WILKINS.

Passed to the higher life, July 21, 1904, from Detroit, Mich., Dorothy Cornyn, infant daughter of Mr. and Mrs. Rose Cornyn, aged four months and three days. The bird-like voice whose joyous tones made glad this scene of sin and strife, sings now in everlasting song, amid the tree of life. Services conducted by Rev. Nellie S. Baade.

It is with regrets that I have to announce the death on Sunday last, of Mr. Harry Clinton Morehouse of Boulder, Colo., formerly of Morro county, Ohio. The family have long been readers of The Progressive Thinker, and this takes the last remaining member of a large family excepting his widowed mother. He was thirty-five years old last April, was a prominent and honored citizen of this county, being the largest dealer in bees and honey in northern Colorado. His death was occasioned by appendicitis, after an illness of eight days.

LEO VINCENT.

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SEEN AND HEARD.

Brief Notes on Topics of Interest, by Hudson Tuttle.

From Paris comes an amusing story of a medium, who was arrested for obtaining money under false pretenses. She gained the confidence of a rich widow, and gave her messages from her departed husband. He was 76 when he died, but he told his fond old wife that he had regained his youth, and when she came to him she would find the beautiful ideal she married in early life. He wanted her to come to him, for his boarding-house fare, although superior to anything on earth, was not agreeable to him. He wanted her to superintend the cooking! He advised her to give her effects to the medium, which message she obeyed, and then he told her when she would die, and this also she did to the hour.

That medium, no doubt, was a fraud, a cute and clever cheat, and merited the punishment she received.

But Spiritualism is not the only cloak in which fraud may clothe itself. As a parallel take the press report from Hebronville, a town in the state claiming to be the focus of American culture.

"Religious frenzy characterized the closing sessions of a holiness campmeeting at Hebronville to-day. The afternoon and evening meetings were addressed by Edward A. Ferguson, an evangelist, and he painted such a weird picture of the sins of his auditors, of the terrible future which will be theirs if they do not give up their worldly ways, their gold and diamond baubles, that his words were taken literally by many present. Women removed their watches and their rings, sobbing as they did so; crying that they were poor, miserable sinners, they placed at the appointed place for receiving offerings. A hostler for an Attleboro manufacturer gave $50. Women jumped and shouted, and so did men."

In what does this evangelist differ from the fake? She pretended to give messages from the husband; he from Jesus Christ and God Almighty! The result was the same. She gathered in the widow's possessions, he the valuables of a crowd he had excited to frenzy by his fake piety.

The Entombed Past.

The wide extent of Greek colonization is shown by recent excavations made near the estuary of the Dnieper, site of the ancient Greek city Olbia. It was a colony of Miletus 655 years B. C. and the center of a great trade with the interior as far north, it is claimed as the borders of the Northern Sea. A report of the progress of the excavations has the following interesting paragraph:

"Olbia was destroyed by the Getae about 70 to 60 B. C., but it revived, and when it was visited by Dion Chrysostom about 100 A. D., it was again a flourishing city. The excavations that are now in progress upon the site of this city are being carried out by M. Formakovski under the auspices of the Russian Archaeological Society. Mr. Formakovski has succeeded in unearthing extensive portions of the walls and foundations of the original city, which date back from the seventh century B. C. The masonry is identical with that of the ruins of ancient cities excavated in various parts of Greece. Before this depth was reached, two different strata of walls and basements bearing descriptions of the fourth and the first centuries B. C. were encountered. The stone blocks composing the ruins of houses, temples, etc., in these upper strata are of remarkably exact area, square proportions, and excellently dressed. The more solid constructive work is, however, found in the remains of the original city. At this depth there was unearthed a perfectly preserved wine cellar. Some fifty huge jars or vases had evidently contained red wine, now turned to a light powdery substance. A large collection of valuable antiques in gold, marble and ancient pottery has also been found in these newly uncovered ruins."

In those days when war was the occupation of nations, the capture of cities too often meant their destruction. This terrible fact is recorded in the ruins of cities, superimposed on the ruins of other cities. In this instance above the splendid architecture of Olbia two other cities have been built, destroyed, and buried under the accumulation of the dust of ages.

The Way to Purity of Life.

Foreigners are constantly expressing their opinion, adversely, to the freedom which is given to American women. They have been taught that opportunity is the one essential for the manifestation of immorality. They seem to have no conception of that strength of character that resists temptation.

The freedom of the American woman, the trust placed in her ability to care for herself, has developed all the noble traits, independence, self-reliance, and keen wit, that make her superior to the women of all other nations of the present and the past, intellectually and morally. Those who believe that women are weak and require constant espionage, should study the object lesson furnished by France. The Cornhill Magazine has the following regarding the relations of the sexes in that nation:

"The word 'courtship' has no equivalent in the French tongue, because the thing does not exist. Stolen tete-a-tetes even furtive kisses, may, of course, be indulged in, but only under a modified chaperonage, the half-shut eye of parents or guardians. No young French lady would be permitted, for instance, to undertake a cycling expedition with her future husband. Still less could she take train with him for the purpose of visiting relations in the country, were the journey of half an hour's duration only. Lovemaking begins with the honeymoon."

With all these safeguards, the morality of the French people is not proverbial. The distrust of women expressed in laws and customs leads to the production of character consonant thereto.

The strength and glory of a pople lies in the chivalrous estimation and trust in the good sense and moral integrity entertained of its women.

Parental Training.

Children are brought up differently from what they used to be, so much that the more conservative think they are not brought up at all. The goody-goody, Sunday-school child has disappeared, and even the numerous books he used to read on his way to heaven are supplanted with stories of "strenuous" lives. The rod has become as unpopular as a corrective, with the public, as it ever has been with the children. It is thought a relic of barbarism. The new method of government of children is well expressed in the following extract from an English exchange:

"The parent should never be domineering nor egotistical in his relation to the child. The idea that in order to gain obedience it is necessary to make the child feel that its papa is a 'big, powerful man that might do something awful' if it does not obey, is a relic of barbarism and has no place in a well-regulated home. The continual bossing of children, just because the parent is physically able to enforce his authority, is not only tyranny of the most inhuman sort, but is contrary to all laws of development and good government. The true parent is never an egotist, a boss, a scold, a harsh critic, or a fault-finder; but a protector, a counsellor, a wise, sympathetic critic, and a loving friend. He never makes uncomplimentary comparisons between self and the child, nor belittles its efforts, no matter how crude and ineffectual. His look is sympathy, his word is encouragement, his smile is inspiration, and his touch is tenderness and love."

But this advice, however applicable to some children is not to all. Some children can be reasoned with, and others cannot be. The great majority of children are born savages, and their education, especially their moral training is to civilize them, and train them to be gentle, sympathetic and just.

This education should have begun many centuries ago, and the grandparents well advanced in its acquirement. There are children that can understand no corrective measure other than force. Jesse Pomeroy, the boy fiend, who delighted in seeing suffering, and tortured animals and playfellows for pleasure, could not be reasoned with. Restraint was the only means.

This is a matter not of position in the social scale as much as of organization. Children of delightful character are found in the lowest walks as well as the highest, and not always the angelic little Fauntleroy is the most lovable.

A lovely lady with a lovely little boy with curls, was riding in a street car. Opposite her sat two ministers, returning from conference. "Ah, brother," said one, "what would we not give for the sweet purity of such an angelic child. Truly did the Savior say, 'Of such is the kingdom of heaven.'" Just then they overheard the boy say to his mother, "When I get to Grandma's, I'm going to have my hair cut off, and stop playing d—n angel!"

The fact is that children are not alike, and rules applicable to one will not be to another.

The most potent influence is example. Whatever may be the training, the example of parents will be followed. As you desire your children to be, be yourself. If the mother is loud and hasty of speech, and rude in manners, she cannot expect her children to not imitate her ways.

A restraint put on children is always resisted, and if it is made so heavy that the will ceases to rebel, the child becomes a weakling and a nobody.

DONA NOBIS PACEM.

Only the dead are ours.
Oh, friends, I hold my hands, such weary hands,
With infinite longing toward celestial bowers
Come to me from the fadeless Summer Lands
For I am weary and grown tired of grief,
Heartsick of fruitless quests, and wounded sore
By this world's bitterest arrows, and no more
Can dreams of future brightness bring relief.

All whom my heart held dear
Lean to me from the silence. Let me rest
With the old sense of comfort strong and near,
But for a moment sheltered on your breast.
For here there is no shelter. Bleak and wild
The path leads onward where my bleeding feet
Must with the thorns or burning plow-shares meet.
Mother, the night is deep about your child.

Spirit to spirit lean.
I feel you through this blind material clay.
Only the veil of silence slips between
To bar you from my longing eyes away.
Open the door to that unshadowed life,
Lay your cool hand of healing on my heart
And bid this fever-dream of life depart,
For I am grown so weary of the strife.

Earth's bubbles break and fly.
Give me the cup immortal. Dead Sea fruit
Long have I eaten and my lips are dry.
That acrid poison sears their singing mute.
How shall I voice for others faith and trust
While all my soul within the shadow lies?
How shall I point the way to Paradise
With blinded sight, and forehead in the dust?

For them if not for me
Lift up a light that I bear witness here
In certain knowledge of a dawn to be.
Unveil the radiant splendor lying near;
I am too tired to pray to any God.
I need the human hand, the human touch,
The mortal love which bears and suffers much,
And no stern master with a chastening rod.

Only the dead are ours.
Flesh of our flesh and mortal once as we.
Now safely sheltered where no tempest lowers.
Lean then, my dead, and comfort bear to me.
That seeing, hearing, clasping hand in hand
I may rise up made strong to witness here,
How true, eternal, living, loving, near,
Abide the happy souls of Summer Land.

BEATRICE ST. GEORGE.

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WAS IT IRON?

Wm. Denton Is Called Upon to Explain Matters.

Somewhat more than a year ago, Spirit William Denton, through the columns of The Progressive Thinker informed us of certain of his proceedings in the spirit world in which he told us of the use of locks and keys. Recently an article purporting to come from the same source and published in the same paper, informs us that he William Denton has found no iron in that world. Now in behalf of myself and many other readers of The Progressive Thinker, I should like to ask Mr. Denton of what material were those locks and composed?

The writer of "A Wanderer in the Spirit Lands" informed us tnat he met with the spiritual counterpart of iron.

In The Progressive Thinker of June 4 is a communication signed William Denton in which he tells us that airships are to be used to slaughter whole armies and thus bring war to an end. Hundreds of years ago the church persecuted and destroyed millions of persons in order to put an end to what the church chose to call heresy. Was it destroyed? Are there not more heretics in the world to-day than ever before? The statement is made that Benjamin Franklin is at the head of the movement. Are the affairs of this world in the hands of one so young as Benjamin Franklin? Where are the countless hosts who have inhabited this planet in all the ages that are past, and why do they allow those who have but lately risen from earth to return and educate its inhabitants through fear, the old orthodox way, and moreover I would like to ask what is to follow this wholesale slaughter of armies? Who will use those air ships when the armies have been exterminated? Will anyone be safe? What will prevent any person who can secure the use of an air ship from following the example of the "progressive spirits" who would murder to prevent murder, from using them to wreak vengeance on private individuals or whole families or communities, should they give offense?

And would they not be used by any two or more parties, as strikers and their employers, against one another, and make life a more fearful thing than it is to-day?

Whence come wars? In every country the people are obliged to support the aristocracy of the state and in most of them in addition to that the aristocracy of the church; while back of and supported by both is still another and more powerful aristocracy of lords who compel wars that they may wring from the toilers of the nations the wealth with which they hope to enable their descendants to own the earth, literally to own every foot of land which the earth contains.

Is there a nation to-day that is not paying interest on its war debts? How long shall peace reign in any nation? Only so long as shall be required to recover its financial standing sufficiently to sustain another shock of war, when the lords will contrive to make an excuse for war. Who are these lords and are they titled?

Who are their agents ever on the alert to secure for them the plunder, and who study the game of war as players at chess study as to which king shall be moved next. Look about you and answer for yourselves. Do you ever hear members of the so-called Christian clergy advocate war? and quoting in support of their claims passages from the teachings of one whom they say is the prince of peace? And how of the state? In our public schools to-day little children are taught military drill and little boys of seven and eight years go home from school to boast and bluster of the soldier's life and to teach the older members of the family what a glorious being a soldier is, a hero to be venerated, while in anticipation of the life of the soldier he soon learns to think and talk of killing whomever he may meet, practicing in the meantime on small animals and in mockery, on his own small companions. Is it any wonder that such children grow up with murder in the heart? and if as a man the sudden impulse to kill shall seize such a one and he does not resist, who will be blamed? Probably his mother; and learned (?) men will talk of prenatal conditions. Of what avail the mother's effort to cultivate the sentiment of mercy in the heart of her son, when the public schools with its war agents comes between; forgetting that "as the twig is bent the tree is inclined." Upon whom will fall the weapon when the pent-up war spirit shall force him to act? Perhaps upon herself, or perhaps upon his father. Who will try and sentence him for murder? The state which taught it to him. And now we are told that "progressive spirits" (?) are to control mortals to invent air ships, from which, armies and later, no doubt, anyone who may offend shall be destroyed.

I for one hope that the air ship will prove a failure and do not feel grateful to those spirits who are assisting mortals to invent them. There are some things the invention of which should be deferred until we have emerged from savagery.

What, then, is the remedy? Let the children be taught the truth, that war is murder and that all wars are a disgrace to humanity; and let parents be taught that a government that will establish schools in which little children are taught to look forward to the time when they shall be called to go forth to murder their fellow men, and which at the same time, supports other schools in which the same children are taught, "Thou shalt not kill," and "God is love," is a government which needs to be improved upon.

Let the mothers be the only teachers on this question and they will teach their children that war is murder, and in time they will understand and teach them, too, that there is no excuse for war, that may not be removed by the united voices of people, and when all children shall have learned these lessons war will be no more.

If the lords want war, let them fight, but let the people refuse to fight, and suffer and die that lords may continue to draw their revenue from the toil of the world's millions, who yearly impoverish themselves that they may be the slaves of lords.

Mothers of America, it is time for you to look to the future of your country, remembering that peace and the spirit of murder though it be called war, cannot dwell together, and that you demand the right to teach your little sons what right really is. Their moral training will be safest with yourselves.

There should be a new meaning for the word patriotism. The support and protection of the homes of the people in peace, and the effort to abolish war should be understood to be a part of the true office of government, and the patriotic citizen should be he who demands of government such protection.

The man who raises his hand against his fellow-man for reason of his own, is tried, sentenced and executed as a murderer, by the state, while he who bears the weapon of the state, and goes forth to commit as many murders as he can, because forsooth the state is angry or in reality because the lords have offered certain persons of influence a share in the plunder, is called a patriot and a hero and his occupation is looked upon as sacred.

Will Mr. Denton please tell us more on these subjects and remove, if he can, the doubts of the same?

VALENTINE ROXBURY.

Minneapolis, Minn.

NATURALNESS OF SPIRIT LIFE.

It is difficult for those who have not paid attention to the subject to understand the naturalness of spirit life. Our conception of the reality of things is based upon physical sensations, and anything (save sound and odors and the recognized imponderables) that does not respond to our sense of sight or touch is deemed to be formless and unreal. This conception is a materialistic one founded upon the erroneous idea of the sufficiency of our physical organs to cover the whole range of natural phenomena; there are none other, super-natural is a misnomer.

Science has demonstrated that there are sounds both above and below the perception of the most sensitive physical ears, and colors beyond the perception of the most acute physical eye, and clairvoyance—both induced and natural, has proved that there are forms real (and substantial in a sense) outside the range of physical vision or touch. Form implies substance, but not necessarily the same kind of substance we are familiar with; we cannot conceive of form without substance, and, if the forms akin to human constantly seen by seers and clairvoyants, have substance, so also must the worlds or spheres in which they live. Deleuze, Billot, Cahagnet, and other early magnetists, having no belief in a spirit world, were annoyed in their experiments by the frequent descriptions of dead (?) people whom they professed to see, and deeming them illusory, checked them whenever they began to describe the forms. The persistence with which they recurred to the subject, eventually induced them to allow their sensitives to interrogate these forms, the result being the recognition of spiritual entities who had left their mortal bodies, and were living under new and higher conditions. The late Dr. J. B. Motherwell, who was one of the earliest and most successful experimenters in mesmerism in Australia, had the same experience, and up to the time we made his acquaintance (1866) had persistently ignored his sensitive's allusions to what he called "dead people." Our conversations with him, however, quite altered his views, and opened up a new and interesting field of research to him. These, and other sensitives who followed quite independent of each other, described not only the forms, but the world or sphere in which they lived, with its hills and vales, its streams, lakes, trees and flowers, as real, and apparently as substantial to their interior vision as the material world. It only requires the cultivation of that interior vision to enable a large percentage of humanity to see whilst yet in the mortal body the beauties of that higher world which they are destined to inhabit when they shuffle off this mortal coil.

But all are not sufficiently sensitive, and but few who are so are favorably positioned to apply themselves to the cultivation of their interior powers. Harmonious surroundings and the absence of business worries are essential to the individual cultivation of clean vision. The development of clairvoyance and lucidity, however, may be accelerated by mesmerism, but this should not be attempted empirically, it is too serious a matter; both operator and subject should thoroughly understand what they are entering upon and have perfect confidence in each other, the magnetizer should have singleness of purpose and a high object in view, if selfishness intrudes little good will result. As in all scientific experiments and discoveries the majority of people have to accept (and do accept) the evidence of experts; so in psychic science must the majority, who are unable to give the time and conditions for personal experiment, be content to take the evidence of those more favored, who, either in themselves possess the power, or have the control of instruments whose vision extends beyond the normal range. Few of those who have not paid serious attention to the subject are aware of the immense amount of evidence that has been accumulated during the past half century, ample to convince any unbiased mind. Spiritualistic literature is now easy of access, and those who cannot afford to purchase it will find a number of standard works in the Melbourne Public Library, whilst, for a small subscription, they can obtain books for home reading from the Victorian Association of Spiritualists, or the Melbourne Progressive Lyceum.—Harbinger of Light.

Hay-Fever and Asthma Cure at Last.

It gives us great pleasure to announce the discovery of a positive cure for Hay-Fever and Asthma, in the wonderful Kola Plant, a new botanic product found on the Congo River, West Africa. The cures wrought by it in the worst cases, are really marvelous. Sufferers of twenty to fifty years' standing have been at once restored to health by the Kola Plant Compound. Among others, many ministers of the gospel testify to ith wonderful powers.

Rev. F. F. Wyatt, the noted Evangelist, Abilene, Texas, writes was cured of Hay-Fever and Asthma after eight years suffering and had no return of the disease. Rev. S. H. Eisenberg, Ph. D., Centre Hall, Pa., perhaps one of the worst cases, was permanently cured after many years' suffering. Rev. D. S. Hopkins, Wilson, Ind. Ter., writes May 25th, his wife was cured two years ago after eight years suffering. Hundreds of others give similar testimony. Hay-Fever sufferers should use the medicine before the season of attacks when practical to give it time to act on the system.

To prove to you beyond doubt its wonderful curative power, the Kola Importing Co., No. 1168 Broadway New York, will send a large case of the Kola Compound free by mail to every reader of The Progressive Thinker who suffers from any form of Hay-Fever or Asthma. This is very fair and we advise sufferers to send for a case. It costs you nothing and you should surely try it.

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THE MATTER OF DIET.

Its Relation to the Genesis of Crime.

Of all the delusions that have afflicted the human mind the most cruel and diabolical in its results upon the individual and human institutions, is that which looks upon every child as "born in sin," and with a natural and inevitable tendency to sin; that is, to incipient crime. It predicates the criminal in every child born under the sun, and thus refers the genesis of crime to a malevolent Nature, or the demoniacal mandate of a malevolent God.

It is strange how an old lie, especially when it dons an academic hat or an ecclesiastical gown, will hold in unquestioning assent some of the sanest souls of every generation, until, as Emerson says, "a thinker is let loose upon this planet," and men wonder why some self evident truth had not appealed to them before. The human race in every century of its history has not been wanting in philosophers and scientists who told their contemporaries that the making of a good man as well as a healthy one is largely a matter of diet. It seems strange, too, how long men have been breeding splendid horses and intelligent dogs, without recognizing the fact that food and environment are the essential factors in breeding kind and intelligent animals, and that man is no exception to the animal kingdom.

In the Palo Alto stables where not only were the horses scientifically fed, but an oath or an unkind word or tone, even, were forbidden in their presence under penalty of instant dismissal of the offender, the horses became famous the world over for their gentleness, speed, fine mettle and endurance. At the famous dog kennels of the world where dogs are bred to be as intelligent and more moral and devotedly kind than most men, food is the main factor depended upon to attain this end. A famous dog trainer, writing to Dr. Kellogg, who had sent his magnificent St. Bernard to him for training, said he could not teach his dogs anything if he fed them meat. They were too stupid and irritable when fed upon a meat diet.

The Albany (New York) Orphan Asylum a few years ago had some especially irritable and intractable children, who seemed to be perfect types of the orthodox doctrine of original sin. The officers of the institution happened to be thinkers as well as officials, and it occurred to them that the orthodox meat diet might have the same effect upon children as upon dogs and might be accountable for a good deal of orthodox original sin. The results as given in a yearly report of the asylum are not only a striking commentary on the orthodox doctrine of original sin but also upon what our criminologists term "the increasing tendencies to crime among children."

"Flesh and soups," says the Report, "were wholly banished * * * and there were reformed habits in regard to sleeping, air, clothing and exercise. During the first three years in which the old system was followed from four to six children, and often more, were continually on the sick list. A physician was regularly in demand, once, twice, or three times a week, and deaths were frequent. During this whole period there were between thirty and forty deaths. After the new system was fairly tested, the infirmary was entirely vacated, and the services of the nurse and physician no longer needed. For more than two years there was neither sickness nor death in the establishment. In the twelve months succeeding this there were three deaths, but these were deaths of new inmates.

"Since the new regimen has been fully adopted there has been a remarkable increase of health, strength, activity, vivacity, cheerfulness and contentment among the children. The change of temper is very great. They have become less turbulent, irritable, peevish and discontented, and far more manageable, gentle, peaceable and kind to each other."

One of the superintendents also adds:

"There has been a great increase in their mental activity and power; the quickness and acumen of their perception, the vigor of their apprehension, and their power of retention daily astonish me."

Every mother believes her baby to be an angel. Her instinct is correct, all the orthodox dogmas to the contrary notwithstanding. "Of such is the kingdom of heaven," said the world's greatest ethical teacher. A generation of such children, fed upon Nature's pure and simple foods, and given as kind and humane and Christian environment as the horses in the Palo Alto stables, would do more to bring in the reign of righteousness taught by the same great teacher than all the evangelists and missionaries can bring about in a meat-fed, nicotinized, alcoholized humanity in a thousand years.

"The eating of beefsteak makes me a brute," said Byron, which is only a personal statement of truth, reiterated by the great spiritual teachers of every age. To keep the brute out of a man and the poet, i. e., the creator, in means the spiritual as well as the physical and moral regeneration of man. Saint Beuve declared every man was born two-thirds poet. The normal child, happily born, instinctively feels its kinship with bud and bird and all sentient life. "Please don't step on it, mamma; it hurts," exclaimed a little boy friend of ours, whose mother's foot was in danger of crushing a woodland violet. It was the poet speaking with the child's lips. A diet which transforms this child, two-thirds poet, into a man two-thirds beast, is manifestly not in harmony with that law of ethical evolution, which has made the higher mammalia, and especially the primates, vegetarians. Vegetarianism, so far from being a reform against Nature, is the reform in harmony with Nature, and its highest ethical law. To find the genesis of crime we have only to trace the first fundamental factor in individual and national life, the food customs, and especially the flesh-eating customs, which by Nature's immutable law, transforms the poet-born child into a man lower in his appetites and more cruel in his passions than his brother carnivora of the forest.—Vegetarian Magazine.

A Chance to Make Money.

I have berries, grapes and peaches a year old, fresh as when picked. I used the California Cold Process. Do not heat or seal the fruit, just put it up cold. Keeps perfectly fresh, and costs almost nothing; can put up a bushel in ten minutes. Last year I sold directions to over 120 families in one week; anyone will pay a dollar for directions when they see the beautiful samples of fruit. As there are many people poor like myself, I consider it my duty to give my experience to such and feel confident anyone can make one or two hundred dollars round home in a few days. I will mail sample of fruit and full directions to any of your readers for nineteen (19) two cent stamps, which is only the actual cost of the samples, postage, etc. FRANCIS CASEY, St. Louis, Mo.

"Spiritual Songs for the Use of Circles, Campmeetings and Other Spiritualistic Gatherings." By Mattie E. Hull. Price 10 cents.

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TEMPLE HEIGHTS.

A Grand Camp in the Good Old State of Maine.

The Temple Heights Spiritual Corporation will hold its annual session, this being the twenty-second, at their beautiful grounds on the banks of the Penobscot Bay in the good old state of Maine, on the dates of August 13 to 21 inclusive. Arrangements have been made for a very interesting session of camp-meeting and it is expected that a large attendance will be the outcome. The officers of the corporation are: President, J. G. Harding, Waldo; vice-president, A. T. Stevens, Belfast; secretary, Orrin J. Dickey, Belfast; treasurer, R. A. Packard, Northport. Directors: Benj. Colson, Bangor; M. R. Webber, Fairfield; Geo. W. Morse, Belmont; Mrs. M. W. Williams, Central Falls, R. I.; Mrs. N. H. Rhoades, Rockland; A. J. Skidmore, Liberty; Mrs. O. S. Rich, Bangor.

Temple Heights is charmingly located on the banks of the Penobscot river, with wooded hills in the rear and springs of cool, refreshing waters, healthful and attractive. Temple Heights appeals to the lover of natural beauty with a little of the artificial. To the lover of a spiritual campground Temple Heights affords all that can be desired, having good drainage, sloping land, a large park with plenty of seats, and spacious auditorium where the meetings are annually held.

The good beaches, and mountains rising a thousand feet in the rear, easy of access and affording delightful views, makes this place one of the most desirable as summer home. Only six miles from a railroad station and having daily steamboat lines and a good pier, with the quiet surroundings, or amusements if one desires, combined with the sweet spiritual influences as is in the gathering of ancient Indian tribes in this spot in years gone by. The sunsets are fine, the Penobscot being likened to the Bay of Naples. Cottages are plenty and rates low. All are welcome and made so by the management of the grounds.

The scenery has no equal and the drives are beautiful, glimpses here and there of the bay, showing the thousands of little islands, with sail and steamboats plying over the water surface. The sailing is safe, boating and bathing good, combined with mountain climbing, fine beaches and fishing. The spring waters here possess medicinal value, having been the center of an early Indian camping ground.

The grounds are laid out in streets and avenues and the lots and cottages are all pleasantly located. The meetings are always of interest and this season there will be presented an excellent programme. An invitation is extended to all to visit the grounds and partake of the beautiful philosophy, or absorb from nature the benefits they can. During the week of camp-meeting a small admission is charged daily or season ticket being sold. Daily announcements will be made of the changes and features of the program.

This season the platform will be graced with the presence of some of the ablest workers in spiritual circles. Mrs Effie I. Webster, Lynn, Mass.; Mrs. Carrie E. S. Twing, Westfield, N. Y., and Edgar W. Emerson, Manchester, N. H.

Madame Marie Foster, of Boston, Mass., a well-known soloist, will be present during the season and will render selections in connection with Congregational singing at the meetings.

Tests will be given each day from the platform by Mrs. Effie I. Webster, Carrie E. S. Twing and Edgar W. Emerson.

On Tuesday evening, Mrs. Carrie E. S. Twing will give an entertainment in the auditorium and a seance on Friday vening for the benefit of the association. On Wednesday evening there will be dancing at the auditorium for the young people, and on Thursday evening will occur the annual concert, with a pleasant programme. Saturday evening the Ladies' Aid entertainment. Other evenings will be given to social meetings and seances.

ORRIN J. DICKEY.

Thinks a Change Should Be Made.

To the Editor:—Unless the constitution and by-laws are changed both in our State and National associations, there is going to be a material reduction in the number of local societies that will affiliate with the state organizations, at least there will be quite a number of local societies in this state that will sever their connection with the state organization unless some change is made, and there are at least a few societies that have never taken out a charter under the state organization who would do so provided a proper change could be made, in the by-laws and constitution. Under the present rule the state organization is not necessarily run by the delegates from the local societies, but may be run by persons who pay in their dollar, regardless of whether they are delegates from subordinate societies, members of any organization or even Spiritualists.

Under such conditions any city where the state organization is located can run the whole business regardless of the wishes of the local societies, if they can rustle dollars enough, which of course they can do if they have any local interests to push to the front, for sometimes one dollar will do it, and it seldom takes more than ten dollars to set at naught the majority vote of the legal delegates present.

Local societies where such conditions exist, who wish to deal fairly with their associates and promote the best interest of the cause, will withdraw their support from organizations which can be run in that way. I understand that any person can become a member of the National Spiritualists' Association for life by paying twenty-five dollars, and have all the rights and privileges of a regularly elected delegate, and thus it may be seen that by the payment of this small sum by an antagonist, the wishes of a majority of the state associations might be defeated.

This condition of things has no precedence among properly organized societies. These things will have to be changed if organized Spiritualism ever makes much advancement. State associations should be composed exclusively of delegates duly elected from the local societies of the state, who should elect their president and other officers, and they should all hold their positions until their successors are duly elected.

The National Association should admit no one as a member unless he had first been duly elected as such by some state organization, and no local organization should be allowed more than one representative in the state association, and the state associations should be limited to one representative in the National Association.

Under such regulations the acts of the National Association would always conform to the wishes of the majority of the state organizations, and all acts of state organizations would please a majority of local organizations who were represented; under this arrangement the business affairs of the various organizations would be conducted in the interest of all, money could not defeat the wishes of the majority or be shoved into the pockets of the few. The foregoing we believe to be the sentiments of our society and we would be glad to hear from all who are interested upon this subject. Especially would we like to hear from the local organizations in this state.

JAMES L. DOW.

Manhattan, Kansas.

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"Healing, Causes and Effects." By W. F. Phelon, M. D. Price 50 cents.

A Terrible Indictment.

It Is Presented With Masterly Skill Against the Anthropomorphic God of the Bible, Which Has Played Such an Important Part in the History of the World, and Which Figures Conspicuously in Every War That Occurs, so Claimed—In This Indictment the Brutal Savage Nature of This Anthropomorphic God Is Laid Bare With a Skillful Hand.

Man, in his primitive state, was doubtless a very weak creature both mentally and physically.

Living in the primeval jungle, he had to encounter numerous venomous reptiles and ferocious beasts. He frequently witnessed terrific hurricanes, calamitous earthquakes and disastrous floods, without knowing whence, how or why they came. His life was a continuous struggle for existence in which the fittest alone survived. These conditions filled him with fear until it became a part of his nature.

And he necessarily transmitted this quality to his children, by hereditary descent, until it became the most dominant characteristic of mankind. Some of the subtle and cunning ones, in this, saw their opportunity.

They would feed and stimulate the fears of the common people and soon completely control and govern them.

In pursuance of their clever scheme they manufactured an anthropomorphic god and endowed him with suitable attributes to reign over the people, and constituted themselves his prime ministers or priests to receive and deliver and interpret his wonders to them.

It was necessary to make their god a composite character, being good or bad according to his own sovereign will. They made him a god of love, mercy and benevolence to all that implicitly obeyed his commandments, and just the opposite to all that disobeyed his orders.

To fully answer the purpose for which they made him, he must needs be a god of hideous and wrathful quality to all that ignored his authority.

Knowing that jealousy and vengeance are the most direful elements in a dangerous character, they endowed their god fully with these hateful attributes.

They said to the people, "The Lord is a jealous god and avengeth and is full of wrath, the Lord taketh vengeance on his adversaries, and he reserveth wrath for his enemies."

"I, the Lord thy God, and a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me."

Knowing hate to be the most cogent factor in leading a jealous one to seek revenge, they invest him with this loathsome quality and make him say, "Was not Esau Jacob's brother? Yet I loved Jacob and hated Esau, and laid his mountains and his heritage waste."

And knowing that one who is given to spasmodic fits of anger and wrath, is always exceedingly dangerous, they endow him with this characteristic.

Moses felt and expressed his inability to lead Israel out of Egypt and the "the anger of the Lord was kindled against him." And when this god saw what Aaron and the people had done while Moses was up in the mountain, he became furious with rage, and said to Moses: "Now, therefore, let me alone, that my wrath may wax hot against them, and that I may consume them."

Moses, however, was much better than his god. He argued the case with him, reminded him of his covenant with their fathers, and called his attention to what the Egyptians would say about it, and urged him to repent of this evil against his people.

In fact, he touched his majesty up on his honor, and succeeded in pacifying him, and he repented of the evil which he thought to do unto his people. And now having made their god a terrible monster, endowing him with jealousy, hate, revenge, wrath and fury, they proceed to tell the people some startling and terrible things which he had done.

In the long ago, certain angels who kept not their first estate, but left their own habitation, he cast down to hell, and delivered them into chains of darkness,

Because the people did not obey his orders, he sent a flood upon the surface of the whole earth and drowned the entire human family and every living thing except one family and a few animals to replenish the earth again.

Because the people of Sodom and Gomorrah, two ancient cities, did not please him, he rained upon them brimstone and fire out of heaven and burned them, and because Madame Lot turned her head and looked back to see the fire, he turned her into a pillar of salt. Because the king of Egypt would not obey his edicts, he sent ten terrible plagues upon that country.

He turned into blood the Nile river and all the other waters of Egypt.

He filled the land with frogs so that they were in the houses, in the bedchambers, upon the beds, in the ovens, and in the kneading troughs.

He turned all of the dust of the land into lice so that they covered man and beast throughout all Egypt.

He sent a grievous swarm of flies into all parts of the land so that the whole earth was corrupted by them.

He sent an epidemic of murrain and killed all the cattle, horses, asses, camels and sheep in Egypt.

He sent a plague of boils upon man and beast throughout all the land; however, the boils could not hurt the beasts since they had all died of the murrain.

He sent a very furious hailstorm which killed all that were in the fields, both man and beasts, though the beasts had all been killed before by the murrain.

He sent a plague of locusts which darkened the whole land and ate every green thing which the hail had left.

He sent darkness, thick darkness, which could be felt, over the whole land of Egypt for three days.

He killed the first-born in every Egyptian family, and also the first-born of all the beasts, though they had all been killed twice before.

And finally he drowned Pharaoh's entire army in the sea, men and horses, his horses having all been killed before.

And because Korah, Dathan and Abiram, three of his servants, took exceptions to the rule of Moses, he caused an earthquake to swallow them and all that appertained unto them.

And his anger being kindled against Israel, he caused King David to number the people, and then, because he numbered them, sent a pestilence upon Israel and killed seventy thousand men.

That Joshua might have more time to avenge himself of his enemies and complete their slaughter, he caused the sun and moon to stand still for one whole day.

These with many other cruel and vindictive stories were written in the priests' "Holy Books" that the people might ever know the wrath and fury of their god.

This fabulous anthropomorphic god, through his priests, issued edicts for the control of the people.

One of these specified that the man who would not harken unto the priests that minister before him, should be put to death (Deut. 17:12).

And another specified that one should surely kill his brother, his son, his daughter, his wife or his dearest friend who should secretly suggest the worship of any other god. (Deut. 13: 6-10).

And to stimulate and feed the fears of the people more thoroughly, the priests fabricated a horrid devil and endowed him with ubiquity, guile, mendacity and villainy.

They set him forth as a roaring lion walking about, seeking whom he might devour.

And his chief mission was to lead the people into the pitfalls of ruin and the only way to escape his direful influence was to heed the priests' instructions and obey their god.

And to cap the climax, the priests manufactured an endless hell of torment for all that dared reject the service of their god. For ages they have been haranguing the people about their angry and wrathful god, wily and ubiquitous devil, and sulphuric, burning hell, and have very largely succeeded in keeping them in a state of fear and submission.

"Ye, too, believers of incredible creeds,
Whose faith enshrines the monsters which it breeds,
Who bolder e'en than Nimrod, think to rise,
By nonsense heaped on nonsense to the skies."

It is high time that men and women arise in their might and throw off this ignoble bondage to fear and priestcraft.

In order to escape the thraldom of fear, one must live a wholly upright life.

One that is selfish, covetous and niggardly, necessarily has a guilty conscience which always begets fear.

Homer, in the Iliad, represents that when the Trojans and Greeks were set in battle array before Troy, Paris, whose base conduct had caused the war, sprang forth alone from the Trojan ranks, godlike in beauty, and challenged the Greeks, one and all, to meet him singly in mortal combat.

Menelaus, the husband of the stolen Helen, like a hungry lion, leaped full-armed from his chariot, exulting in the thought that his personal vengeance should be gratified. But conscience made a coward of Paris; he starts back, "as a man that sees a serpent in his path."

The godlike visage grows pale, his knees tremble, and the Trojan champion draws back under the shelter of friends, from the gallant Greek whom he had so basely wronged.

Livy tells us that Sixtus Torquinius, the dishonorer of Lucretia, quailed as no Roman of his blood and rank would otherwise have done, when young Valerius dashed out from the legion to engage him in mortal combat.

And Shakspeare makes a consciousness of guilt cause Macbeth to quail before Macduff.

"Of all men else have I avoided thee,
But get thee back, my soul is too much charged with
blood of thine already;
I will not fight with thee."

Men pride themselves on their physical courage and this is praiseworthy, but strange, passing strange, men of great physical courage are often the greatest moral cowards.

In the face of public opinion, they have not the courage to think for themselves, or if they do, have not the courage of their own convictions.

Homer, in the Odyssey, represents Circe as warning Ulysses, in his passing through the strait which divides Sicily from Italy, to avoid the sea monsters, Scylla and Charybdis, that had wrecked so many galleys.

And so we should be careful to steer clear of the dominant Scylla of priestcraft and the debasing Charybdis of fear, religious monsters which have wrecked many a frail bark on the ocean of life.

"Whatever you are, be brave,
The coward is a liar and slave,
Tho' clever at ruses,
And sharp at excuses,
He is a sneaking and pitiful knave,
Whatever you are, be frank,
'Tis better than money or rank,
Still cleave to the right,
Be lovers of light,
Be open, above board and frank."

Union Star, Mo. HENRY BOONE.

THE ETHICS OF PARENTAGE.

In an article reviewing at some length various works on the population question, the Review of Reviews says: "The substitution of reason for instinct as the guide of human beings in the propagation of life has gone on steadily since 1877 unblessed and unguided by the spiritual teachers of mankind. The result is that the duty of child-bearing is increasingly ignored. But the practice of limiting families can only be defended from an ethical point of view if it is strictly conditioned by a recognition of the imperative obligation of all those who can afford to provide the necessary conditions for healthful support and development of a large family to breed up to the maximum of their capacity. Otherwise the whole of the future is handed over to the classes who exercise no restraint, who are animated solely by the gratification of physical instinct, and who litter the world with children whom they can neither feed, clothe, nor educate properly. In other words, the right to restrict families within the limits of health conditions can only be recognized with safety when it is indissolubly linked together with the recognition of the duty of the healthy well-to-do pair to produce as many citizens for the future state as their health and wealth render possible."

HAS VISION OF SON DYING.

New York, July 23.—"I had a presentiment that something dreadful was going to happen to Michael," tearfully exclaimed the mother of 8-year-old Michael O'Dea, who was drowned in the East River. At her home 205 West Sixty-Fifth street, Mrs. O'Dea told of how at 3 o'clock she had a presentiment foreboding evil for little Michael.

At that moment the boy was drowning in the East river off Seventy-Second street. He had gone bathing there with his brother Johnny and George O'Leary. Michael could not swim, but he took his brother's dare and plunged in beyond his depth.

"It came over me so sudden," said Mrs. O'Dea, "that I was nearly prostrated. Try as I would, I could not dispel the horrible feeling that something had happened to my boy. It seemed a vision of death to me. I went to several neighbors and tried to keep my mind off all thoughts of danger. Finally, in sheer desperation, I appealed to my friends to help me find my son. If I could have been brought to him at once all would have been well. I went from house to house, but could get no trace of him. Just as I was giving up all hope and almost fainting I met my son Johnny carrying Michael's clothes."

Logical consequences are the scarecrows of fools and the beacons of wise men. The only question which any wise man can ask himself is, whether a doctrine is true or false. Consequences will take care of themselves.—Huxley.

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If you Suffer from Dyspepsia, Stomach, Liver, or Bowel Trouble of any kind, read this liberal offer. IT WILL BE WORTH MONEY TO YOU.



Do you suffer from dyspepsia, indigestion, or stomach, liver, or bowel trouble of any kind? If you do, why not let us cure you? We do not mean Help you by aiding you with a strong, stimulating Sodo and Rhubarb Compound, or patent Dyspepsia Pill." Such things will stimulate and ease temporarily, but in the end will only irritate and further weaken the already diseased and weakened membranes. We Will Completely and Permanently Cure You. We will go to the very foundation of your trouble, will remove the causes, strengthen and tone up the affected membranes, perfect the digestion, regulate and strengthen the bowels, and make you as strong and hearty as you ever were. We could give you testimonials by the thousand of those we have cured of stomach troubles in all forms and stages, but they would not tell to you what the treatment will do for YOU. The only absolute proof is in the treatment itself, and knowing the Wonderful Cures we have made for others, and believing that we have a treatment that will Positively Cure any case, no matter how complicated or long standing, or how many have failed in the past, that we will send a two weeks treatment to any one desiring to test it. Many are cured by this test treatment alone. Why not make a trial of it yourself and learn what it will do for you. IT IS FREE. Address Dr. Peebles Institute of Health, 28 Main St., Battle Creek, Mich.



LIST OF CAMP-MEETINGS.

Send in Your Dates and Names of Secretary at Once.

Interest in the various Spiritualist camp-meetings has commenced, and secretaries of the same should report at once to this office, so that proper corrections as to dates, etc., can be made.

Mt. Pleasant Park, Clinton, Iowa.

The camp session of the M. V. S. A., Mt. Pleasant Park, Clinton, Iowa, will open July 31 and close Aug. 28. For programmes address Mollie B. Anderson, secretary, Clarksville, Mo.

Maple Dell Park, Ohio.

The American Spiritual, Religious and Science Union will hold a camp session at Maple Dell, commencing July 24 and closing Sept. 11. F. H. Sherwood, secretary, Mantua, Ohio. The grounds will be open for family reunions, Sunday-school picnics, and Sunday meetings, etc., from June 1 to Sept. 15.

Lily Dale Camp, N. Y.

This favorite place of resort opens July 15 and closes September 14. For full programmes address the president, Mrs. Abby L. Pettengill, Lily Dale, N. Y.

Lake Sunapee Camp, N. H.

Lake Sunapee Spiritualist camp-meeting commences July 31 and closes August 28—four weeks and five Sundays, at Blodgett's Landing, N. H. For programmes address Lorenzo Worthen, secretary, Hillsboro Bridge, N. H., until July 25; after then at Blodgett's Landing, N. H.

Chesterfield, Ind.

Chesterfield (Ind.) camp-meeting opens July 14 and closes August 28. For programs and other information address Lydia Jessup, secretary, Chesterfield, Ind.

Unity Camp-Meeting.

The Lynn Spiritualists' Association will hold meetings every Sunday at Unity Camp, Saugus Center, Mass., commencing June 5 and ending Sept. 25. For full particulars address Mrs. A. A. Averill, 42 Smith street, Lynn, Mass.

Freeville, N. Y.

The dates for the Central New York Spiritual Association Camp-meeting, at Freeville, N. Y., are from July 23 to Aug. 22, four weeks and five Sundays. Owing to the protracted and severe illness of our secretary, Miss Victoria C. Moore, I am acting secretary, to whom all letters pertaining to the camp should be addressed. W. W. Kelsey, President, Cortland, N. Y.

Lake Brady, Ohio.

The Lake Brady Spiritualist Camp-meeting opens July 3 and closes Sept. 4. For full programme address A. G. Keck, Akron, Ohio.

Delphos Camp, Kans.

This camp-meeting will begin August 5, closing August 22. Address all communications to I. N. Richardson, secretary, Delphos, Kans.

Grand Ledge, Mich.

The Grand Ledge (Mich.) camp opens July 31 and closes August 28. For full programme address J. W. Ewing, Grand Ledge, Mich.

Island Lake, Mich.

The Island Lakes Camp, at Island Lake, Mich., 42 miles from Detroit, on the Flint and Pere Marquette railroad, commences July 10 and extends through the month of August. For full programmes address H. R. LaGrange, secretary, 84 East Montcalm street, Detroit, Mich.

Onset Camp.

Commences July 28 and ends August 28. For full programme and particulars address the secretary of the camp, Onset, Mass.

Franklin, Neb.

This camp commences July 29 and closes August 15. For full partticulars address D. L. Haines, secretary, Franklin, Neb.

Forest Home, Mich.

This camp-meeting, located at Snowflake, Antrim county, Mich., will open July 30, and continue till Aug. 22. For full programs address Mrs. Ruth Eastman, Secretary, Box 69, Mancelona, Mich.

Waterloo Camp, Iowa.

The Central Iowa Spiritualist Association will hold its camp at Waterloo, Iowa, from August 21 to September 11, including four Sundays. For particulars address J. E. Andrew, 205 E. Linn street, Marshalltown, Iowa.

Wonewoc, Wis.

The camp-meeting of the Western Wisconsin Camp Association will open Aug. 4, 1904, and will close Aug. 22. For full particulars write Miss Gertrude Spooner, secretary, Wonewoc, Wis.

Lake Pleasant Camp, Mass.

This excellent camp opens July 31, and continues for 30 consecutive days. For full programmes address Albert P. Blinn, 61 Dartmouth street, Boston, Mass.

Harmony Grove, Cal.

The Harmony Grove Spiritualist Camp-meeting of Escondido, Cal., commences July 17 and closes July 31. For full particulars address T. J. McFeron, secretary, San Diego, Cal.

Southern Cassadaga Camp.

The Southern Cassadaga camp at Lake Helen, Florida, will open the first Sunday in February and close the 26th of March. For information regarding rooms in Apartment House or in cottages, also for programmes, write to Mrs. J. D. Palmer, corresponding secretary, Willoughby, Ohio.

Vicksburg Camp, Mich.

The dates for Vicksburg camp-meeting are July 31 to August 22. For full particulars, address J. Fraser, manager, Vicksburg, Mich.

Haslett Park, Mich.

This old and popular camp opens July 30 and closes Aug. 28. For full programs address J. D. Richmond, secretary, St. Johns, Mich.

Edgewood Camp, Wash.

Edgewood camp, Washington, opens July 31, and will continue three weeks, ending August 22 and 23 with their eighth annual convention. For full particulars address Julian W. Smith, 1115 North Fife street, Tacoma, Wash.

Ashley, Ohio, Camp.

The Spiritualist camp-meeting at Ashley, Ohio will open August 7 and close August 28. For full particulars address W. F. Randolph, secretary, Ashley, Ohio.

Parkland Heights Camp-Meeting.

This camp will remain open Sundays only until September 1. For further particulars, address Elizabeth M. Fish, secretary, Floral Heights, Parkland, Pa.

Temple Heights, Camp, Me.

The Temple Heights Spiritual Corporation will hold its annual session, this being the twenty-second, at their beautiful grounds, on the banks of Penobscot Bay, in the good old state of Maine, on the dates of August 13th to 21st inclusive. Arrangements have been made for a very interesting session of camp-meeting and it is expected that a large attendance will be the outcome. For full programs address Orrin J. Dickey, Belfast, Maine.

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VOL. 30 CHICAGO, ILL., AUGUST 13, 1904. NO. 768

Our Open Court Now In Session.

For a time, during this camp-meeting season, which is usually the dullest business season for spiritual papers, we have thrown our columns open to our giants in thought upon one of the most important topics that come under the name and philosophy of Spiritualism. Some masterly articles have already been given our patrons and there are many more to follow.

We find some of our readers very sensitive to the publication of anything that hints of an acknowledgment that there is such a thing as fraud in our ranks, and upon the other hand we have those who have nothing to cover up, and who would wage an aggressive warfare against it openly, publicly, as a means of stamping it out. These are given an opportunity, side by side, to express themselves, and the discussion has already awakened a deep interest in the cause. The Open Court surely fills a niche that has been carved for it.

Free-handed, open and logical discussion can only be conducive to the best interest of any cause. A philosophy that will not bear criticism is a trembling failure. A science that will not stand discussion in this age of reason has not a good foundation and should be pigeon-holed as a relic of the dim past. A religion that can not stand the storm of adversity, that can not weather the gale of mental unfoldment of the day, should be relegated to a museum as an antiquated monstrosity, lost in the fog of ignorance.

Are you reading the findings of this Open Court? Are you reading the testimony upon both sides and recording the findings in your unbiased mind? Do you appreciate our effort for truth? If so you should become a life subscriber for THE PROGRESSIVE THINKER. Send your name, address and remittance after you read our unparalleled premium offer.

ROMANISM VS. REPUBLICANISM.

An Address by Dr. Dean Clarke.

Our pilgrim forefathers came to this country that they might have liberty to worship God according to the dictates of their own reason and conscience.

Their descendants fought the battles of the Revolution to break the chains of political despotism, and finally established our republic to secure the blessings of both civil and religious liberty. It was their wise design and determination forever to separate church and state, and to prevent the church from dominating the state, as it had so long done in the old world where kings ruled by assumed "right divine."

The voice of history and experience had taught them that no tyranny is so despotic, cruel, and relentless as that which claims divine authority. Hence they determined to found a government whose rulers should be shorn of all such sacrilegious claims,—a government "deriving its just powers from the consent of the governed," and not from the assumed will of God, nor from any earthly potentate claiming His vicegerency.

Our forefathers left us the glorious heritage of "a government of the people, by the people and for the people," and made the ballot box "the ark of our covenant, or Constitution," the shrine of our liberties, the palladium of our rights, and the bulwark of our protection.

Knowing that "Ignorance is the mother of devotion" to all "false gods," and to all sacerdotal rulers, the noble founders of our republic created our public schools to educate the masses, and give them the intelligence indispensable to good citizenship. Our common school system is not only the corner stone of our republic, but is the chief part of its entire foundation. Remove it, and every pillar of our free institutions will soon totter and fall!

Accursed be the dastard hand that shall dare strike a blow against the "arks of our safety," the free schools of America!

Forever let the "Stars and Stripes" wave above the sacred cradles of our liberty as their protecting Aegis, and may the sacrilegious hand wither and perish, that attempts to pull "Old Glory" down from the shrine that gave birth to it, and all the free institutions o'er which it waves!

Our common schools are the crucibles in which alone can be amalgamated all the heterogeneous elements that compose our nationality. They are the only alchemists' vessels for transmuting base alien material into the gold of true democracy and genuine Americanism. They are the sole foster-parents to unify the many diverse "kindreds, races, and tongues" composing the great American populace, and make of them a family of brothers and sisters dwelling together in amity and peace.

They are the one only universal solvent to make of "one blood," one mind, and one spirit of true patriotism, all the aliens who have sought refuge in this land of freedom, which so many of them have polluted with exotic and poisonous plants! Long live America's common schools! And may they, like Aaron's rod, swallow every parochial serpent that now nestles in Uncle Sam's bosom, only to turn and sting it for his mistaken and misplaced generosity!

Our forefathers, we have said, came to the rockbound shores of New England to escape from politico-religious despotism, and to found both civil and religious liberty as a birthright and heritage of their posterity forever. But, alas! for the uncertainty of human hopes and calculations; as of old, "Satan came also," and in the garden of our "Sunny South," he planted beside the tree of liberty, the Upas of Ecclesiastic despotism, whose scions have spread till they fill our fair land with the blighting breath of priestly curse and Popish anathema!

The mitred tyrant, who, claiming power plenipotentiary from heaven had enslaved all Europe with politico-religious bondage, sent his superstitious vassals and minions to the New World, and side by side with the altars of liberty, erected the shrines of Popish and Priestly tyranny, which today cumber the sacred soil of freedom, and menace the very foundations of our blood-bought liberties!

Thus to-day, we see in this great nation, boasting of its religious freedom the strange anomaly of the greatest and most liberty-crushing despotism that has ever cursed the nations, covering our whole land with its nurseries of tyrants, and its strongholds of superstition and oppression! Taking advantage of religious toleration, which is the genius of our free institutions, the greatest religious aristocracy this world has ever seen, has thrust its Trojan horses within the gates of every city of our republic, and the armed minions of popery within, are only waiting the word of command from the Boss Tyrant of the world to spring out and attempt to capture every shrine of Freedom!

In our own day and generation, our fathers and our brothers with sword, bayonet, and bullet, cut the bonds that held in unjust servitude, four million ebon-hued slaves, who are now free citizens of our great republic, thank heaven!

But, sad to say, there are yet nine million more, who think themselves free, who are in reality, wearing a yoke of bondage and are crushed in spirit under the iron heels of a mitred despotism far worse than that which bound poor Afric's slaves! Romanism not only enslaves bodies and souls on earth, but with audacious arrogance, claims the keys of heaven and hell, and the power of God to hold every soul in eternal fiery bondage that dares claim religious freedom as the birthright of man!

Can such a despotism as this, which was "conceived in iniquity and born in sin" in the dark ages of barbarism, be harmonized with the genius of democracy, and the polity and principles of republican institutions?

Can a theocratic autocracy, a One, God-man power which arrogates authority in church and state, and over the individual consciences of men, be reconciled with the spirit of individual free-thinking, and free-voting which every American claims as a birth-right?

Nay! Nay! Romanism and republican-democracy can no more be blended than fire and water, light and darkness, truth and error, vice and virtue, angels and demons, or Christ and Belial!

The two systems are antipodal, and as antithetic as white and black, as heaven and hell, and when the pope, or his sycophantic priests, pretends to love our republic, it is the love that a headstrong, arrogant child bears toward an overindulgent foster-mother, who allows it to tear her house down over her head, and to "raise the devil generally" with her household treasures!

The Pope loves our country as the wolf loves the sheep-fold, or as a buzzard or a hyena loves a battle-field. He loves America because it is free-preying ground for priestcraft to "gobble" our virgin soil, and collect "Peter's pence" from American citizens who vainly believe they can "serve two masters," one of whom claims dominion over their money, and their souls, and, for policy's sake, allows them to serve the other, for "the loaves and fishes" they may get to send to their supreme ruler, "His Holiness!" Be not deceived. Romanism never can be Americanized.

No Pope ever yet recognized "the inalienable rights of man," as set forth in the Declaration of Independence. When cardinals or priests profess political loyalty to our government, it is always with a mental reservation, which outwardly spoken means this: "loyalty till we can get the political power to establish the Pope and his regime in America!" They know they "cannot serve two masters" so utterly at variance! Romanism is "a wolf in sheep's clothing" prowling in our rural pastures, "living on the fat of the land," and fleecing its flocks to sustain a foreign potentate.

It is a cunning intriguing demon of despotism, surreptitiously plotting the overthrow of our educational, civil and free religious institutions, and all protestations to the contrary are but rank hypocrisy seeking to hoodwink willing dupes!

Short-sighted and unsuspecting people may condemn the A. P. A. organization, and in purblind confidence in our national safety, may cry: "Peace!" "Peace!" But there is no peace with the most consummate despotism on earth, except in abject submission to its autocratic decrees!

Not only is "eternal vigilance the price of liberty," but it will cost loyal Americans as dearly as it did a certain Canadian Frenchman to live "in peace" with his termagant wife. Being asked one day if he lived in peace with her, his dubious and lugubrious reply was: "Yas, I live in peace with her, but—I have to fight like hell for it!"

Nay! Nay! American liberty can never lie down "in peace" with Catholic slavery and Romish tyranny, so long as there is one drop of the blood of the heroes of '76 in the veins of loyal patriots!

"The 'irrepressible conflict'" is at hand, it is inevitable. Indeed, "the war has actually begun" at the schoolhouse and the ballot-box, and we must "fight it out on that line," and maintain these sacred shrines of our liberties at all hazards—if need be, with "our sacred honor, our fortunes and our lives," as did our forefathers.

It is high time that American freemen awake to the dangers now menacing all that we hold dear. We are slumbering over a smouldering volcano that may burst forth in a night, and spread the baleful fires of ruin o'er all our fair land!

The wily sappers and miners are secretly at work undermining our strongholds. Shall we dream in fatuous security, "hugging the delusive phantom of hope till our enemies shall have bound us hand and foot?" Or, forewarned, and forearmed, shall we rise in the might of heroic patriots, and "beard the Romish lion in his lair, ere he gains the growth and strength to exterminate us, as it is his avowed purpose to do, unless we are asses enough to put on his tawny skin?

The crisis that shall determine whether Protestant patriots shall rule and protect this country, or, whether the vandal minions of Rome shall govern and subvert it—is much nearer at hand than unwary Rip Van Winkles now dream!

Our sainted and immortal political savior, Abraham Lincoln, spoke with a prophet's ken when he declared that this country could "never exist half slave and half free."

The truth of that warning was sealed with rivers of the best blood of this nation! How much less then, can our mighty nation survive and prosper, half Catholic and half Protestant, when Catholicism is the synonym of both civil and religious bondage.

Fellow citizens, let us not be lulled to repose by the soft-toned purring of the pope's cajoling sycophants. They all have claws, and they live on prey which they "catch by guile."

A faithful servant of the pope can never be a true American citizen, and every one of his perjured emissaries, and arch-traitor archbishops knows it while he chants his "Te Deum" of "Good Lord" and "Good Devil," and vainly pretends to love and serve two masters!

Romanism, root and branch, is an exotic Upas, cumbering ground made holy by the blood of Protestant patriots. It is an anachronism of barbaric ages which is anti-American, hostile to freedom and progress, and is wholly out of place, and it has no business to be fostered and built up in a country consecrated to Liberty, Justice, and Universal Progress!

BEWARE of it, patriots!

When the great magnate of absolute despotism, the pope of Rome, shall come to our shores to establish his autocratic dynasty in the land of Washington and Lincoln, let us welcome him and his cohorts to the hospitality of a grave, and dig for Romanism its "last ditch," so deep it shall never know a resurrection! DEAN CLARKE.

SOUL VIBRATIONS

As They Emanate from a Profound Thinker.

The realization of any event or circumstance in life never comes up to the expectation. To-morrow is an impostor; it never fulfills its pledges, or brings what it promises. We live in visions and dreams; fiction not fact; in shadows not substance. The painter adds fiction to his picture, the sculptor to his statue, the poet to his verse, and the orator to his oration. The beautiful things in literature, in art, and in life come through imagination, feeling, sentiment, and the higher qualities of the mind and heart. Every poet, artist, or actor must be a mystic, a dreamer, a visionary. Knowledge does not come to him in the ordinary way; his dreams are prophecies; his sights are visions; and his thoughts are pictures. No earthly sordid nature ever rises to those lofty heights; only as the spiritual nature predominates and outweighs the material. Some one has written, "that Schiller, before commencing a work, heard within himself a harmony of indistinct sounds which were like a prelude to inspiration. Also that Rembrant when in the act of commencing a picture had a vision of rays and shadows, which communed with his soul, before he had animated the canvas with the personages." The most supreme moments of our life are passed in silence and alone, unaided and unheeded by the multitude around us.

"Ah, deep is silence—deep as human souls,
Aye! deep as life, beyond all lead and line;
And words are but the broken shells that shine
Along the shore by which the ocean rolls."

There are experiences of the soul that no words can describe, no pen record and no imagination portray. Mankind judge from the outward appearance and not from the inward struggle. The moral, intellectual and spirit victories and defeats no eye sees, no ear hears, no heart feels. The people see the finished picture but not the failures leading up to it; they behold the completed statue but not the broken and disfigured images that lie scattered along the way. The banner is never flung to the breeze until after it is nailed to the standard all decorated and inscribed.

"* * * * men behold
The goal achieved,—the warrior, when the sword
Flashes red triumph in the noonday sun;
* * * * * * * * *
They reckon not the battle and the march,
The long privation of a wasted youth;
They never see the banner till unfurled."

Life is a great body of contradictions. It is a tragedy, a poem, a fiction, a fearful reality. How rapidly the panorama moves. How the varying moods of the mind change in a few hours; yea in a few moments. So strong,—so weak,—so happy,—so wretched. All of these feelings, conditions and emotions pass over the soul as rapidly as the flying clouds, driven by the winds, cross the sky. In our weakness and in our necessity, we call out into the vast unknown, but so utterly lost is our cry that there comes back not even the echo of our voice. Thoughts are as powerful as words; a wish, a desire, is as potent with God as a prayer. Outward form and ceremony may assist the creature, but it has no bearing with the Creator. He looks at the petition and not to the vesture with which it is clothed. As the deepest grief finds no expression in tears, so there are times when words are weak and meaningless to the soul, and silence is more expressive than speech. Very few realize the great purpose of life. Veneering to some always looks like mahogany; whatever shines is pure metal; all gilding is gold; and every stone that sparkles is a diamond. The longest life is but a passing shadow and yet how often time hangs heavy on our hands and we long for the day to pass by. But nature knows nothing of time or measurement; these are of human invention. The world is always old and it is always new. The same energy and force passes through a thousand transformations and uses. How beautifully Draper illustrates this thought. 'A particle of water raised from the sea may ascend invisibly through the air, it may float above us in a cloud, it may fall in the raindrops, sink into the earth, gush forth again in the fountain, enter the rootlets of a plant, rise up with the sap to the leaves, be there decomposed by the sunlight into its constituent elements, its oxygen and hydrogen; * * * Though shed in the tear in moments of despair, it may give birth to the rainbow, the emblem of hope."

Matter is continually changing its form, but no new material enters into the universe. When rightfully considered everything bears the stamp of age. No one can tell where or when any thought, idea, or influence had a beginning. It is impossible to date the birth of a single invention, reformation, or a revolution. The smallest act leads to the greatest results; the most indifferent individual often becomes an important factor in civilization and life. Aesop was both a slave and a philosopher but his fables are known wherever language is spoken. A fanatic, or a man with only one dominant thought or purpose, sometimes does more for the world than a well-balanced mind. A reformer is always a man of exaggeration; he is apt to see things a little distorted; and imagines that the whole world hangs on the success of his particular idea. "Among such men rise up the sublime figures of John Brown, Garrison, Clarkson and Phillips. Must we call them unbalanced? Can we assert that we did not need them just as they were? The cartoonist is a more truthful artist than the painter or the photographer; they only give the outward form, the shell, the husk; while the caricature often shows the very marrow and moral quality of the man. Every time a man speaks, he makes a mental picture of his real self. An individual can reveal his whole character and tendency of life in a single sentence. One or two strokes of the brush in the hands of a skilled artist, makes his image laugh or weep, converts it into a wise man or a fool. There are no fixed points in life. One condition of society grades into another so insensibly as to proceed unnoticed. What constitutes sanity or insanity, always has been and always will be a debatable question. The dividing line between talent and genius cannot be determined. No agreement has been reached upon what is natural or supernatural, and inspiration is alike, a matter of conjecture. The counterfeit and the genuine are so near akin as to baffle detection. "The play of imagination in the brain of the opium eater is as free as that of genius itself, and the creations produced in that state by the pen or pencil are as wildly beautiful as those owed to the nobler influences."

Some people's imagination is so vivid and strong and their mental and spiritual make-up so sympathetic and receptive that all they see and hear changes, magnifies, subdues, softens and refines beyond the limits of ordinary vision or feeling. A grand display of hue, tint and color, at once ceases to be simply "color, it is conflagration;" music that is especially softening and refining, or jubilant and gay, becomes to them more than music, it is real "intoxication." Things as impalpable as air, as unsubstantial as a dream, and as fleeting and transient as sound, help to mold and fashion the character. You might as well undertake to fathom the workings of nature's secret laboratory in the bosom of the earth, or in the world above, as to tell what particular influence has been the controlling factor in one's life. Every element, idea and principle that we come in contact with, blend together and enter into it. The fugitive joys, the transient pleasures, the hours of sorrow, the books we read, the pictures we contemplate—all help to build up and form character. The daily habit, custom and talk of life are circumscribed by a very small circle. People mostly read for entertainment, not for information; they read for the present, not for the future. Moments, freighted with weal or woe, pass by unknown and unappreciated. I have read that in one of the ancient wars a soldier found a beautiful bag, highly ornamented, and filled with pearls, but being ignorant of their value he threw away the pearls and saved the bag.

"There are immortal moments in each life;
They come and go,—
One scarce may of their presence know,
Yet in them there is struck a chord,
It may be loud, it may be low,
* * * * * * * * *
Which will vibrate,
Like circles from a pebble's throw * * *"

It sometimes happens that the preface is the best part of a book and the postcript has been known to be the best part of a letter. It is the small incidents in life that make up its great import and meaning. Some one has said that when Abraham Lincoln was asked for some facts and circumstances in his early history to be inserted in the congressional directory, he replied: "They may all be compiled in one poetic line, 'The short and simple annals of the poor.'"

That portion of a man's history that one person would deem the most important another crowds to the background. I have seen it stated that Jefferson did not direct that on his monument should be engraved the fact that he had been president of the United States, but that it should record that he was the "Author of the Declaration of Independence, and of the Statute of Virginia for religious freedom, and father of the University of Virginia." A great burden presses upon each individual soul. Whatever conceit a man may have as he passes through this world, will surely be well tempered with plenty of humiliation. Whatever heights are gained, there are still visions beyond. We spend no time with the present. We live in the future, in hope, in expectation and in memory. What is hope? What is memory? Real or unreal, which? Something permanent and lasting, or transient and fleeting? Whatever is satisfying in our experience is either a hope or a memory. No true history of a man's life can be written. Goethe characterized his own autobiography as "Truth and Fiction."

"We live in deeds, not years; thoughts, not breaths;
In feelings, not in figures on the dial.
We should count time by heart-throbs.
He most lives who thinks most, feels the noblest, acts the best."

Norwich, N. Y. HENRY M. TEFFT.

THE GOLDEN RULE.

An Interesting View From the Standpoint of a Shaker.

In The Progressive Thinker of Nov. 28, 1903, is an article by E. W. Baldwin, on the Golden Rule, "Do unto others as you would have others do unto you."

He says: "Were these principles lived up to, strictly, the world would soon become wreck and ruin. After two thousand years of preaching it, no man has ever lived it. This is a pretty fair length of time for a trial."

As I think I can produce indisputable evidence that it has been lived up to over one hundred and twenty years, and is now lived up to, I feel it my duty to correct the errors, in defense of the character of Jesus, as I would have him defend my character in like circumstances had he the same evidence that I have; and no doubt he would do so.

He also says: "The Golden Rule stripped of its glitter is a pewter rule." Just so, take the life out of it, then it is dead pewter; but keep the life in it, it is then glittering gold.

He says further: "It is next to impossible where one has personal interest, for him to have a sound judgment."

Very true; Jesus knew that, he therefore took precaution to exclude personal interest from his spiritual church. He knew that it would be impossible to establish a universal brotherhood admitting personal interest; he therefore wisely excluded it.

His mission was to separate the spiritual from the natural in his church, and he did so.

Jesus Christ was sent to save the world from error and wrong—not only father, or mother, brother or sister, clan, church or nation, but the world universal, consequently he had to be universal in life practice and teaching for a perfect example, and exclude all things selfish which can not be universal and eternal, for the things which are seen are temporal, but the things which are not seen are eternal. II. Thess. 4:18.

I will now introduce the Shaker Church Covenant as evidence to prove that the Golden Rule has been lived up to, in this society, for one hudred and twenty years, and if it can be lived one hundred years, it can be lived endless.

Perfect redemption is impossible without the Golden Rule being lived up to. This is a vital question for the progressive Christian to investigate. It may be essential, and take time and energy to accomplish it.

Shaker Church Covenant.

Preparation for admission into church relation. Artticle 2. Part of section 3. An essential step is to settle all just and equitable claims of creditors and filial heirs, so that whatever property they may possess shall be justly their own. When this is done, and they feel themselves sufficiently prepared to make a deliberate and final choice, to devote themselves with all they possess wholly to the service of God, without reserve, and it shall be deemed proper by the leading authority of the church, etc., he may be admitted, etc.

Article VII. Section I. Dedication and consecration of persons, property and service. According to the faith of the gospel which we have received, and agreeable to the uniform practice of the church of Christ from the first establishment in this society, we covenant and agree to dedicate, devote, consecrate and give up, and by this covenant we do solemnly and conscientiously dedicate, devote, consecrate and give up ourselves and services together with all our temporal interest to the service of God and the support and benefit of the church of this community and to such other pious and charitable purposes as the gospel may require, to be under the care and direction of such elders, deacons and trustees as are or may be appointed and established in the church by the authority aforesaid.

Section 2. Dedication and release of private claim. Whereas, in pursuance of the requirement of the Gospel, and in the full exercise of our faith, reason and understanding, we have freely and voluntarily sacrificed all self-interest, and consecrated and devoted our persons, services and property, as aforesaid, to the pious and benevolent purposes of the gospel; therefore we do hereby solemnly and conscientiously, unitedly and individually for ourselves and our heirs, release and quit claim to the deacons, or acting trustees of the church for the time being, for the uses and purposes aforesaid, all our private personal right, title, interest, claim and demand of, in and to the estate, interest, property and appurtenances so consecrated, devoted and given up; and we hereby jointly and severally promise and declare in the presence of God, and before these witnesses that we will never hereafter, neither directly nor indirectly, under any circumstances whatever, contrary to the stipulations of this covenant, make nor require any account of any interest, property, labor or service, nor any division thereof which is, has been, or may be devoted by us, or any of us, to the uses and purposes aforesaid, nor bring any charge of debt or damage, or hold any claim, nor demand whatever against the said deacons or trustees, nor against the church or society, on account of any property or service given, rendered, devoted or consecrated to the aforesaid sacred and charitable purposes.

In confirmation of all the aforesaid statements, covenants, promises, and articles of agreement, we have hereunto subscribed our names and affixed our seals, etc.

If this dedication of all we have including our life labor into a joint brother and sisterhood inheritance does not fulfill the Golden Rule, then my judgment must be unsound.

Jesus exercised sound judgment by wisely excluding personal interest from his church, thereby making it possible to live up to the Golden Rule; but outside of his church it is impossible; there is no law except the Shaker Covenant that has the power and can give strength to obey the precept.

Jesus said greater love hath no man than this, that a man lay down his life for his friends. St. John 15:13. And greater friends has no man than those, that lay down their life service for their friends in mutual relationship; which Jesus has established by establishing this covenant by the power of spirit control. H. B. BEAR.

Harrison, O.

CHRISTIAN CIVILIZATION.

False Claims of Christian Leaders Shown.

It is claimed by the leaders of Christianity that we are indebted to it for our civilization. Such civilization as it has produced will not do to brag on. History shows that it is responsible for the night of ignorance in which Europe wandered for over a thousand years; and the prejudice then instilled against learning by ecclesiasticism has not yet wholly disappeared.

About the time of the first century, A. D., was the flood-tide of Roman greatness—the age of poetry, history, philosophy; and the love of learning was not a monopoly. The third century presented a different picture—learning despised, history degraded to lying chronicles, poetry and philosophy contemptible. Why this rapid decline from greatness to the abyss of ignorance? It was the effect of the religion introduced into the Roman world during those centuries.

The Christians stigmatized learning as profane. The offices of instructors, prevously held by noble philosophers, were assigned to ignorant, superstitious priests. The knowledge of the Pagan world was discarded, and dogmas of theology supplied the place. The church absorbed all the mental activity of the times. Learning, poetry, profane history, were discarded as unworthy of the attention of regenerated mortals. Polemics was the solution of incomprehensible dogmas by endless verbal warfare. Ignorance became canonized.

As science expands and ennobles the mind, so such disputations narrow and dwarf its powers. These studies of questions which are merely artificial formulas, having no existence except in imagination, corrupt the fountains of knowledge.

No adequate conception can be formed of the darkness of the human intellect at that period. Superstition grew like rank weeds, and ascetism depressed the understanding to still lower depths. Even the minds of progressive thinkers were led astray along paths beginning in ignorance and ending nowhere. Worthless, except as curiosity, was the literature produced in those ages.

Ignorance is the primal slime in which infallible authority grows sleek and powerful. The Christian hierarchy grew stronger, gaining powers by every possible means, staying its hand at no crime, pausing at no cruelty.

Any one who affirms that for the knowledge and civilization we enjoy today we are indebted to Christianity, should be pitied on the score of ignorance. If that religion is so productive of advancement, why did it not put forth its fruits during the thousand years it held mankind in implicit obedience? Did it foster learning? Countless martyrs whose only crime was extending human knowledge answer, No.

For a thousand years it sat upon the prostrate form of civilization and guided the course of events. The chronicles of the Dark Ages reveal the results. Morality, self-reliance, nobility of character disappeared as this religion gained ascendency. It caused immeasurable pain, blighted and blasted the joy and hope of countless lives.

When Constantine became the champion of the Roman church his hands were soon stained with blood. King Henry of England became manifold worse by espousing Protestantism.

Such civilization as Christianity produces is of the savage, brutal kind, causing havoc and destruction The civilization it forced upon the aborigines of America caused them to fade away and perish. The civilization it forced upon the Aztecs of Mexico and Peruvians of South America resulted in the utter extinction of those great nations.

We are now having a fair illustration of it in Russia, where Christians are on the war-path—one of the inevitable fruits and effects of a religion based upon a case of murder. Its founder said, "I come not to bring peace on earth, but a sword." That has been literally fulfilled by his devotees. We cannot reasonably expect anything better from worshipers of Jehovah—god of wrath, blood, war.

Great expenditures of wealth and effort are made "to Christianize the heathen." "Christian civilization" is a misnomer, a monstrous fraud, and the world can get along without it.

The world is growing steadily toward a better state A few lives ripen under each nation and cycle to perceive the truth and herald the cause of liberty.

There has been some genuine civilization and progress for a few hundred years, but it has pursued its way independent of and in opposition to Christianity. There is a mighty effort being now made among truly civilized people to counteract and overcome the pernicious influences of Christianity.

A. H. NICHOLAS

Summerland, Cal.

A CORRECTION.

The Much Slandered Thomas Paine.

It is too much to expect the Christian clergy to tell the truth about Thomas Paine, or that President Theodore Roosevelt should correct his slander in terming him "a filthy little Atheist"; but it would seem that it was very late in the day for a correspondent of The Progressive Thinker to repeat one of the stale falsehoods which the church has circulated for nearly a hundred years; and yet in The Progressive Thinker of July 16, L. P. Smith of Toledo, Ohio, writes: "I cannot advise any one to read 'The Age of Reason,' and can appreciate the advice of Franklin, himself a skeptic, who advised Paine to burn the manuscript before it was published."

Now this assertion of Franklin's advice is a "lie out of whole cloth," invented by the clergy to blacken the character of one of the noblest men who ever lived, and without whose aid our independence would not have been secured. The Age of Reason was written in 1783 or 4, and Dr. Franklin died in 1760, some four years before the book was written. Did Franklin come back from the spirit spheres to give that advice? Brother Smith should post himself before writing history.

J. S. LOVELAND.

One should seek for others the happiness one desires for oneself.—Buddhist.

He sought for others the good he desired for himself. Let him pass on.—Egyptian.

Men and things have each their proper perspective; to judge rightly of some, it is necessary to see them near, of others we can never judge rightly but at a distance.—Rochefoucauld.

Let them obey that know not how to rule.—Shakspeare.

All politeness is owing to liberty.—Shaftesbury.

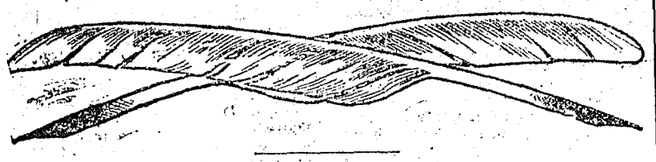
Perfection is attained by slow degrees; she requires the hand of time.—Voltaire.

The acknowledgement of weakness which we make in imploring to be relieved from hunger and temptation is surely wisely put in our prayer.—Thackery.

Too much gravity argues a shallow mind.—Lavater.

No subject can be too sacred to be understood.—Ingersoll.

AN OPEN COURT



Established for a Few Weeks Only, for the Consideration of Certain Important Questions Connected with the Welfare of Spiritualism.

An Impartial Hearing Is the Friend of Justice.

Pertinent Questions Answered

Verily the Open Court has proved to be a wonderfully attractive feature of The Progressive Thinker. It is open only to Spiritualists, and enables each one to express his views as he sees fit. It is a sort of class meeting where experiences, conclusions and advice are given freely. It only offends the fake monstrosities who deal in stock tests and use artificial toggery in materializing seances. In this issue we present the highly interesting letter of the venerable J. Young McFarland to Mrs. Laura Hyland. Her reply follows. Both will be read with deep interest.

AN OPEN LETTER TO MRS. LAURA M. HYLAND.

Dear Sister:—From being a fake medium, you have turned fraud hunter in materializing circles. God bless the man or woman who can expose the shams of Spiritualism, and who has the courage to do it.

But some of your utterances affright me. I am afraid, "lest while you gather up the tares, you will root up the wheat also."

Or is there any wheat? You say there is none in materializing circles in Los Angeles; and you think there is none in San Francisco. You don't know about the East.

You have been a Spiritualist twenty-three years, and a fake medium for materialization—you do not say how long. But you were simply playing detective, with many inward sighs and groans, till the right time should come to tell your narrative.

And now you have Elsie Reynolds up a tree, and are barking on the trail of a dozen more. God grant that you may tree them all, and keep them treed. Or if you can bring them to a finish, I am in the market for their hides.

But I shudder to hear you tell what you did yourself, and will not sleep well till you tell us how you did it. With Elsie Reynolds you carried on your deception for—well, I do not know how long. You deceived the very best men in the town where you live. One case you mention as a sample of many. You went by invitation to the home of Mr. H. You entered a cabinet in the corner of the room—a cabinet prepared, not by yourself but by the family. Hence, blind doors, confederates, were impossible. You went into "a deep trance." A tall man with whiskers came out. Mr. H. recognized him, conversed with him, shook hands with him. His mother came, mother-in-law, uncles, aunts, etc., and he recognized them all. Finally his three little children came out altogether—two of them no higher than his knee. One stood at the door of the cabinet, and one approached him. He was patting the little face when, by your order, the light was turned on. Horror! It was your face he was patting. You had been "the whole thing." O my sister, "tell it not in Gath; publish it not in the streets of Askelon, lest the daughters of the Philistines rejoice; lest the daughters of the uncircumcised be glad."

I long to hear you tell how you did it. I partly believe you, and partly I do not. "Help thou my unbelief." How could you be three forms, not one of them yourself, and in three different places at the same time? If you can do that, you are a prestidigitator to whom Herrmann must take off his hat. I shall listen to hear presently that you have thrown a ball into the empyrean and climbed into heaven by the string. No use for you to give seances for a living. You can do better by giving public exposures of Spiritualism. And, my dear sister, there is a lot of it that certainly needs to be exposed.

To guide me from the labyrinth of error, you offer me a single talisman, but I frankly confess to you that I am afraid to trust it. You say that a materialized spirit cannot be touched, although it may touch you. In proof, you quote scripture. Jesus said to Mary in the garden, "Touch me not." But you forget that on the very same evening, to the full circle, Thomas alone being absent, he said, "Handle me and see, for a spirit hath not flesh and bones as ye see me have." When the force is stronger, things may be done which pass our previous experiences.

Understand, I would not discourage you in the least in your hunt after the gray wolves that have gotten in among the sheep. I hail you as succor sent in an hour of distress. Would that you were in Chicago. I think I could take you in a bee line to two or three fake materializing circles; and yet they run on from year to year without interruption. There may be no hell, but there ought to be for those who do such things. And I, for one, believe that what ought to be, is. Hell fills a long felt want.

What I want to do is to call you out. I want you to tell us how you did it.—tell us how you were three persons, not one of them yourself, and in three different places at the same time. If you can do this, why should any man escape a rope's end hereafter by proving an alibi?

Am I the victim of a fakir? Listen, and I will tell you minutely as space will permit, what I have seen, and then you will please tell me where the trick comes in.

Here in Chicago I have gone a dozen times to a seance conducted by Miss Nichols. I will not give the street number, lest I do her an injury, for her circles are even now too large. The place is in an upper room—a double parlor, a curtain being drawn across the middle while the circle is gathering. A lantern behind the audience and up in a corner against the ceiling, sheds a "dim religious light" diagonally across the room towards the cabinet in the opposite corner. The amount of light is controlled by a slide in front, in such a way that very nearly total darkness can be produced. This is done for first materializations, but seldom or never afterwards.

When the hour to begin has struck, the curtain, before which two or three dozen persons are now sitting, is withdrawn, disclosing a cabinet in the opposite corner, and a piano on the side of the room. The cabinet is simply three widths of dress goods suspended from a pole. The material is seen folded back over the pole, showing the corner of the room in full view. The audience is invited to examine the cabinet, and the majority now go forward and thump around the walls, stamp the floor, and explore the two adjoining rooms to their hearts' content. They are then invited to seal all the doors leading into the seance room, and I have seen this done; though it is quite unnecessary, since no one could enter by any door without being seen. The circle is now seated, the gas is turned out; and, led by the piano, we sing, "Nearer, My God, to Thee." The medium strokes the cabinet curtains with her fingers as often as she approaches them, and walks incessantly up and down the room scattering her magnetism, from the cabinet into the horse-shoe circle, provided it has not been necessary to pack the center of it with spectators. During the two hours' performance she is not in a trance, nor in the cabinet at all, save when occasionally she passes momentarily behind the curtain to leave her magnetism, but is the most conspicuous individual in the room, and in sight of everybody practically every instant.

White-robed figures come out of the cabinet, generally one at a time; sometimes four or five at once, large and small. The medium understands the spirit which comes, though it is commonly voiceless; goes back into the circle, and seizing by the hand the person called for, leads him up to the spirit standing a few feet in front of the cabinet, and in nearly all instances there is mutual recognition. During this interview of the living with the dead the living is kneeling, so as not to obstruct the view of the sitters behind, and the medium is kneeling at his side. HE HOLDS HER BY THE HAND EVERY MOMENT. As the seance progresses the light of the lantern is increased, because the stronger force demands less darkness. Spirit lights constantly appear, generally on the floor, sometimes near the ceiling. Many of the forms do not come from the cabinet; they come up from the floor, and often at the very feet of their friends. I have seen my daughter a dozen times—always the same face and form absolutely, but always a different robing or arrangement of the hair. Sometimes she comes from the cabinet; sometimes from the floor at my feet. In a trumpet circle miles away I asked her, "What will you do if I go again to the place where I have seen you twice already, to prove to me absolutely that it is Mabel, and nobody else?" She said: "I will come to you and bring to you a white carnation."

I went. She came out of the cabinet twenty feet from where I sat—came directly and steadily towards me, as one on some important errand bent, though I had not a thought that she was any spirit of mine, till when within six feet of me, the light fell squarely upon her face; I threw up my hands and exclaimed, "It is Mabel." In her outstretched hand was a white flower, the size of a carnation; she came up to my very knees, sank, and disappeared at my feet. When every lineament of her form was gone, for an instant there stood the flower, perfect as a crystal, then vanished at once into thin air.

To return the compliment to Mabel, I went again, carrying with me an American beauty rose. She came out of the cabinet, took the rose which I offered her, retired a step, knelt down, folded her hands in an attitude of prayer, turned towards the cabinet, and disappeared. I said to myself, "My rose is gone. There is not a foot of this floor which will not be trampled by a hundred feet before the seance ends." An hour and a half later a patch of light appeared on the floor not two feet from the chair in which I sat. In an instant a gold cross appeared upon it—a badge which Mabel always wears upon her right breast; there was a momentary wavering; then it rose steadily, and in less time than I can tell it, my daughter stood before me; and to increase the wonder, she handed me back my American beauty rose, as perfect as she received it, and I have it yet. She placed her hand on my head, then sank through the floor at my feet.

As the seance progresses and becomes stronger, male forms appear, some of them soldiers in full regimentals, occasionally an Indian in full dress. A tall, magnificent-looking Hindoo comes and calls for a doctor, whose guide he is. The doctor goes down upon his knees, and the Hindoo approaches him with outstretched and half uplifted hands. The doctor goes under control, and bursts forth in a thrilling panegyric of Jesus of Nazareth, whose history he comprehensively expresses from the cradle to the cross. All the while—five to eight minutes—the Hindoo stands motionless with uplifted hands. A mother comes with a babe in her arms, and one or two tots by her side. Recognition after recognition takes place. There is frequent sobbing and rejoicing. The medium goes back into the circle with unerring certainty for the person wanted, very often a total stranger to her; and though his face is turned from the dim light which shines directly on the back of his head, she never fails to find the proper person. Think of the millions of forms and faces there are in the world, and then think of the mathematical chance of bringing each mortal face to face with his spirit friend. Is it one in ten thousand?

I have seen forms robed in a glory greater than Solomon. I have seen female forms rise up from the floor with flowers in their hair, or with various ornaments of attire. I have seen an old soldier come out to me and put his hand on my head, then materialize a flag in that hand and retire, waving it. I have seen a spirit come up from the floor within two feet of me; a tall, slender woman, with a gold crescent in her hair half as large as my hand; I have heard a gentleman say, "Friends, this is my guide Jean; as a witch she was executed by burning in England in the 16th century. She was a lace weaver." Then I have heard him request her to give a specimen of her art. She went down upon her left knee, with her right foot advanced, and her hands in active motion near the floor. There was the growth momently of a white substance like fine gauze till it reached the size of a half bushel. Then she rose straight up, and extended her hands wide, displaying a lace shawl two yards long and half as wide, and having a beautifully embroidered border; after sufficient exhibition she threw it backward over her head, drew it gracefully around her shoulders, turned towards the cabinet twenty feet away and vanished into nothing. During the time she was weaving that shawl—five minutes or so—she was directly beneath my eyes as I sat in my chair, and I could easily have kicked her. Perhaps our friends, Messrs Hale and Cherry, who have gained so much notoriety by the offer of $1,000 for an honest materializations would have done it, and if the form had not survived the kick, would have pronounced it a fraud. Three times have I seen our friend Jean do her weaving.

Twice have I watched the pageant on Easter Sunday; and as, for two hours, fifty spirits or more came one after another, out from the cabinet or up from the floor, while the audience sang snatches of Christian songs in the intervals, and the medium was visible evtervals, and the medium was visible every moment, walking up and down the trembling mortal who was talking to his arisen mother or child, how could I keep from my mind the glorious words of the Apostle Paul, "It is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body; and as one star differeth from another star in glory, so also is the resurrection of the dead." It was more convincing a thousand times than all the sermons of all Christendom preached on that high day.

In the middle of the seance the gas is lighted and a momentary recess is taken. As many persons as can stand in the cabinet are now sent into that corner. Understand, there is nothing there; not a chair, not a stool—simply the empty corner of a room, obscured by some dress goods. The gas is again extinguished, and presently a Catholic sister, robed in black, her right hand extended and holding a depending rosary, comes out of the cabinet a few feet and returns. The mortals in the cabinet now come out and go to their seats. They saw nothing, felt nothing, though the spirit came out and returned while they were there. And now again the sister comes out and advances far into the room, calls for a little child if one is present, causes it to kneel, then kneels herself and lays her hands in blessing on its head. She then rises and returns to the cabinet, accompanied by the medium and one other person, and these two hold the curtains wide open while the spirit is seen to enter the corner and disappear through—or at—the floor. Is is thus proved that the cabinet in no way hides a fraud. What would become of your tricks, Sister Hyland, under such tests?

Barring the fact that some darkness must be secured, there is absolutely nothing neglected, to prove that all is just what it appears to be.

I have been thus minute, though omitting much of corroborative evidence, and much of further interest, because space would be denied me. I have tried to be sufficiently full and exact, because I want you who have been qualified by twenty-three years' preparation to crack nuts, to crack this one. I want you to show me where the trick comes in. Meanwhile let me say through you to your friends Hale and Cherry, that, if they and I should meet and converse together, there would certainly be a fool present; while I should stubbornly maintain, at least till I hear from you, that I am not the fool. If you can show us where the trick comes in, for heaven's sake, "come over to Macedonia and help us."

I do not think much of the proposition of your friends Hale and Cherry. What do they know about the conditions necessary to spirit materialization more than they know about the N rays or Marconi's waves? When Marconi accepts their dictation, it may be time for some medium to do the same. Why don't they go into the shops of the Western Electric, and announce that they will not believe in electricity unless it can be made to pass through a glass rod? Lord Bacon said that we enter the kingdom of knowledge as we do the kingdom of heaven—as a little child. If Thomas had demanded to see his Master in the street, or in the midst of a lot of Hales and Cherrys, it is about certain that he would never have seen him at all. The Nazarene would not have shown himself alive to help somebody win a bet, nor to convince the man who said, "He casteth out devils by Beelzebub, the prince of devils;" but when those who loved him were with one accord in one place, he came and waved his hand and said, "Peace be unto you."

If Hale and Cherry will come to Miss Nichols' circle, and behave like gentlemen, and think like rational beings, everything reasonable will be done to show them that spirits, who materialized on the Mount of Transfiguration, materialized for Abraham, for Lot, for Daniel, for John in Patmos, can still materialize, but only for their friends.

"Thomas, because thou hast seen me thou hast believed; blessed are they that have not seen me and yet have believed." That is—Blessed are they that have some little respect for the testimonies of their fellow-men.

The very first cry of some babies is the yell of a college graduate. From the hour of their birth they know more than other babies will ever learn. It is useless for these to go to seances; for though forced to admit the phenomena, they would still say, "He casteth out devils by Beelzebub, the prince of devils."

But you, Sister Hyland, are not one of these. You do not deny that there is genuine materialization, though you have shown us how convincing can be the sham. It is because I believe you are qualified to help honest inquirers, that I turn to you. I wait with concern to hear how you did your trick of being three babies in different places at the same time. Tell us how, and it may throw a flood of light into dark places. And if the circle which I have described is a fraud, kindly point out to me how the fraud may be detected. But if you cannot do this, then please go to that heart-broken Brother H., who patted your cheek so tenderly, and tell him that, though he has once been cruelly deceived, his dear little children are yet certainly alive, and that if he will come to me I will cheerfully take him to a place where he can see them as I have seen Mabel. Truly your friend,

J. YOUNG M'FARLAND.

1340 Van Buren street, Chicago, Ill.

MRS. HYLAND'S REPLY

To Mr. McFarland's Questions.

"There's a cry from Macedonia, 'Come and help us.'"

Are you willing to be helped, dear brother? If so, grasp my words, and I will save you from the foul waters of deception, into which you are rapidly sinking.

You say: "I shall listen, to hear presently that you have thrown a ball into the Empyrean, and climbed into heaven by a rope."

Listen no longer, good brother, the "ball" has already been thrown into the Empyrean of Truth, and I am climbing into the heaven of hope, by the string of assurance that soon there will be no more "tares in the wheat," in the fertile fields of Spiritualism.

"Or, is there any wheat"?

Truly there is plenty of "wheat;" but look not for wheat on an ash pile.

"With Elsie Reynolds you carried on your deception for—well, I do not know how long," you say.

It matters not "how long," but how earnestly—a few months, but I was ambitious.

"You offer me a single talisman * * * but I am afraid to trust it."

Do not do so; trust your own good reasoning powers; God has not slighted you.

"Am I the victim of a fakir?" you ask.

Yes.

"There may be no such place as hell, but there ought to be, for those who do such things," say you.

Oh, brother dear, do not judge!

"The happiest heart I ever knew,
Lived in a quiet breast;
That did the very best it could,
And left to God—the rest."

"I have seen my daughter a dozen times;" "I have seen forms robed in a glory greater than Solomon;" "three times have I seen our friend 'Jean' do her weaving;" "I have seen an old soldier come out to me, put his hand on my head, materialize a flag, waving it, and retire." "I have seen a spirit come up from the floor, within two feet of me, a tall slender woman with a gold crescent in her hair. She was a lace weaver." "Occasionally an Indian in full dress;" "a tall, magnificent Hindoo;" "a mother with a babe in her arms;" "fifty spirits or more on Easter Sunday;" "a Catholic sister robed in black, carrying a rosary"—these also have you seen and still you ask, "Am I the victim of a fakir?"

In a "spiritual" line, there are a great many "mediums" (besides self) to whom the infallible Herrmann can "take off his hat."

"Am I the victim of a fakir? Listen, and I will tell you minutely as space will permit, what I have seen, and then will you please tell me where the trick comes in?"

Mr. McFarland, what made you write those words?

Is it not the voice of the Great Creator? Who is your silent Dictator? Impressionable consciousness — God. There is no accident in nature. He is warning you. You wrote those words for a purpose. Study thou His ways. "He will help you."

"Help thou my unbelief"—your soul sent for that cry—He heard and answered it—now thou must help thyself.

Your unbelief can only be helped by your belief; follow me closely—I will not lead you astray.

"Would that you were in Chicago"

I wish I was, I would reproduce the "American beauty rose and carnation" manifestation.

From my cabinet while I was a "genuine materializing medium," Generals Sherman and Lee have "materialized," waving the grand old flag of freedom, and in deep bass voices would sing our immortal song, "The Star Spangled Banner." (It pleased the old "boys in blue" here, Sawtelle being but a mile from a National Soldiers' Home.)

Prof. W. Bowman in a lecture on "The lights and shadows of mediumship," once alluded to the starry robe (worn by the ancient Hindoo philosopher, who materialized from my cabinet)." It was a magnificent mass of stars—why, it would put the very heavens to shame." Reflections!

Elsie Reynolds and I also had "lace weavers," who wove yards of beautiful lace.

Mrs. Reynolds—I mean the "lace weaver," used to commence weaving her lace from her waist line, drawing it up from under her belts, it being concealed underneath her skirts. I would—I mean my "lace weaver" would weave it just the same as Miss Nichols does, and as I have already illustrated to the reporters.

Down on one knee, the lace is concealed under the skirts (as mentioned); by getting hold of one corner of it, it must be "woven" quickly, or drawn from under the skirts very rapidly. I tell you it keeps a "medium's" hands pretty busy in active motion near the floor for a few minutes; the pile of lace looks just as if it might fill a bushel basket. But it doesn't.

Then Mrs. Reynolds and I did exactly the same things as Miss Nichols' "Jean" did, extending our arms at full length, we gracefully threw the lace over our shoulders—and returned to the cabinet, and "dematerialized."

Miss Nichols' "lace weaver" did not "vanish into nothing."

There is no such thing as nothing.

She merely vanished into another room, by means of a trap-door, which cannot be detected because Miss Nichols has black paper on her walls (or did have).

Mrs. Reynolds and I also had Catholic Sisters of Mercy and Charity, respectively, "Sister Mary Frances," and "Josephine;" in Mrs. Reynolds' cabinet "they materialized" the cross; in my cabinet they materialized" the rosary (from which I had taken the cross) but (I have two rosaries) sometimes "they" would hold across about twelve inches long in either hand, oftentimes "they" held it to "their" bosoms while speaking words of comfort.

Mothers with babes in their arms, Indians, and goodness knows who else, "materialized" from my cabinet.

"What would become of your tricks, Sister Hyland, under such tests?"

They were well received and believed by the faithful goers to the seances, until I showed them "how it is done"—and then "the silver cord was loosened;" and "the golden bowl was broken."

"I long to hear you tell how you did it. I await with concern to hear how you did your trick, or being three babies at one time in different places; how could you be three forms, not one of them yourself, and in three different places at the same time?"

A misconstruction. "Heavens! I was those three little tots!" are my words.

But how about being at Mr. H.'s knee, and in the entrance of the cabinet, some six or eight feet distance?

"This is where the clever trickery predominates."

Being claimed as a "trick," it is nothing more than a trick, and could not serve as an "alibi."

According to all philosophical reasoning, "no two objects can occupy the same space at the same time;" we know, also, as rational beings, that it is also a physical and spiritual impossibility—it was a trick—nothing more.

If I was to give you a pen-picture of them (the tricks of materialization) do I not know from bitter experience that you, too, would say: "She could not make me believe that such apparent fraud was the counterpart of the beautiful phenomena I have seen at Miss Nichols?"

One cannot realize a grand play by hearing some one tell all about it, even after they have just come from the theater.

I am perfectly willing to do so, but do I not know that it would only invite ridicule?

It is not advisable to do so. All "mediums" do not know all the tricks, and it is worth something to them "to know the other fellow's schemes." Truly, it would do more harm than good.

I will write you a private letter, and will explain in detail to the best of my ability, how they are done; will also send you a valuable book of instructions and information, and will also send a spirit robe, some little spirit ornaments like crescents, stars, etc., with directions how to use them, and then you can have a seance all to yourself, and it won't cost you anything—and won't harm anybody.

It is the best I can do, and it is the first time that I have ever offered "spirit" wardrobe to anyone.

Yet I do not expect it to be appreciated. "It wouldn't look spiritual to you"—because you will know the trick; if Herrmann was to show us how he did his wonderful performances, the charm and mystery would disappear, and just so it is with the spiritual tricks.

To the audience it matters not how they are done—they must be interesting and effective.

You say: "I will not give the street number (of Miss Nichols' address)."

She lives on No—— Sieber street; but it does not matter where she lives; it only matters how she lives.

"And if the circles which I have described are frauds, kindly point out to me how the fraud may be detected."

"I have seen Mabel (my daughter) a dozen times; some darkness must be secured, but nothing is neglected to prove that all is just what it appears to be."

Yes. It is just what it "appears" to be—nothing more. "Things are not what they may seem"—they appear so.

"I want you to show me where the trick comes in."

Poor, dear brother—half inclined, half declined—the "trick" is partly in your own too great faith; partly, you deceive yourself.

Her tricks are done with confederates; trap doors; black robes over luminous ones; concealed luminous robes and ornaments; wigs, masks, false whiskers, (or male confederates), her "nerve" and your credulity.

Don't you think that the similarity between Mrs. R.'s and hers, and my spirits are striking? Thousands of persons can bear testimony to the spirits described in this letter, as coming from the cabinets of Mrs. Reynolds and my own.

"How may the fraud be detected?"

To the great amount of lasting good it would do to the millions of Spiritualists in the United States and elsewhere; as long as you and Mr. J. R. Francis, our worthy editor, both reside in Chicago, invite Mr. Francis to a private and special seance, for you two gentlemen only.

(Elsie and I used to get grand manifestations in private seances and only two men present.)

Buy about twelve yards—of Canton flannel will do—divide it in four lengths, three yards to a length, make the cabinet yourself, or rather, perhaps Mr. Francis could get a seamstress to sew up two seams only, wide hems on both ends. Put it up yourselves.

If you cannot conveniently procure a "light box," or sliding, shaded lantern, use what many other mediums can conveniently use, in "case of emergency," an ordinary lamp, shaded with a newspaper. (the "spirits" will tell you how to regulate it—they always have done so).

If the "forces" are not strong enough (which will be very likely to be the case) allow Mr. Francis to invite a couple of his friends—for the benefit of his paper—I am very sure indeed, that he and his friends will "behave like gentlemen and think like rational beings," and I am more than sure that it would be a very harmonious circle.

"Everything reasonable ought to be done to show them that spirits who materialized on the Mount of Transfiguration, can still materialize, but only for their friends."

Surely Mabel ought to come.

If Miss Nichols will accept your proposition, and come alone—demand that much—and will walk up and down in front of the cabinet, or kneel down in front of the cabinet (as is her wont), while either one of your gentlemen hold conversation with the spirits at the cabinet, or come to your feet and materialize, while she is in plain view in another part of the room—if she will do this, she is a genuine materializing (?) medium, and God bless her—but if she refuses on any pretext whatever, she is a fraud!

Now I have shown you a fair and impartial way "how the fraud may be detected." I am trying to help you, so that our broken-hearted Brother H. will not have to go to you, as he is indeed a very busy man; he knows his little children still live—but not with the commercial "materializing mediums."

"Is it one in ten thousand?" You mean Miss Nichols, do you not?

No. She is ten thousand in one.

Shake off that spell, brother, it is binding you down worse than would a convict's chain—you are neither free, mentally nor spiritually. Awaken! Realize the fact that your darling daughter Mabel would not make you pay 50 cents or $1 for her visitations. Ask the great spirit Intelligences to lead her to you direct.

Be cheerful; you are too melancholy; the sun cannot shine through the clouds.

I thank you heartily for your many kind words; the others, I will forget, and I will show my appreciation in more than words.

I will reverse St. Paul's glorious words, and name it:

An apostrophe to the "materialized spirit."

It is sown in incorruption, it is raised in corruption; it is sown in honor, it is raised in dishonor; it is sown in power, it is raised in weakness; it is sown a spiritual body, it is raised a natural body; and as one star differeth from another star in glory, so also is the resurrection of the dead, and the materialization—of the living.

LAURA M. HYLAND.

Sawtelle, Cal.

Two Views in Reference to Mr. Forbush.

To the Editor:—Though it seems rather late, I wish to show the other side of the fraud which was mentioned in the Grand Rapids Press of March 19, 1904, also The Progressive Thinker of May 30, which nearly dumfounded us, for we had sat in Mr. Forbush's seances with no good reason to suspect fraud. While I was not present at the fraud (for fraud it certainly was on some one's part) I feel that the medium was used most egregiously unfair to say the least.

In my opinion a fraudulent sitter is as virulent as a fraudulent medium and either is a fit subject for the place that is ungentlemanly to speak of. The Press would not publish the medium's article of vindication, though it was signed by many of the sitters who were present at the time. I happened to be in Grand Rapids a few weeks later and heard the medium's side of the story, and also attended the last of series of test seances given by Mr. Forbush, and was one of three who prepared the room and medium for the seance. The room was an upper floor with but one entrance. The door and window were securely fastened, the door locked and nailed, the window nailed and sealed, the carpet examined closely and renailed so nothing could be obtained from beneath which could be used for making up forms or dress, the walls and curtains were closely scrutinized to see that nothing was secreted about them or any chance for a confederate to assist. Then the medium was disrobed and every article of clothing separately examined and handed to him, one at a time; nothing white found about his apparel except a handkerchief. He was then seated in a chair, with his feet in a pan of flour.

All took seats and awaited results. Within fifteen minutes a form, taller than the medium, parted the curtains and stepped out, dressed in a white robe. Nearly every sitter received and recognized and conversed with one or more of their departed friends. The materialized forms were quite strong, of both sexes and different ages.

The writer received and conversed with a well known lady friend, a former student in life, who while talking to him handed him a fold of her dress that he might see that it was real cloth. At this seance were some strangers who claimed to be skeptics and said it was their first seance and that they received their spirit friends to all appearance and with good evidence. At the close of the seance, the committee examined the medium and cabinet and found everything just as they left it, not a seal broken, and it was impossible for the medium to leave his chair without making tracks on the floor. All the committee could say was, "I am puzzled." I am creditably informed that the other two of the committee, or one at least, worked in the Press office where the fraud report was printed, but made no mention in the Press that he had ever made any investigation.

I have sat in Mr. Forbush's seances several times and always with families whom I would not suspect of harboring fraud. Have met his mother and other members of his family and they bear the impress of integrity and honesty.

I write this article without Mr. Forbush's request or knowledge.

Recently a lady, knowing I had attended a test seance of Mr. Forbush, asked me to write it up, and gave me an article from The Progressive Thinker of April 30, by Mr. Geo. Ferris. While I compliment him on his language, in expressing his noble thoughts, I feel he has sown a little broadcast and like marring the varnish of his article, especially where he says "he is firmly convinced that there are from ten to one hundred frauds to one genuine of both trumpet and materializing mediums." He also says that the controls should have told their medium that a trick was being played on him, and thrown the whiskers out of the cabinet. It was proven that the whiskers were not put in there till the grabbing was done. Besides, the ——— was a Jew and you must remember, Brother Ferris, that neither a sitter in or out of the body can analyze a Jew.

We would like to ask Brother Ferris or anyone to tell where was the fraud in the above described seance.

Hart, Mich. D. B. HUTCHINS.

Opinions will most naturally differ as to what constitutes a test seance of undoubted accuracy and value. In a test seance for the purpose of conclusively, irrefutably, proving the medium to be genuine, no precaution should be omitted; absolutely every possibility of fraud, even the very slightest, should be carefully guarded against.

There should be no possible chance for confederates, and every circumstance that will cast the least shadow of doubt or suspicion on the medium should receive attention. A chain is only as strong as its weakest link, and to leave one chance for fraud destroys the value of the entire seance as absolute proof.

The Society for Psychical Research, in the investigation of Mrs. Piper's mediumship, provided against every possible chance for fraud. They took precautions which many Spiritualists have deemed unnecessary and detrimental, yet thanks to their painstaking and untiring efforts we have a vast amount of accurately recorded phenomena that is compelling the attention of people who would never have given attention to the subject but for the thoroughness of this investigation. To have omitted one precaution would have been to make this celebrated case valueless as scientific proof.

Take also the experiments of Sir William Crookes with D. D. Home and Miss Florence Cook. What would have been their value had he failed to be thorough in his investigations?

But judged by this standard—that to omit one precaution makes the test valueless—and how many of these so-called "test" seances are such in more than name? It is a fact, self-evident to the critical observer, that in nine-tenths of the so-called test seances, faith takes the place of knowledge, and the honesty of the mediuum is assumed, not proven.

It is very easy to apply tests that will not permit of fraud, but observe one fact: The seance should not be held under conditions dictated by the medium, nor should the place where the circle is to be held be left for the medium to select. Every sleight-of-hand performer can produce inexplicable phenomena under test conditions—if the selection of the tests is left to his discretion. Fraud is only possible when conditions are sufficiently lax to allow it, and no one knows better than the fraudulent medium under what conditions he can manifest.

If the seance is held at the home of an acquaintance of the medium, even though we have no good reason to doubt the honesty of that person, yet it is a circumstance that certainly must cast a shadow of suspicion over the manifestations. And if said acquaintance is also a medium—and here let me again say that there may be absolutely no reason to doubt the genuineness of this acquaintance—another element of uncertainty is added to whatever manifestations may be given.

After the exposure of Mr. Forbush the claim was put forth that the paraphernalia was placed in the cabinet for spite, but there never was an exposure yet that this same claim was not put forth and with just as much evidence to support it.

And the test seance which Mr. Forbush has held in the endeavor to vindicate his mediumship are lacking in some of the essential points necessary to give undeniable proof of his honesty and integrity. In the first place these test seances were held at the home of a prominent Grand Rapids medium, and not at a place where the medium was unacquainted as should have been the case. I do not desire to be understood as claiming that this medium in any way aided Mr. Forbush, but when a test seance is held every detail should receive attention. If Sir William Crookes in his investigations had overlooked such a vital point as this his "Researches" would not be of much value in demonstrating materialization and other physical phenomena.

Mr. Forbush was asked to hold a seance under the mosquito-bar test at the home of a Spiritualist of good standing, from whom he had no reason to fear unjust treatment, but, like every other medium so far as I have heard, who has been asked to go into a strange house and submit to the mosquito-bar test, he refused. Why?

As matters now stand Mr. Forbush may be a medium or he may not, with odds in favor of the latter supposition, but this much is certain: before he gives a conclusive demonstration of his genuineness he will have to submit to test conditions that at least are more perfect than those he has submitted to in the past. GEORGE B. FERRIS.

Grand Rapids, Mich.

WHAT IS THE MEANING OF LIFE?

O, what is the meaning of life?
With its endless routine of strife—
With its hopes and fears,
Disappointments and tears,
O, what is the meaning of life?

The soul, how it sighs and sings!
Like a harp of ten thousand strings—
Like the moan of the sea,
Or the rain on the lea—
The saddest of all sad things.

Sometimes, how the shadows fall!
Like a dark and dismal pall
Round the fireside at home
Or wherever we roam
While vainly for light we call.

How we long always to be glad!
Yet oftenest we are sad,
For the joys that we crave
We are given a grave
With its heap of fresh dirt, and a slab.

And O, how we long for love!
The completeness of life to prove
How we stretch our hands
'Cross the weary lands
For the joy of the angels above!

Then tell me, O sage, if you can,
The why of life's intricate plan—
The sensitive soul
O, its mysterics unroll!
Explain them, O sage, if you can.

LAURA B. PAYNE

San Antonio, Texas.

MY MISSION.

To-day on wide, intrepid wing
My soul would cleave the upper air,
And out of vastness find the force
To build life's mansion grand and fair.

Why grand? To glorify the power.
Why fair? For beauty's noblest praise;
For both to mark my God-hood's reach,
To evidence life's wondrous ways.

To prove how strong we can become,
What store and power wait on our call,
What attributes we hold for use,
What manifests may come to all.

To see, to feel, to know, to tell
Th' out-breathings of the Infinite,
To fix the eye on father peaks
And wider scopes to inter-knit.

To smite the rocks where knowledge streams,
Pent up would gladly seek the light,
To watch their courses through the glades
Where Ignorance spreads far its blight.

Away, then, soul! On stronger wing,
Cleave swift and high the outer air,
Roam 'mid the fields of Paradise
And bring of treasures gathered there.

M. A. CONGDON.

Washington, D. C.

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BY A STUDENT.

PART TWO.

The present pope having been informed by the Holy Ghost that the heretofore accepted list of popes was incorrect—ten of them accordingly have been dropped. These are individually considered by Mr. McArthur from what Catholic history says of each.

Donus II., 974.

The next to be dropped is Donus II. There were two factions. The stronger one belonged to the party of the dead pope, Benedict VI. They elected Donus. The other party elected deacon Franco who had been excommunicated for murdering the late pope, Benedict VI. Both were consecrated, Donus retaining his own name and Franco selecting Boniface VII., but, as his party was the weaker one, he skipped with all the papal treasures and landed in Constantinople, from which place he hurled anathemas and excommunication at Donus. Ecclesiastical writers are in doubt as to which one is the true pope, as both were consecrated on the same day. But Boniface had all the cash. Donus reigned less than a year. He was poisoned. Nothing is known of him except his name and manner of death. Why he should be dropped from the list seems strange. He appears in all the early records and in even that of Darras, the historian selected to superintend this work.

Benedict VII., 974.

The next on the black list is Benedict VII. On the death of Donus there were two parties, as usual. Franco had returned from Constantinople, and had a strong following which elected him again, as Boniface VII. The opposition, by order of Emperor Otho, elected the bisnop of Sutri as Benedict VII., 975. He was the son of Pope John XII., (956) and a member of the powerful family of Tusculum, that had dominated the papacy for many years. His first act was to convene a council, excommunicate Franco, who had skipped again, but, as Darras admits not until "he plundered the treasury and costly furniture of the Vatican and indulged in the worst excesses."

It is not known just how long Benedict VII., reigned. Darras says from 975 to 984. However, there is every necessary evidence to prove that Franco returned to Rome, murdered him, and for the third time was elected as Boniface VII., but was again driven from the city. I make this statement based on the early records and the official history of the popes by Cardinal Baronius.—In all these Boniface VII., is recorded as succeeding Benedict VIII. Of late years he has been quietly dropped from the list. In proof, Boniface VI. appears in 896; Boniface VIII., in 1294; there is no Boniface VII. Why? Simply because the records show him to have been a murderer, a thief and an all-round scoundrel, and to cover the hiatus, Benedict VII. is made to reign from 975 to 984.

On the death of Benedict VI., Peter, bishop of Pavia, was elected as John XIV., 984. He reigned only eight months, as Franco returned from exile, imprisoned him in the castle of San Angelo, where he was strangled. The body was exposed in the streets to assure the people that he was dead. Again, and for the fourth time, Franco was elected as Boniface VII., 985. But he acted in such a tyrannical manner that he was poisoned, his body thrown into the street, where the populace mutilated it and then stripping off the clothes, dragged it through the streets. Some of the clergy buried it privately. An immediate election was held and a Roman named John was selected. He was poisoned before consecration and appears as John XV., 985. The chronicles of St. Maxentius say that three popes died (murdered) in Rome in 985. "John XIV., Boniface VII., (Franco), and John the elect, (XV.)" thus making Franco a "true pope." Franco, four times a murderer; three times a thief!

John XVI., 986.

The next on the black list is John 986. He excommunicated Gerbert, Archbishop of Rheims, who afterward became Pope Sylvester II., (999). Gerbert paid no attention to the papal bull and issued this manifesto to his clergy: "The judgment of the pope is not so much to bo dreaded as the judgment of God. Should the pope sin against his brother and not obey the church, after repeated admonitions ought to be looked upon, without any regard to his station, as a heathen and a publican. He can cut no man off, much less his fellow bishops, from the communion of the church for not approving what they believe to be contrary to the gospel. Bishops and other pastors of the church are to regulate their conduct by the scriptures, by the canons of the church Universal, and by the decrees of the Apostolic See, when agreeable to them!"

Possibly he is dropped because John did not excommunicate Arnold, bishop of Orleans, who testified at a church council that the Roman church was governed "by the most worthless wretches of the whole human race, by monsters rather than men; abandoned to all manner of wickedness and void of all manner of knowledge, both sacred and profane." But I think John deserved better treatment at the hands of the present Vicar of Christ, as he is credited with the conversion (?) of Russia; with the first recorded act of canonization, and with having instituted prayers to Holy Mary. Darras credits him with having reigned just ten years.

John XIX., 1004.

The next on the black list is John XIX. But it is uncertain who he is.

The numbers of the various Johns have been changed and matters have become so mixed that there is no determining which is which. There are three Johns mixed up in this muddle, XVIII., XIX., and XX., and I had better review all of them so as to get the right one. And they are a healthy lot of vicars of Christ. John XVIII. was elected in 1003. Historians differ as to his name. Some say he was called Sicco, others that he was Mr. Fasanus, but all agree that he was the son of a priest. He was driven into exile, was reinstated by the emperor, and then he arrested and executed all the opposition leaders. The method of execution in those days depended entirely upon the mood of the Holy Father. We have a fair example of it in a description by Darras of how one vicar of Christ murdered another vicar of Christ. Speaking of this pope, John XVIII., Darras says: "This pontiff is reckoned the eighteenth of the name, since it has become customary to number in the catalogue of the soverign pontiffs the antipope Philagathos (John XVII.) of whom mention was made in the pontificate of Gregory V. John was imprisoned by Gregory and as Darras says: "They cut off his nose and tongue and burned out his eyes," and he died "a wretched death." Yet this John was true pope, and a vicar of Christ. And so was Gregory.

Query, what was the fate of the leaders of the opposition, made prisoners and executed by Holy John XVIII? It is said John abdicated, retired to a monastery, where he died in "full odor of sanctity." The chronicles state that he was murdered by the friends of his victims, after he had reigned four months, when Crescentius, the political boss of Rome, nominated and elected a personal friend as John XIX. He reigned five years and then was murdered in a street brawl. Darras says he was a very holy man and was surrounded by holy men and still holier women. In proof, he cites the legend of "The Hermit of St. Nilus."

Alduin, abbot of St. Jean d'Angely, found a stone chest sealed up in the wall of his church. It bore the inscription: "Here rests the head of the Precursor of Christ." Darras says that immense crowds, from all parts of Europe flocked to "venerate this unquestioned and unquestionable relic." Now there was, and still is another head of John the Baptist, on exhibition in Rome. It is authenticated as the veritable one of the Herodias episode It performs miracles every day. But the new one was considerably smaller than the old one. It has never been determined at exactly what stage of life John the Baptist "shed" it.

Mayhap John XIX., is the one to be dropped from the list. But there is still another to choose from; John XX., elected in 1024. He was the youngest brother of his predecessor, Benedict VIII., who was elected in 1012, while his predecessor, Sergius IV., was still alive. John was the son of the Count of Tusculum, the gentleman who wanted to give away all his property to holy Nilus. When elected he was a prefect of Rome, a senator and a layman. He was created deacon, priest, bishop and vicar of Christ within an hour. It is said he was married, but there is no certainty about this, as he was very young, scarcely 20. However, he had a mistress and two children. John was always short of cash, so he sold the title of "Universal Bishop" and the "primacy" of Rome to the Patriarch of Constantinople. For this, the people drove him into exile. Emperor Conrad re-instated him. John squared himself with the Romans by declaring that he had only been "fooling" the Patriarch. He sent a polite note to his "dear brother in Christ" at Constantinople to the effect that he had reconsidered his decision and would retain the title. He retained the money also. This title, on which Rome bases her claims for universal spiritual sovereignty was purpurchased by Boniface III., (606), from the usurper and murderer, Phocas. John now endeared himself to all true believers by discovering a new apostle. Church circles had been rent from center to circumference by a dispute in regard to the status of St. Martial. No one really knew anything about the gentleman, only that a very rich monastery at Limoges had been named after him. Hugo, the abbot, claimed that Martial was one of the apostles. A council was convened at Limoges to decide this momentous question. No decision. Then another council at Poictiers, and still another at Paris, with like result. Anathemas were freely hurled on all sides and many holy men swore themselves black in the face in support of or in opposition to the claim. The monastery sent a deputation to Rome. They returned lighter than when they went. John decided that Martial was one of the twelve apostles. To commemorate this event a feast was instituted which was celebrated every seven years, when the relics of the new apostle were exhibited for seven weeks and numerous indulgences were granted pilgrims to the holy shrine. John reigned nine years. I wonder which of these Johns is blacklisted?

(To be continued.)

Franklin, Neb., Camp.

The camp-meeting opened here Saturday evening, July 30, with a fair attendance. Owing to the lack of sufficient help the opening was delayed one day. The address of welcome was given by the writer, followed by Mrs. Walker of Hastings, Neb., with tests. The music is furnished by the Hart family of Mankato, Kansas. Their music is of a very pleasing nature and gives excellent satisfaction.

On Sunday morning a conference was held, and in the afternoon at 2:30 the meeting was presided over by Mr. Moody who will act as president during the remainder of the camp.

The lecture was given by J. M. White, on Ancient and Modern Spiritualism, and was followed by improvisation of poems on nine subjects given by the audience. In the evening Mrs. Walker, the writer and Mr. Moody addressed the audience and a number of tests were given. The evening audience was large and the people of the town are showing every courtesy. During the nine years that the camp has been held here nothing but the best of treatment has been given by the residents to those attending the camp.

Mr. D. L. Haines, the secretary, and his wife are doing all in their power to make the camp attractive.

Now I wish to call the attention of the Spiritualists of Nebraska to the fact that they can assist very materially by sending donations to Mr. Haines for the support of the camp for future years. When Mr. Haines' house burned, all but two of the camp tents burned with it and all the records of the camp and much of the camp fixtures went up. His house has been rebuilt, but it is under extremely great difficulties that the camp has been held here.

Spiritualists of Nebraska, if you wish to see the cause grow, and see a permanent camp-meeting established in the state, if you cannot come in person, send what you can in money, bedding or tent material to Mr. D. L. Haines, F. R. D. No. 2, Franklin, Neb., and it will be gratefully received and you will feel better for the act.

Mrs. Walker of Hastings, Neb., and J. M. White are the only mediums on the grounds, but several more are expected, and indications point to a very successful camp this season.

J. M. WHITE.

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Life In the Spirit Realms.

A Series of Letters from Spirit Carlyle Petersilea, Mrs. Carlyle Petersilea, Medium.

LETTER NUMBER TWO.

I started up. "Great God!" I exclaimed in my surprise, "Is it really you?"

"And why not?" he asked with a smile. "To be sure it is I," and we grasped each the other's hand warmly.

"Well, here we are, Petersilea," he said; "and I never was more glad to see anyone in my life. Well, do you find this life to your taste?" he asked, as he took a seat near me.

"I find it almost precisely as I thought it would be," I answered. "But, how about yourself, my dear old Doctor? You are a little disappointed, I take it."

He was leaning forward with his arms resting upon his legs, and apparently twirling a little black skullcap in his hands between his knees, as I had seen him do a thousand times on earth when he was in deep thought and slightly mortified or disappointed.

"Well; this life is not what I supposed it would be," he replied. "Petersilea," he went on impetuously, grasping my hand once more, "forgive me—forgive me, I pray! I thought I was right—thought I was doing just the right thing—and sincerely thought that you were going straight to the devil, where the worm dieth not and the fire is not quenched."

I laughed. "Why, my dear old friend," I said, "I have not even seen the devil, have you?" and I laughed again, somewhat triumphantly I fear, as I stuck my thumbs into the edge of my pockets, after a fashion I had on earth. "You see, Tourgee, the scales of justice have at last turned in my favor. I was down and you were up; now I am up, but I hope you are not down very far."

"Oh, you can afford to laugh at me, I know; but I was sincere; I can tell you that."

"I know you were, dear old boy; but I never could understand how you could believe what you professed to."

"Early teaching—early teaching!" he exclaimed. "I was taught it at my mother's knee, and afterward all the way up by the church, and left the earth fully established in the faith. Well, Petersilea, you were right and I was wrong. It is somewhat humiliating for me to admit it, you see."

"Tourgee, what have you been doing all these years since I saw you last? How have you managed to live away from the New England Conservatory? for I, together with all who knew you, were well aware that you put your very life and soul into it."

"I have not lived away from it," he replied. "I have lived in, and with it, the most of the time since I left the body; but, at last, I became weary of it, especially when things did not go to suit me, and now I think I feel no further interest in it. Gradually my spirit has let go of it, and all those errors are slipping away from me. Really, I cannot now understand how I ever could believe that which I once did. How excessively narrow my views were; and yet, I thought for quite a little time after leaving the body, that my ideas were correct."

"Well, how did you discover your mistake?"

"My friends and relatives met me and took me with them; and after my transports were over at meeting those whom I had loved so well, I said with great solemnity: 'I suppose you are sent by God, to conduct me into his presence, where I expect to be judged?' 'O no,' they answered, 'this is where we live, and we do not know anything more about God, heaven, hell, and the evil one, than we did when on the earth plane. Some here, still think that they exist and we shall go to them sometime. Others do not believe so; but some of us have been here a long time and nothing of the kind ever happens.' Petersilea, if you will believe me, my mind went directly to you, and I said, 'Can it be possible that he was right, after all?' Then, as you know, I visited with you in spirit, and through your mediumistic wife, talked with you, and she saw me distinctly with her inner or spiritual vision. I tried to write through you, but did not succeed. Then I went back to the conservatory and remained there much of the time when I was not with the dear ones I had left—my wife and my son. I could not make my wife understand, but I feel sure that my boy realized my presence. I found him very sensitive and mediumistic and was able to influence him a great deal."

"Are you very much disappointed, Doctor, at not finding things as you expected?"

"I was at first, but now I think I should feel very badly to know that any human beings, had they been ever so wicked, were roasting in hell. And now I cannot conceive of a personal God or a personal devil; and since I have been roaming around through the vastness of much of this realm, heaven and hell have become to me like the small toys of my childhood, little mimic playhouses."

"Well, truly, Doctor, you are getting on."

"How is it, Petersilea, that you never accepted these doctrines? You must have been taught them, when a child, the same as myself."

"Not by my father," I answered. "You know he was a materialist, and believed, and also taught me, that death ended all. This I never could believe; not even when I was very young. Like most boys, I thought I knew better than my father, and whenever I thought upon the subject at all, I tried to study out the problem for myself, and, Tourgee, although I had never, at that time, heard of Spiritualism, yet I came to the same conclusions that I afterward found agreed entirely with Spiritualism; and now I find that Spiritualists, as well as myself, are very nearly right."

"You want to start another conservatory here in the spirit world, do you?" asked the Doctor.

"Yes, that is precisely what I want to do."

"Suppose we go in together once more," he said. "Our religious views cannot separate us again, for now it is not a matter of faith but of knowledge. We know now that we are immortal, and are neither in heaven nor hell, and we have not seen God nor yet Satan. Really, Petersilea," he continued, "I cannot now conceive of a happier heaven than a musical heaven that we together are capable of forming. They were forever singing and playing harps in the heaven of my former faith. I think that was why I was so much in love with it. Now, we can found a little heaven of our own, where all sorts of musical instruments are brought into play. How does that strike you?"

"Very favorably," I replied. "I have been thinking deeply of starting a conservatory of my own. This spiritual world is filled with children and youths of both sexes, all eager to learn; and music has even greater charms here than on earth, for we are higher up the scale of being and do not have to plod in the material as formerly; and, better yet, no one is deterred from learning music because of poverty—not being able to pay for tuition."

"Just so! Just so! Had you thought of erecting a building yourself?"

"Well, yes. What is your opinion about it?"

"We should save time by taking one already built. I know of one exceedingly fine building, not far away, that is now nearly deserted. It was erected by a large concourse of strictly orthodox spirits who, on coming here, would not give up their faith, those who believed in the atoning blood of Christ and infant damnation; but as the earthly world does not send so many spirits here now that believe that hell is paved with the skulls of babes, and as the spirits who did so believe are becoming wiser and learning better, this particular edifice is now nearly deserted. Suppose we take this building and turn it to better use? The few who are still there will readily give it up—in fact, they care nothing more for it."

"All right, Tourgee. You were always a fine business manager. Truly that will be much the best way. Here's my hand, and we will start once more higher up the scale."

"Agreed!" And we sealed the compact with a brotherly grip.

"We can fill the building in the shortest possible space of time," he said, "with teachers and pupils and musical instruments of all kinds. You shall take your former position at the head of the musical department, and I will soon find those who are capable of filling the other departments of elocution, languages and art."

Well, now, dear friends and readers of The Progressive Thinker, I was a very happy man indeed. Reconciled to my old friend and coadjutor, Eben Tourgee, the scales of justice now being evenly balanced, he by a natural law being obliged to render me justice; and glad enough he was to do so. Ah! my heart was singing with contentment and joy. In former years he had caused me much unhappiness; now, all was restored—the bill paid in full—and by the very man who had been unjust to me. And I want right here to say to all who read this: There is a law in nature—and there is no mistake about it—that compels all persons who have been in the least unjust to others, to return to them in full measure, shaken together and running over, all and every farthing of which they have robbed them, every unjust thought they have sent forth. This, in spirit life, cannot be returned in money, but money is simply a symbol or representative of justice or value, and these are of the soul. If a man in earth life robs another of so much as one farthing, that he must restore, here in the spirit world, spiritually. Sooner or later the scales of justice must balance evenly. This is a spiritual natural law that no one can escape.

"Come," said Tourgee, "we will go and look at the edifice," and we went.

The building was a very large and elegant structure, surmounted by a belfry and small spire. Now we have bells here the same as you do on earth, but they are not of iron; they resemble silver and give forth a silvery, musical sound. Of course they are not metal bells, but spiritual bells. Mr. Denton could tell you the various chemicals that enter into their construction. As I am not a chemist but a musician, I am unable to do so. This bell seemed as real to me as any bell of earth, and as I said, the sound was sweet and silvery.

"We can call our classes together by ringing that bell," said Tourgee.

"So we can," I assented. "You are the same good manager as of yore, I perceive."

"Is it not strange," he continued, "that you, the Spiritualist, whom they held in contempt, should now make use of one of their abandoned church edifices? And do you know that some of those very ministers who helped me to manage the New England Conservatory, belonged to this society of spirits? for many of those ministers passed on some years ago."

"Retributive justice!" I murmured. "No one can escape the law. They are nearly all fast abandoning their old creeds and dogmas, and their church edifices will be turned into establishments where truth in its highest form will be taught."

To enter into all the details of our getting the school under way is not my present purpose. Enough, that we were not long in getting together a flourishing school of teachers and pupils. Old earthly teachers were again attracted to us, and wanted to work with us, and we were exceedingly glad to have them.

Strange, how very strange that I now find myself, as in my palmy days on earth, once more joined to my old comrade and co-worker, Dr. Eben Tourgee, at the head of a large conservatory of music; almost identically like the one on earth—one scale higher up in being, the spiritual instead of the material.

I forgot to mention that we soon had a banner, or flag, flying from the spire, on which were the words:

"Petersilea Music School and Academy of Languages and Art." Almost the same sign that I had used so many years on earth. And over the front entrance, "Dr. Eben Tourgee, Manager."

Now I enter into all these details to show to those of earth how it is here in the spheres, and what we do and how we do it, and to let you know that every one will find his or her rightful place and be employed in that which he loves best and is best adapted to perform. Every one will find his or her rightful vocation.

Many pupils came saying: "Mr Petersilea, how we did want to study music with you when we were on earth, but were too poor and could not pay for lessons. Now we can come and study with you without money and without price. Oh, how glad we are that our wishes, at last, are to meet with fulfillment." And thus all are recompensed. I would gladly have given them lessons for the pleasure of teaching them, when on earth, but I was obliged to have money wherewith to pay my own expenses.

(To be continued.)

KING DOLLAR.

I'm a dollar, just a dollar, as your eyes can plainly see,
Though in silver or in paper, man has shaped and fashioned me.
A hundred cents is my true value, though I'm often squeezed below,
And from bar and store and pulpit, into banks and out I go.

Oft I'm pinched so hard my metal gives beneath the miser's thumb;
Sometimes covered with tobacco, or exchanged for beer or rum.
Sometimes stolen, sometimes taken to the courts for fees or fines;
Always loved and always wanted, always used as man inclines.

Oft I buy the souls of beings, purchase manhood, sorrow bring,
And am worshiped as divinely by the peasant as by king.
I oft buy virtue, dethrone reason, hold religion in my hand;
Have the power of upbuilding, and of ruining the land.

I fix prices on all labor, cramp the consciences of men,
Buy up justice, own and use it, and abuse it now and then.
I am King o'er all the nations, and make all men fall in line;
Incite murder, war and famine; I am It! The World is Mine!

DR. T. WILKINS.

STATE OF WASHINGTON.

Report of the President of the State Association.

In my last letter, I promised to write of my travels in eastern Washington. I lectured for the Spokane society on the 24th of April, found the work rather at a standstill, owing to internal troubles, the same that has affected so many other and older societies. I remained here until the last of July. I found a warm-hearted, progressive, generous people. During my stay I had the pleasure of ordaining their president, Mrs. Dr. Jennie French; administered spiritual baptism to Rev. Mrs. Connell's son, a bright little lad of some 14 summers. Some people who have been Spiritualists for more than twenty years, said as the flowers fell from my hand's over the young lad's head, with the words of advice given to him from the controlling influence, they felt as though they themselves had received a new baptism from the spiritual world. Our orthodox friends paid us the compliment of saying it was the most beautiful service they had ever had the pleasure of seeing. The hall was beautifully decorated for the occasion.

We organized a lyceum which bids fair to be the banner lyceum of the state. The officers are wide-awake, up-to-date people. One happy feature is, the older people are taking as much interest as the children. The teachers propose meeting once a week to study the lesson, in this way coming to their classes prepared to teach. Under the leadership of Mrs. Beauchamp and her able corps of assistants, this lyceum is bound to grow. During my stay with this society we had what looked almost like a Methodist revival; thirty-eight came forward one night to declare themselves Spiritualists and to become members of the society. Over fifty joined during my stay.

The last night of my stay the society tendered me a reception at the home of Brother and Sister Armstrong, which was enjoyed by all, especially myself. The host and hostess seemed to put forth special efforts to make their guests enjoy themselves.

Short speeches by the president, Mrs. French, Dr. Parks, Mrs. Corselius, Mr. Clark and many others, your humble servant responding to the many good wishes expressed. The music was furnished by the host and hostess, which was no small feature of the evening's pleasure.

I cannot refrain from quoting one remark from the president's address, because it did me so much good and made me feel that I can return to these dear people the first Sunday in September to labor with them for the next year, with more courage and a determination to try and measure up to the standard she has already placed for me. The remark was, "While Sister Sheldon has increased our membership, she has done one thing that I think is of far more importance than that, and that is she has helped us to grow more spiritually. A number have admitted to me that she has enabled them to overcome some of their antagonism, and they feel more love and tolerance for others' feelings than they had ever experienced before."

I was sorry that I could not remain one day longer, for I did want to attend Sister Clark's birthday party. I hear good reports, and may she have many more as enjoyable. She is a dear good worker.

During my stay in Spokane I had the pleasure of performing the marriage ceremony of A. G. Wheeler to Mrs. Louis Williams. May their lives be one round of joy.

Letters came to me from Walla Walla asking are there any Spiritualists in that city. If any one knows of the address, I hope they will be kind enough to communicate that fact to me.

Owing to the near approach of our state encampment, I had to cut out Ellensburg, North Yakima, also Lind.

Spiritualism is progressing, people are not so much afraid to let others know they are with us, and they now can see the necessity of systematic organized work. In order to have harmony we must have system, in order to have the world respect us we must organize.

Everything looks bright for the success of our state encampment; the mediums as well as the lay workers are putting their shoulder to the wheel, the result will be apparent when we close the encampment with state convention and the last leaf is turned the books are closed for this year. It is then we will be able to see what it is to have loyal workers—not a face absent through any inharmonious feelings.

For the present and up to the closing of the camp my address will be Edgewood Spiritual Camp, Rural Free Delivery. After that Spokane, Wash., where I go to serve that society for the coming year. Our camp opens July 31, closes Aug. 21. The convention will be held August 22 and 23.

I am visiting for a few days with Rev. Flora Heckman, who would be pleased to correspond with societies in the east. Her address is 913 S. 11th street, Tacoma, Washington.

FRANCES A. SHELDON,
President W. S. S. A.

IF HIS MOTHER KNEW.

Hold on, young man; one moment, please,
Before you pass that door to-night:
You say you mean no harm, you say
You'll bring a sinless heart away,
You say that you are strong, that Right
Shall guard you from the wiles of Wrong,
That to yourself you will be true,
But would you still seek pleasure there—
Come, answer truly and be fair—
If you could know your mother knew?

We always tell ourselves before
We weakly yield that we are strong;
We always, ere we enter in,
Expect to leave still free from sin,
And still the armored foes of Wrong.
But few would fall and few would sign,
Remorse would gnaw the hearts of few
If each, when Conscience cries "Beware!"
Would ask himself if he would care
To do it if his mother knew.

—S. E. Kiser.

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MRS. W. B.

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SATURDAY, AUGUST 13, 1904.

WORDS OF CAUTION.

You should not send money in a letter. You may do so a dozen times safely, and then the next remittance may be lost or stolen. Secure a postal order for five cents, and then you are perfectly safe, and will save yourself annoyance and trouble.

HUDSON TUTTLE.

Editor-at-Large for the National Spiritualist Association.

Mr. Tuttle has been engaged to answer all attacks in the secular or religious press on Spiritualism. Send him clippings when an attack is made, giving date and name of paper. Address him at Berlin Heights, Ohio.

We Insist: Don't Do It.

The Progressive Thinker, in its issue of July 23, had a brief editorial, fourth page, first column, near the bottom, headed "Don't Do It," to which a learned correspondent takes exceptions. He maintains, in substance, that the text in I. Cor. 7:36, which we declined to quote, conveys a different meaning from that which is accepted by the ordinary reader. The great German critics, he assures us, place a different construction on the text from that we have done.

We own to being shocked as we read King James' translation, so we opened the revised translation, and found "daughter," following the word virgin. This was supplied by the revisers. Now, as we write, we have opened the Douay version, and there the change in language is but slight. Next we consulted both the Greek and Latin text, and we are sure no fault can be found in the common rendering.

It seems to be a fact, whenever texts are found which do not agree with church teaching, educated clergymen attempt to correct the renderings so as to agree with their wishes in the premises. A thousand variant sects have sprung into being, each quoting the "Holy Bible" as authority for their faith. If God inspired the compilation of books, as churchmen allege, it is regretable he was so careless in expression as to convey in many cases the opposite to that he desired to teach.

We strongly suspicion God had nothing to do in the production of the book. It came from the hands of finite men, and most of it was written in an unlettered age, and all by priests in furtherance of their priestly interests. This accounts for its contradictions, and its crude ethical inculcations.

The Spiritualist Camps.

The Spiritualist camp-meetings during the summer season are the center of attraction, and are instrumental in doing a grand work. A report from one is a report of all, as the speakers and mediums in point of doing excellent work, are about the same. The camp represents what can be found in Chicago in any week of the year—eloquent speakers, first-class test mediums, spirit pictures of undoubted genuineness, trumpet mediums of a high order and of unquestionable honesty. Besides, the following interesting phenomena are taking place in Chicago, not found at any camp-meeting: At the house of Mr. Thessman, clothing, neck-ties, money, etc., are being brought by the spirits. His little girl, while at school, had money placed by unseen hands on her desk. In fact Chicago has all the phenomena presented at the camp-meetings, and more. It has a broader expanse of water; it has magnificent parks to charm the visitor, and its attractions are almost equivalent to a World's Fair. But notwithstanding this fact Chicago has the kindest feeling towards all the camps and wishes them abundant success, and they are having it in all respects.

A Wonderful Concession.

Now the announcement comes that the pope has given consent for priests to wear beards. What a wondrous concession! It would be well if the same august personage would issue a bull allowing the same class of persons to entertain an honest thought. Instead, they expose themselves to expulsion from church, to death itself, and to the pains of hell forever, if they entertain an opinion contrary to the so-called Augustan creed.

And how much short of this is the fate of a Protestant who does not indorse the dogmas of his church? A pure life does not count for anything in the absence of belief. Will it always be so?

Who Are Christians?

"These signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."—Jesus—Mark 16:17, 18 and 19.

That is a test of Christian faith which is practical, and can be depended upon. Dr. Isaac A. Estey, the well-known faith doctor of Maine, lately tried it. He was not a Christian. It killed him! Who next will try? Are those who refuse the test Infidels? That is just the information we want.

Practical Science.

Down South, the cotton crop is threatened with destruction by an insignificant little bug, called the boll-weevil. The mighty scientists of the Agricultural Department at Washington have experimented exhaustively and have found no enemy, no poison, no toxin, that will destroy the pest. They stood aghast at the ravages of the bug, and acknowledged their powerlessness. Suddenly one arose and his words were received with shouts of joy. He informed the Secretary of Agriculture that in Patagonia were red ants, whose business is to kill boll-weevils. They were strenuous in the slaughter, and all that would be necessary to free the country of weevil, was to send him after a few boxes of ants! In many southern pulpits prayers were made for his success.

Now comes a Texas scientist, and says that there are about all of these red ants in the South that can get an honest or dishonest living. Their name is Solenopsis debilis texana, and they are identical with the Patagonian species. He says they kill many weevil, in the larva and pupa state, but never attack the mature bug. The weevil has the advantage of them, and after feeding all the ants there is enough left to supply every cotton-boll with a boarder.

There is something sublime in the picture of one of the big battle ships, sailing with a party of "scientists" to the bleak coasts of Patagonia, and returning with a few colonies of red ants! When they call them Solenopsis Patagonia, the boll-weevil ought to curl up and die. The sublimity is taken out of this expedition by the Texan who declares there are swarms of red ants in his state, that may be had by experimenters for the gathering.

Scientists have been mistaken and perhaps this Texan does not distinguish between the native and foreign. Perhaps the Patagonian ant is as much more "strenuous" than the Texas species, as a tiger is fiercer than a jack rabbit. Perhaps! And when these strenuous ants multiply, what shall be done with them?

Most sapient scientists advised the importation of the sparrow. These have become a pest a thousand fold more objectionable than the worms the sparrows were supposed to devour, but which they did not.

There cannot be a doubt that any of the cultivated toxins would kill a boll-weevil, at any time of life, from the egg to the grey sinners that lay the eggs. Why not have the government send a squad of vivisection doctors into the cotton fields, and have every weevil given a dose? Some trouble! Yes, and so it will be to send a battle-ship to Patagonia, and to nurse the red ants after they are turned loose in the South. Of the two it will be the least troublesome.

The Cause of Hot Weather.

A new lesson in biblical exegesis was given by Dowie to his flock in Zion City, on a recent Sunday.

He gave a new solution for the cause of warm weather, in his sermon to the faithful. It is a solution that has escaped the ken of the meteorologists and weather prognosticators, and more wonderful still it has escaped the ken of Bible commentators and exegesists. And really our modern Elijah has more of a Bible foundation for his theory than many Bible expounders have for their dogmas of faith.

Listen! He said the humid and oppressive heat was due to the presence in the air of millions of little devils, sent here by the evil one to annoy sinners.

The good spirits, the spirits of the upper regions, he said, were chased away by the little devils until Christ rebukes the evil spirits and sends them to hell, thus permitting good spirits to return to the realm where they roam.

In substantiation of this claim, he pointed out Christ's experience on Gallilee. Christ rebuked the waves because the people were oppressed, and in so doing chased away the little devils who created the storm.

Dowie might have quoted in further confirmation of his theory what Paul wrote to the Ephesians (chap. 2:2) about "the prince of the power of the air," etc., which prince is supposed to be the chief potentate of all the little devils who make it hot for sinners not only here and now but also in the hotter climate they will find in the world to come.

If the little devils can outdo Dowie in making it hot for those he classifies as sinners—verily, the poor sinners are to be commiserated.

Yet Another Church.

Another church has been discovered, to add to the number. A cable dispatch to the Inter Ocean relates that the British commissioners who have been in the interior for the demarcation of the boundary of British Guiana, met with some strange experiences.

At Roraima the commissioners found King Jeremiah had a church built, in which he conducted three times a day a curious service, attended by all the Indians in the vicinity.

Jeremiah, in his capacity of priest, robed himself in some ancient European garments and took up his position at the east end of the building, facing the worshipers, who all knelt devoutly.

The men occupied one side of the church and the women and children the other. The worshipers, unlike their priest, were entirely unclothed.

The service consisted of counting from one to ten and saying the alphabet in English, each being recited first by the priest and then repeated by the congregation.

Both having been gone through ten times, the priest ran through a lot of names, among which Jesus Christ and God frequently occurred, the congregation reverently repeating these, also. Jeremiah cannot read or write, and teaches the people nothing more than this curious ritual, but evidently he has considerable authority over his people, which he wields for good. He possesses three wives, many children, and three or four houses in different parts of the country.

Whether this peculiar church will find followers in our country may be doubtful, but their ritual and form of worship are scarcely less senseless and barren of uplifting spiritual tendency than the practices, methods and beliefs of more pretentious churches of our land. And what shall we say of our "Holy Rollers," etc., etc?

"A Conspiracy Against the Republic." By Charles B. Waite, A. M., author of "History of the Christian Religion to the Year 200," etc. A condensed statement of facts concerning the efforts of church leaders to get control of the government. An important work. Paper, 25 cents.

A Plea for Honesty

The man who reads only one side of an important question, anchoring himself firmly there, refusing to look beyond the very limited horizon that he has constructed for himself, is only half-developed, a lop-sided individual, and in some respects is a monstrosity.

This thought arises from a letter which we received from a lady who did not want The Progressive Thinker, because there were at times serious controversies and disputations therein between master minds—she did not like controversy, poor woman, but preferred, of course, to live in the little narrow horizon of her own mental superficial sphere—only half-developed, a sort of intellectual and spiritual nondescript, dreaming her life away outside of controversy and the disputations arising therefrom. She is to be pitied.

"Is Spiritualism a Religion?" "The Great Psychological Crime" Book, "The Blue Book" and "Deception in Mediumship," are questions that have FORCED THEMSELVES TO THE FRONT in The Progressive Thinker, and DEMANDED A HEARING, pro and con.

This paper is for brainy Spiritualists, for Spiritualists who want to hear ALL SIDES OF A QUESTION, and who have analytical minds, and who are not anchored beyond removal on any question of importance, but who want the TRUTH, THE WHOLE TRUTH, AND NOTHING BUT THE TRUTH. Those not in harmony with this standpoint, have no use for The Progressive Thinker.

"The Great Psychological Crime" book—alas! how many thought it would injure Spiritualism, and The Progressive Thinker was roundly upbraided, scolded and condemned for presenting it to the public. In some respects the discussion of the nature of the book was composed of sharp-pointed arrows dipped in poison, wormwood and gall, and many saw therein the ruin of our cause. But strange to say, the clouds cleared away, the lightnings ceased to flash and the thunders to roar, AND FINALLY ALL WERE WILLING TO CONCEDE THAT GREAT GOOD HAD BEEN DONE TO THE CAUSE OF TRUTH BY THE DISCUSSION IN THE PROGRESSIVE THINKER. The controversy now going on in reference to the Blue Book and the materializing monstrosities that dress themselves in artificial toggery and pretend to represent your angel friends, will no doubt, result in great good also.

When Spiritualists fully realize that there are two sides to spirit manifestations—one side beautiful, soul-elevating and in all respects angelic; the other side dark, dismal, degrading and soul-destroying—when they realize that these two sides exist in perfect contrast in our ranks to-day, then they will be prepared for a discussion in regard to the Blue Book and deception as practiced by mortals and immortals. Here is a case in point, related by J. I. Hollingsworth: "While visiting the family of Mr. Clinton H. Sprinkle, in the adjoining town of Berkley, W. Va., there was also visiting the family a trance and independent slate-writing medium from Baltimore, Md., Mr. Joseph Sewell, and at times when in a trance, his physical body would be taken possession of by his Indian guide, 'Toby;' and as soon as he would be in possession of Sewell's body his Indian appetite would return to him and he would call for pound cake and whiskey, and upon it being given to him, would stay his enormous Indian appetite, at the expense of Sewell's body, and when he Sewell would again get in possession of his physical body he would be in misery for several days."

In the above we have the DARK SIDE of Spiritualism, while the ANGELIC SIDE is nobly represented by hundreds of rostrum-speakers and honest mediums whose homes are heaven and whose lives are angelic. As Mr. Buchanan well says in New Thought:

"THE FIRST STEP LEADING TO THE SHRINE IS HONESTY. IN ITS HIGHEST MEANING HONESTY STANDS AS THE EXPRESSION OF JUSTICE. THE WORLD NEEDS THIS PRINCIPLE MORE THAN ANY CREED. IN SO FAR AS MAN CULTIVATES HONESTY HE BUILDS FOR GREATNESS. STRAIGHTFORWARD THOUGHT, COUPLED WITH A STRONG BRAIN, A DETERMINED WILL, AND ONENESS OF PURPOSE, WILL LEAD TO THE HIGHEST ACHIEVEMENT. COMPROMISE WITH DECEIT OR STRATAGEM WEAKENS THE WILL AND DESTROYS SELF-CONFIDENCE. TO STAND FIRM UPON THE SUMMIT OF TRUTH REQUIRES STRENGTH OF CHARACTER AND FAITH IN THE JUSTICE OF LAW."

The dark side of Spiritualism as represented by fakes and the Blue Book, is the dishonest side, the side of trickery, crookedness, deception and falsehood. The one who gives a fake test, is a receiver of stolen goods, and should be sent to the penitentiary.

"THE MAN GIVEN TO LYING, TO TRICKERY, AND DECEPTION DWINDLES AS TIME PASSES; THE LIAR IS DESTROYED BY HIS OWN LIES, THE TRICKSTER BY HIS OWN TRICKS," hence it is only a question of time when such people will become spiritual dwarfs, for every evil act will brings its own punishment, even as one prominent speaker asserts, to the extent of ANNIHILATION.

"JUSTICE IS MORAL HEALTH, BRINGING HAPPINESS; WRONG IS MORAL DISEASE, BRINGING MORAL DEATH."

That wrong—whatever its nature or kind—which will bring moral death to an individual, will bring moral death eventually to any denomination, sect or cult, that says, "Let it alone; to continually expose it will injure our cause." That is the word sent forth by many well-meaning Spiritualists. It gives fraud of all kinds condemnation, and then condemns those who have been deceived by fakes, for crying fraud.

Is not "wrong" a moral disease, and is not any State Association in a bad way when it says unequivocally that you should on the rostrum make no reference to it, nor condemn it in the press, for fear that the trickery embraced in that moral disease will attract others in our ranks to practice fraud.

The State Association of New York, in giving expression to the wish that fakers be let entirely alone, forgot the fundamental fact that WEEDS UNMOLESTED WILL SPREAD RAPIDLY, and at the same time placed itself in direct opposition to the State Association of Washington.

RESOLUTIONS.

At a meeting of the board of trustees of the Washington State Spiritualist Association, held in the city of Seattle, Wash., the following preamble and resolutions were introduced and passed unanimously as their official attitude in the matter set forth in said resolutions, viz.:

Whereas, Spiritualism in its purity relates to, and deals with the highest interests of humanity; teaching and demonstrating the truth of the doctrine of a continued conscious existence after the change called death—and,

Whereas, There are certain persons in our leading cities throughout our land, who advertise themselves as adherents and representatives of the movement known as Modern Spiritualism, but who are simply practicing upon the credulity and honesty of the general public, never identifying themselves with any well organized movement among intelligent and conscientious Spiritualists—and,

Whereas, These well known fakes and frauds often claim for themselves, the protection of our laws, both in city and state, and the prestige of well organized movements among our people, but who by deception and charlatanry bring a most worthy cause into ill-repute and mislead the public in its estimate of the basic principles of the philosophy of Spiritualism. Therefore be it

Resolved: 1. That the Washington State Spiritualist Association is not in favor of making merchandise of the sacred gift of mediumship for sordid and personal considerations, but that all so favored should regard as a solemn responsibility such spiritual attainments, and should use them for the upbuilding of humanity.

2. That we have no sympathy for, or connection with, the many advertising agencies, either in our cities or state, purporting to be bona-fide representatives of Spiritualism, but who are simply impostors deceiving the credulous and debasing a worthy cause to the level of the trickster for the purposes of gain and sordid self-interest.

3. That we will most heartily co-operate with the duly recognized authorities of our state, in preventing these impostors from longer preying upon the honest investigator of our phenomena and philosophy and beguiling the unwary into compensating them for promises that cannot be kept and for statements easily proven to be false.

4. That as an Association, we desire to teach the Truth, the whole Truth and nothing but the Truth, in relation to the philosophy and phenomena of Spiritualism and upon this foundation we place ourselves, confidently awaiting the just verdict of approval that the Truth ultimately secures.

5. That one thousand copies of these resolutions be printed and issued to the general public, and all practical methods be employed to promulgate the statements and truths therein contained.

Signed: P. C. MILLS, President.
JULIAN SMITH, Secretary.
Washington State Spiritual Association.

Here we have a plea for honesty, for everything that is clean, pure, and uplifting. As the immortal Ingersoll said, "Let us be honest."

Spirits Invading the Church.

SPIRIT RETURN IS THE COMMON HERITAGE OF ALL. NO SPIRITUALIST CAMP-MEETING, NO SPIRITUALIST CIRCLE, NO CLUB, CULT OR SOCIETY OWNS IT EXCLUSIVELY. WHILE SPIRITUALISTS ARE DISCUSSING LEADING QUESTIONS IN THE OPEN COURT, THE SPIRITS COME TO AN HUMBLE INDIVIDUAL OF THE CHURCH, AND CONDUCT HIM TO THE REALM OF SOULS, AND DEVELOP WITHIN HIM REMARKABLE INTUITIVE POWERS. TWO LIGHTS GUIDE AND DIRECT HIM IN THE RIGHT PATH. TO SAY THE LEAST, MR. CASE IS A REMARKABLE MAN, DEMONSTRATING THE FACT THAT SPIRITS CAN AND DO COMMUNICATE WITH MORTALS, IN AND OUT OF THE CHURCH. AND HERE IS WHAT WILL EVENTUALLY COME TO PASS. THE CHURCHES, THOROUGHLY LIBERALIZED, WILL INCORPORATE SPIRIT RETURN IN THEIR CODE OF BELIEF. MEDIUMSHIP WILL BE HELD SACRED.

OUTSIDE OF SPIRITUALISM.

And Yet a Remarkable Medium—His Gifts Are Most Wonderful, Coming, as He Thinks, From God.

Toledo, Ohio., Aug. 1.—A sermon preached at the East Broadway United Brethren Church, Toledo, Ohio, by its regular pastor, the Rev. W. C. Shupp, one of the city's most substantial and conservative ministers, has created a tremendous sensation. His subject was: "Revelation From the Lord Through Ernest Case."

Case, it will be remembered, is the man whose spiritual visions have startled press, pulpit and public alike during the past several days. He said in part:

"The vast panorama of heaven and hell God has permitted Ernest Case to gaze upon. I have tested this man in every conceivable manner. He never misses anything in general and seldom a minor detail. He is not a religious fanatic, and never took much interest in religion. His warnings from visions were terrible—horrible. He thoroughly destroys and precludes every argument that would indicate this phenomena could be attributed to any other than divine causes.

Direct Messenger of God.

"I am forced to believe that God has drawn a veil over the five senses of this man temporarily and developed his spiritual sense in such a manner that he speaks as the direct messenger from God. I tested him, a plain, uneducated man, carefully. With eyes closed, so ill he could not rise from his bed normally, I would cause the Bible to be removed from beneath his pillow and hidden in dark, out-of-the-way places. Suddenly, with eyes closed, he would point to me, or whoever took it, slowly rise, walk with eyes closed direct to where the Bible was hidden, seize it, mutter a prayer, then collapse.

"I am in a hard place this morning, but must do my duty. What I saw, what others saw, we must believe. He can tell what and who a visitor is as soon as he comes near the house. He read to me revelations of past lives of many whom he did not know till I begged of him to desist.

"He is calm, cool and collected. He says he is always guided by two lights which lead him.

Decribed Heaven and Hell.

"He told many visions of heaven and revelations of hell. The latter place is where the victim is kept in constant terror of some terrible danger. He receives and translates wonderful messages. He says—and I am now convinced it is true—that God has selected this man of all to warn the world to repent.

"He told wonderful things of the planets and their past. His ability to find that Bible surpasses all knowledge. He can read the most abject stranger at once through and through and has revealed some startling local characters."

Pastor Shupp also stated that he made a careful investigation of the man's early history and his every-day life. Case is general foreman for the Massillon Bridge Company. Among other big contracts of which he had charge was the Eads Bridge at St. Louis.

Most Wonderful Man.

"Here," said the minister, "his employers inform me that they were astounded at the work of the man. He had under him about 150 of the hardest men to control that were perhaps ever together on one piece of work. He had absolute control over them and never had occasion to reprimand them.

"But the most wonderful feature of this job was that, when the plans were shown him at the office, he looked them over carefully and never again referred to them, not even footing up the long columns of measurements and adjustments. This all came to him in some unaccountable manner through the entire contract.—Chicago American.

Ernest Case of No 1209 Greenwood avenue, Toledo, Ohio has been in condition of trance for six days and can only find relief from pain by having his Bible and Testament under his pillow all the time. The family has given opportunity for tests, which have been made by Dr. A. C. White, the Rev. W. C. Shupe of the East Broadway United Brethren Church, and local newspaper men.

In every case after the books were removed from under the pillow Case roused from his stupor as if in pain, pointed an accusing finger at his wife and went painfully and with difficulty, but directly, to whatever place in the house the books had been removed. He then uttered a brief and inarticulate prayer and in each case fell over unconscious. Removed to his bed and the Bible and Testament placed under his pillow, he relapsed peacefully into the comatose condition.

He has traced with his fingers in the air several times as follows: "Ernest Case, died 27," and during a moment of consciousness this afternoon told his wife than an angel would visit him to-morrow and inform him when he was to die. He described in detail the manner of his death, which he says will not be long delayed.

Case is 35 years old. He was born in Olentangy, Ohio. He is foreman of a big bridge construction gang for the Massillon Bridge Company, and this summer had charge of 150 men engaged in repairing the Eads bridge at St. Louis. He returned home ill, and the physician there said he had an abscess of the stomach. Doctors here said it was an ulcer of the stomach, and he has been under constant medical tratment. He was in bed about a month, but recovered partially and went into the trance on Thursday last while sitting beside the bed of his wife, who had been attending him.

Mrs. Case is a very intelligent woman, the daughter of Superintendent Robert Swede of the Massillon Bridge Company. She does not attempt to explain her husband's condition. She says he was no believer in the supernatural, but hard-working, honest, intelligent man and a member of the United Brethren Church. She firmly believes that he is doomed to die, and that the date will be revealed to him to-day as he predicted. She has had both clergymen and physicians make tests of his condition and of his peculiar trend to the Bibles under his pillow and with unvarying result.

The patient takes no nourishment, and at long intervals has moments of semi-consciousness, when his wife contrives to converse with him. He told her to-day that he would die suddenly and while reclining in her arms, but that the exact date would not be revealed until to-morrow. He takes no onurishment whatever, and seems to need none. He experiences pain only when the Bible and Testament are removed, and then is seized with something resembling spasms He will be closely watched to-day for the visitation of the angel.—New York Press.

Meat and Milk.

To the Editor:—I do not want to miss any number of The Progressive Thinker, as I am practically a reading Spiritualist, and have never witnessed but little of the phenomena. I can read of much that has been builded, and much that is torn down—the pros and cons; "The Great Psychological Crime," and some that support it, while many long-experienced and reliable mediums that condemn it; Blue Book and the variety of opinions on other subjects, that sometimes I don't know "where I am at"; but all die, and do our good friends live after death? It does seem that the real thing must continue, and if the theory and fact of spirit return is true and the experiences of H. W. Beecher and Carlyle Petersilea are correct, that testimony settles the whole question, and this wordy wrangle is a superfluity.

I enjoyed the messages published in The Progressive Thinker from H. W. Beecher, through the mediumship of Carlyle Petersilea, very much; there was so much of Beecher in them; having read years ago Beecher's Thursday lecture talks, published weekly in the New York Independent. It helped strengthen my opinion of their genuineness. Could I have my preferences I would have more of the "genuine stuff"—that right from headquarters if it can be obtained through good, reliable mediums, than the vaporings and speculations of theorists. Information and facts are what is wanted concerning a condition that must be met by all, and modern up-to-date methods, conditions and facts are what is wanted. Consequently I read all communications from the other life, and learn all I can, digest and utilize what seems probable, and am interested in all such, and if they are the real thing, then we have something to tie to. H. NETTERTON.

Our friend must recognize the great fact that agitation of thought is the forerunner and cause of mental and spiritual growth. Without agitation of thought the mind becomes stagnant—agitation is necessary to mental health. The mind, like the body, must have exercise, to maintain a normal state and proper standard of attainment and excellence.

Furthermore the reading of the pros and cons, looking at both sides and every side of a subject, and weighing the views of variant thinkers, broadens one's mind and cultivates a philosophic disposition and a habit of careful judgment.

Readers of The Progressive Thinker can never become mentally torpid, nor lose their minds' faculties because of disuse—as is the law of evolution in animal being.

It will be the work of The Progressive Thinker to agitate not merely the shallow surface of mentality, but to stir the depths of our readers' spiritual natures, that there may be a healthy development in all things that go to make well-rounded character in all the essentials of true manhood and womanhood as related to this present life and the higher spirit realm.

To this end there must be variety of mental pabulum, to meet the varied wants of individual readers—meat for the strong, milk for babes.

"Child Culture, According to the Laws of Physiological Psychology and Mental Suggestion." By Newton N. Riddell. **A most excellent work for all who have the care or training of children. Price 65 cents.**

"Handy Electrical Dictionary." A practical handbook of reference, containing definitions of every used electrical term or phrase. **Price 25 cents.**

"Discovery of a Lost Trail." By Chas. B. Newcomb. **Excellent in spiritual suggestiveness.** Cloth, $1.50.

Endorses the Open Court.

The Open Court affords an excellent opportunity for the free expression of opinion on the part of Spiritualists. Here is a venerable Spiritualist, Dr. Schellhous, a man of large and varied experience, of great scientific knowledge, who feels thankful that the Open Court has been instituted, and is now in session, discussing important questions. Those who are opposed to a free and open discussion as manifested in the Open Court, better go and join the Catholic Church, where rottenness is never allowed to be aired; where evil doings are carefully concealed; where free criticism is not tolerated. If the Catholic Church would allow an Open Court in its organs, and permit its members to read free-thought literature, it would not survive six month. We will never follow in the footsteps of that church, but will allow the freest discussion in the Open Court, that will still remain in session a short time only, and Truth will come out uppermost, and honest mediums will rejoice, and Spiritualism will advance.

To the Editor:—You have wisely instituted an Open Court in your LIVELY AND EXCELLENT PAPER that promises to clear the spiritual atmosphere that is vitiated by fraud—"a consummation most devoutly to be wished."

I have been a silent but interested spectator, and now I wish to come as a witness to the fact of materialization with which so much of fraud is charged. I have been a witness to these manifestations in W. W. Aber's seances, attending every one for more than three years, nearly two in Spring Hill, and the others in Kansas City, Mo. I speak of Mr. Aber's seances because I know of them by experience, though I have no doubt there are other mediums equally as honest and productice of as good results.

I was acquainted with Prof. Denton in earth life, and it was by his request that I should be present as a permanent member of the Intellectual seances. (See Beyond the Vail, par 392 (a) and (b).) For this reason and the expressed desire of Dr. Reed, I have attended these seances.

In them I have met more than a thousand visitors, among whom were physicians, lawyers, judges, editors and legislators who made it their special business to investigate the phenomena, the medium cheerfully submitting to the tests required by them; and not one left without expressing his satisfaction in regard to the genuineness of the materializations they witnessed.

I have seen many thousands of materialized spirit forms who were recognized by the visitors, and with whom they conversed; though a few at their first seance were unable to recognize their spirit friends, but were more successful afterwards. I have freely given my attendance at these seances at my own expense, and without asking or receiving a single cent. The subject is so vast in significance and interest that I gladly give my time and attention to it.

In regard to fraud in materialization, nothing can be simulated without disguises and confederates which can surely be detected by an ordinary observer. It is true, that conditions must be right; they are means, and can be preserved or vitiated by mental, as well as by physical causes. I hope the Open Court will cleanse the "Augean Stables"—a service of inestimable value to the cause of Spiritualism.

E. J. SCHELLHOUS.

APPROVING WORDS FROM MASSACHUSETTS.

To the Editor: I must express my opinion to you. I wish to say that Sar'gis' articles alone are worth ten times the price of the paper, which alone is grand, and the price too low for value received.

Provincetown, Mass. DAVID P. COOK.

I choose the nobler part of Emerson, when, after various disenchantments, he exclaims: "I covet truth." The gladness of true heroism visits the heart of him who is really competent to say this. —John Tyndall.

The highest honor we can pay to truth is to show our confidence in it, and our desire to have it sifted and analyzed by how rough a process soever. —Dr. Robert Taylor.

Better than councils, better than sermons, better than Parliament, is that free discussion through a free press, which is the fittest instrument for the discovery of truth and the most effectual means of preserving it.—J. Anthony Froude.

What is fanaticism to-day is the fashionable creed to-morrow, and trite as the multiplication table a week after.—Wendell Phillips.

Our Eclectic Magazine.

The Cream of the Secular and Spiritualist Press.

IT IS REFRESHING TO KNOW THAT WONDERFUL SPIRIT MANIFESTATIONS, UNDER STRICT TEST CONDITIONS, ARE OCCURRING IN THE OLD WORLD. AT MILAN, ITALY, THE SOCIETY OF PSYCHICAL STUDIES ARE EXPERIMENTING WITH THE AUSTRALIAN MEDIUM, MR. BAILEY, WITH THE MOST SATISFACTORY RESULTS. UNATTENDED, HE WILL GO INTO ANY HOUSE THAT A COMMITTEE MAY SELECT, AND SUBMIT TO ANY TEST WHICH THE HUMAN MIND CAN INVENT. IT IS INDEED REFRESHING TO FIND SUCH A MEDIUM. IF IN THIS COUNTRY, HE WOULD SOON CAPTURE BROTHER HALE'S $1,000, AND THEREBY WIN A GLORIOUS VICTORY FOR SPIRITUALISM. MR. BAILEY'S CAREER HAS BEEN MOST REMARKABLE AND WE HOPE SOMETIME TO CHRONICLE HIS APPEARANCE IN THIS COUNTRY.

(Translated from "Luce e Ombra.")

The Society of Psychical Studies at Milan have ended their experiments with the medium Bailey—experiments which caused, before and during their progress, so lively an interest in all who are interested in psychical studies.

Bailey came to us from Australia, preceded by an extraordinary reputation; and the nature of the phenomena attributed to his mediumship left us perplexed and hesitating, although they were attested by superior and cultured persons. Well, taking into account the change of surroundings and the short time accorded to the investigation in Milan, we may say that the reality and the characteristic features of his phenomena as recorded, have not been contradicted by our own experiences.

For the scientific value of investigation a more complete control might have been desirable. The impossibility of imposing conditions on these phenomena has always been deplored by all serious experimenters. But at the same time we are forced to acknowledge that it would be absurd to claim the right to impose conditions on phenomena of whose nature and laws we know nothing. Everyone knows to what patient and minute observations we owe the greater part of our discoveries, and the savant's art does not consist in a preconceived method, but in making the best possible observations according to the nature of the experimental phenomena.

The committee had decided to proceed with method, and to divide its work into three periods:

1. Experiments limited to members of the committee in order to constitute a stable center; and to form a just notion of the medium's power.

2. Afterwards to proceed to the invitation of eminent personalities and those belonging to the press.

3. To admit, in the last place, after proportional contribution and on recommendation by a member of the society, amateurs of these researches.

In order to carry out this programme, the committee thought it would require at least three months, which is even too short a time, if we remember that the medium could only give two seances a week.

The Societies of Psychical Studies at Milan had, in a series of preceding experiments, adopted a method of very severe control, with a system of binding which resulted from long previous experience, and which put the medium under absolute conditions of control. Now, at the first seance, it happened that this method was of no use, for Bailey's mediumship was presented with features altogether different from those of other mediums with whom the society has experimented. The personalities which manifested through his mediumship (and there were many in the course of each seance), presented diverse features, which necessitated full liberty of movement; from the sacred orator who spoke with much gesticulation, as though before a tribunal, to the Indian who, in order to express his characteristics, required a table and a fan, to the brigand, who simulated assaults and battles with a startling realism. Even the apports, which consisted of fragile articles, such as eggs, birds, clay tablets, by the way in which they arrived, required the free use of the medium's hands. Therefore we were obliged to follow other methods; and the first three seances, in which impromptu control only was possible, had, for the committee, a relative value only.

At the fourth seance Bailey declared that he could not work for us for more than two months, inclusive of the days of rest which the committee had deemed proper to accord him after his long journey. The work, consequently, would have been much reduced, and the order of experiments changed, as, from the outset, the personalities manifesting through the medium insisted on having a larger number of spectators, and particularly of ladies; the latter constituting—said the personalities—a necessary element for the formation of good "fluid." But we accorded this concession very tardily, and with much regret, and only on trial, because the statutes of the society opposed it. The medium insisted very much on having music and singing, in order to provoke a harmonious direction of thought. But this was not accorded him.

At the fourth seance the committee considered they had found the best mode of control compatible with the exigencies of the medium. They issued invitations; and the circle was now composed of persons who were not au courant (accustomed to these phenomena), and who were renewed at each seance. Under these conditions of constantly changing elements the circle became very difficult to manage, and the phenomena appeared to diminish in intensity.

The following are the names of the members of the committee: Baccigaluppi, Angelo, merchant; Brioschi Achille, manufacturer; Clericetti, Emilio, doctor; Cipriani, Oreste, writer; Ferrari, Francesco, doctor; Marzorati, Angelo, writer; Odorico, Odorico, engineer; Redaelli, Giacomo, secretary for the society; Griffini, Eugenio, doctor of law, and professor of languages.

Spontaneous Phenomena.

Let us give here the particulars of two phenomena which took place out of seance hours, without attributing to them more value than to facts attested by individual witnesses.

We ought to add that other similar phenomena were obtained under analogous conditions in Dr. C.'s study at Sydney, and in Mr. Smith's office at Melbourne.

On March 5, towards eight o'clock in the evening, while the members of the committee were still at table, towards the close of the repast, and the medium standing up reading a newspaper, there fell violently on the table, under a vivid gaslight, a kind of stone. Upon examination it was found to be a small clay tablet, covered with a thick coating of sand, which we were obliged to scrape off with a spatula. This tablet fell in front of the medium, and on to the newspaper which he was reading; in its fall it broke a glass. The undersigned, present at this phenomena, believe the possibility of direct action on the part of the medium must be excluded. At the moment of the apport, the medium turned slightly pale, and showed symptoms of trance, without falling into trance completely.

Signed:
DOCTOR FRANCESCO FERRARI,
ANGELO MARZORATI,
ANTONIO PIRLA.

On April 21, towards eight o'clock in the evening, I was in my study, standing in front of a closed window. Bailey was before me—to my right, at about one metre (three feet) from me. While we spoke with one another I watched him closely, and in such a way that not a movement escaped me. All at once (nothing in our conversation could have suggested such an effect), in broad daylight, there fell, between me and the window, an object which, at first sight, appeared to be a plaster, and which, picked up and examined, was found, in reality, to be a parchment folded in four, with evident signs of great antiquity. I had the impression of something being formed there, before me, on a level with my chest, and the object, in falling, took a direction which started from my left hand, that is to say, on the oppsite side to where the medium was standing. The parchment folded in four, was as though pasted together in reddish-colored sand, which seemed to have filtered into the folds of the parchment, and proved, consequently, that it had been in this state for a long time.

This object has not yet been opened, for this operation necessitates special precautions; it ought to be done in the presence of professionals, who may be able to establish the authenticity of the document. In the next number we will reproduce the contents, if—as the entities speaking through the medium affirm—the document really bears symbols and hieroglyphic characters.

When it is folded the parchment measures twenty-two by eight centimetres, and appears to be made of goat's skin.

The Seance Room.

The room is rectangular (5m.40 long, 3m.55 wide, 3m.65 high). At the far end is a large bay window, without curtains. The medium's chair is before a small table.

In front of the medium is a net curtain, running right across the room, and capable of being raised and lowered—from the ceiling to the floor—as a theatre curtain. This curtain is fixed everywhere, so that once lowered the medium is isolated, and can hold no communication with anyone. The mesh is but two centimetres in diameter. There is only one door in the room—at the end opposite to the medium's chair. A small alcove is near the door, which serves as a depository for garments, etc., (sitters' garments).

Two groups of electric lights are suspended from the ceiling; one is at one side of the netting, in the part of the room reserved for the sitters; the other is in the part reserved for the medium. The first has one bright red and two white lamps, the second one dull red lamp and the white lamp of opaque glass. The switches are in the alcove, and one of the sitters has the special mission to look after and work the lights. Each lamp is independent, so that we can have every gradation of light.

In front of the medium, at about one metre's distance from the netting, four rows of chairs are arranged for the sitters. In an angle to the left, at a height of two metres from the ground, is a ventilator in case the heat should make its use necessary.

The Medium's Dress.

At the third seance, a sack was given to the medium, and also for all the succeeding seances except one and the three last, in which (the three last) no phenomena were forthcoming, as it was known there would be none. * * * Before examining the room we proceeded to examine the medium. We took off his jacket, we kept it in a safe place during the seance, and his pockets were thoroughly searched and emptied. The search on his body was conducted by thorough and strong pressure everywhere, special attention being paid to parts where objects might be concealed. The medium changed his boots and socks, and insisted that the examination should be carefully and minutely made.

The sack, with sleeves, was made of thin black satin; it was fastened very exactly at the neck and wrists with small running cords. The three cords were tied and sealed with the society's seal.

The curtain is lowered and the seance begins. In the next number we will publish the result.

A. MARZORATI.

The following is a summary of the official account of the first three sittings with Mr. Bailey, the celebrated Australian medium, conducted by a committee appointed by the Milan Society for Psychical Studies. The committee consisted of seven gentlemen, including doctors, an engineer, and others of scientific attainments. On one occasion three other gentlemen were present by invitation.

The first sitting, held on Friday, February 26, was a preliminary one, and the phenomena consisted merely in speeches by the controls.

At the second sitting, on Tuesday, March 1, the doors being locked, and the room illuminated by a dull red lamp, the medium went into trance, and the control asked that he be searched. His coat, vest and shoes having been removed, one of the committee passed his hand carefully over the medium's body, with firm pressure, while others examined the contents of his pockets. His garments were then replaced, and the company were asked to seat themselves in a semi-circle, about two yards from the medium. The control suggested that the medium should be enveloped in a bag with sleeves, leaving his hands alone projecting, and free. (This suggestion was renewed at the third sitting, because the removal of his clothes during the search made the medium feel the cold painfully. On the latter occasion it is stated that this first control, who superintended the preliminary arrangements, was "Dr. Whitcombe.") The control asked that strict attention be paid to requests as to light, and stated that female influence was of value among the sitters, but that persons of advanced years were not so suitable.

"Abdul" was the next control, and spoke in broken English, with Hindostani phrases, which he explained in English. He requested that the light should be put out, and after a long wait, first some, then all, of the sitters saw a vague, uncertain phosphorescent light, that approached and retreated from them, and placed itself on the level of the table; its movements were irregular, following a zigzag line, with sudden starts and jerks. Three of the sitters were under the impression that the light approached quite near, almost touching them; whereas to another it appeared never to move further than about a yard away from the medium.

The form of this faint greenish light, during the appearance of which the medium clapped his hands to show that they were free, varied considerably, as did also the strength of it, which never surpassed that of an exceedingly faint phosphorescence, disappearing and reappearing several times. Writing was obtained from "Professor Denton," and "Mr. White" spoke and recited some verses.

"Abdul" now returned, and asked for a table-cloth and a fan. The former was provided, and the fan promised for the next sitting. "Abdul" asked for darkness, then for the red light, and those present observed in his left hand a small bird's nest, about 2½ inches in diameter, and 1½ inches deep, woven out of small straws or grass stems, mixed with tufts of cotton. Three gentlemen ascertained that the nest was warm to the touch; it contained a small egg, the size of a hazel nut, which the medium took between his fingers and showed to the company. The control explained that it was the nest of the "munia"—a little white Australian bird, known also in India.

The nest having been placed on the table-cover, another personality came and spoke for twenty minutes; then "Adbul" returned, and, thinking that the egg might better be hatched than destroyed, took away the apport. "Dr. Robinson" came and spoke of the great value of Bailey's mediumship, and on the reality of the spirit world as a higher and more stable expression of the human personality. The report of this sitting is signed by the seven members of the committee.

At the third sitting, Friday, March 4, after similar preliminaries the search being a very careful one, with not the slightest trace of the presence of any hidden object, "Abdul" came and announced that "Professor Robinson" had gone to Babylonia to bring an inscribed tablet; that "Professor Denton" and the Indian, "Selim," were present. He asked for darkness, saying that "Selim" would bring twelve small precious stones, uncut, from his own country in the Himalaya mountains.

Darkness being produced, a greenish light was observed moving about, brighter and farther from the medium than the one seen on the last occasion. "Abdul" spoke in an unknown tongue to "Selim," and in broken English to "Professor Denton," who, it was explained, was represented by the light. At one time the light rose nearly to the ceiling of the room, which was twelve feet high; the control asked "Denton" to come down and the light descended on the table, covered with a cloth, which stood in front of the medium. The light was round, or egg shaped, about four inches across, but now changed to a streak about eight inches long by one inch across. The medium asked if those present saw "Denton's" hand. They said "No;" then the streak seemed to condense to form a rude figure of a hand with fore-finger extended; this was observed by all present. The luminosity then disappeared, and the control asked for the red light, and showed some small stones on the Japanese fan which lay on the table, from which he caused them to patter down without touching them with his hand, onto a sheet of paper which he laid down on the floor to his right. After the seance there were found to be eleven small stones, which, on examination by an expert, proved to be genuine rubies. (A photograph of the stones is given.)

"Professor Denton" then announced himself, and said that the room was not sufficiently well ventilated, which was indispensable for the production of spirit phenomena. Then he spoke of the intended apport, saying that although thousands of tablets had been discovered, there were as many more not yet found; in Melbourne there were hundreds of tablets which had been brought by spirit agency, and which had been found to be different from any yet dug up. He explained what the tablets were, and said they must beware of preconceived notions as to the possibility of matter passing through matter. After a time a smart thud was heard as though a stone had been carelessly flung on the table, and when light was obtained a tablet was found, still enveloped in a hard coating of sand. Directions were given by "Professor Robinson" as to its being carefully cleaned, and how this best could be done, after it had been dried, by two or three days' exposure to the air; but now the Professor stood up, and delivered a lecture on the tablet, going through the motions of carefully examining the writing, stopping to pick and blow away particles of dirt (the coating, however, was not really disturbed) and translating the inscription, saying it was in commemoration of an expedition by Sargon the Second, in the eighth century B. C. (A photograph of the tablet is given, taken after it had been cleaned, and showing the cuneiform characters.)

Another control, named Abdallah, sang a Bengali song, some questions were asked and answered, and the sitting closed.

The account of the fourth seance is not given in this number. A note at the end states that Mr. Bailey left Italy rather unexpectedly, on account of his health, after two sittings at Rome, of which only the first gave appreciable results. Some disappointment is expressed, as it was hoped that the results there and elsewhere would have supplemented those obtained at Milan, which are spoken of as only of "comparative" value.

At the fourth sitting, the committee, who had come to the conclusion that the character of the phenomena displayed "did not lend itself to those direct proofs which would serve to establish the nature of the phenomena according to known scientific laws," decided to confine themselves to a statement of the facts under such test conditions as were possible.

The medium was brought into the room, which was fully illuminated with white light, and the door was at once locked. The medium was completely enveloped in a sleeved bag, having only three openings for the head and hands, which alone remained outside the bag; these openings were carefully tied and sealed. The first entity who controlled the medium said that the atmospheric conditions were not satisfactory, and that no great results were to be expected. He asked that the bag be used at every seance, to avoid the trouble and delay of searching the medium.

The Hindoo "Sdlim" asked if the flower-pot, asked for on the previous occasion, was ready; there was some disturbance in getting it, and it was requested that in future everything should be kept in readiness, to avoid "breaking the chain." The flower-pot, filled with soil, was placed on the table in front of the medium who examined it. The control said he was planting a seed of the bo-tree, and asked for a handkerchief to cover it with.

"Selim" now asked for darkness for an instant, then for the red light. Dr. Clericetti, who was one of those nearest the medium, rose at a sign from the latter, and, approaching, observed projecting from the closed right hand of the medium the dark, almost black head of a little bird, which seemed warm to the touch. He also observed that the movement of its eyes gave an indubitable sign of life. From another part of the same hand there issued from under the fingers a little black wing marked with yellow. The room was illuminated with bright red light. At this moment one of the sitters, at the request of others, opened the door to put out the light in the ante-room, which had been left on by forgetfulness, and which shone through the ventilators of the door. The medium started irritably on his chair, with some impatient words, then settled himself again so as to turn his back to the light and the door, which was not open more than fifteen seconds. Dr. Clericetti asserts that at the instant of the increase of light, and during several seconds, the bird, which while still in the medium's hand, had been constantly watched by him, suddenly disappeared and vaished from the hand, without removal or flight of any kind.

Order being reestablished, "Selim" asked for a bottle of water, and said he had planted a seed in the soil (already prepared in the flower-pot and ascertained to be pure) and would make it grow little by little; the plant was to be placed by those present in the wall-cupboard, and not touched until the next sitting, during which he would cause it to grow again to a considerable height. Darkness was requested for some minutes, during which nothing was observed except that "Selim" took leave and announced the arrival of "Denton." On the red light being turned on, the medium raised the handkerchief, and all observed a seedling about three-quarters of an inch high, which had sprouted from the seed placed in the earth by "Selim."

"Denton" then gave an address on the various spheres into which the spirit world was divided; then "Abdallah" sang some verses, and "Selim" came again, promising "a plenty of birds" for another time. He again raised the handkerchief which covered the pot, and the plant was found to have grown, in about forty minutes since the last observation, to a height of ever three inches with proportional development of leaves, which were five in number, of a dark shiny green, the largest being about two inches long by an inch wide. There was also a bud.

"Selim" promised to bring at the next sitting some mango seeds which would be planted by Dr. Clericetti and caused to grow during the sitting; some would put forth roots, others a small stalk.

The fifth sitting was held on Friday, March 11. The medium took off his coat and was searched by repeated pressure of the hands of several persons; the bag was then put on and sealed. The net was let down, and only raised at intervals to permit of objects being passed to and fro. After "Professor Denton" had spoken a few words, a Hindoo control asked for the fan, the flower-pot, and a cage. The pot was taken from the cupboard in which it had been shut up and sealed at the last sitting, and handed to the medium without lifting the handkerchief. The cage was also passed to the medium by raising the net.

After darkness, during which the Hindoo said he had received a bird and nest, the red light was turned on, and all present observed a little bird asleep on a nest in the hand of the medium. The control, in reply to questions, said that the bird belonged to the munia family, and another Hindoo control gave directions as to how the birds were to be fed and kept alive in the cage. "Denton" then spoke for fifteen minutes in defense of Spiritualism.

The medium was heard to breathe laboriously for a few seconds, and then a sharp blow was heard by all, as of something falling. The Hindoo explained that it was a mango seed, and promised that he would materialize, turban and all, at a future seance. The nest and cage, with the bird, were passed under the net and examined, then returned to the medium. Then the mango seed was passed under the net to Signor Cipriani, who was asked to examine it without cutting or injury, and to keep it by him until the following Friday.

"Abdallah" then came and requested for the next sitting a small basket and a pot of larger size than had been previously furnished, for the mango plant which would be grown from the seed now received. "Abdallah" said that at a future sitting "Dr. Robinson" would speak about ancient Assyrian coins, and then asked for darkness. Those present asked the control to choose for apport some object or animals not existing in Italy; he replied that he could bring a small tiger or a cobra, on condition that the medium was not to be told, otherwise he would refuse to continue the seances.

On the red light being turned on, it was observed that the plant had grown about twice the size it was at the end of the previous sitting, that is, about six inches in height. As there was no basket, the control asked for a newspaper to cover the pot and plant. The paper was furnished by Signor Cipriani, and passed under the net to the medium, who enveloped the pot completely in it. For the next sitting, he asked for a hen's egg on a small plate, and a piece of ribbon, saying that he would perform a feat of the Yogis of India, that of making the ribbon enter the egg without breaking the shell. Another control remarked that the phenomena were increasing in importance, although slowly.—Light, London, Eng.

HYPNOTIC TRANCE WAS AN ACCIDENT.

Isabelle Gilbert of Denver, who is the only woman manager Pueblo's summer resort theaters at Lake Minnequa have seen, was in a serious condition yesterday afternoon, due to hypnotism. For six hours she remained as if dead, and all efforts of physicians and members of the company to awaken her proved fruitless. The resort is some distance from the city and for a while there was a small-sized panic among the women of the company and employes of the park in an effort to summon medical assistance.

Miss Gilbert had a sick headache yesterday morning, due to her work in putting on "The Two Orphans." She has been overworked during the summer and is suffering from neurasthenia. She was lying on a couch after lunch when she asked a member of the company, Harry Wilson, to rub her head. She had not suspected before that she was such a hypnotic subject, but she fell into a deep sleep. Mr. Wilson is not supposed to be a hypnotist. The doctors think her case is a strange one. After six hours' sleep Miss Gilbert was awakened by Mr. Wilson lightly touching her head.—Denver (Col.) News.

THE VALUE AND POWER OF CONCENTRATION.

The value and power of concentration [Light, London], are strikingly illustrated in a story lately told by Colonel Olcott respecting Sir Edwin Arnold, who told him that one of the most touching parts of "The Light of Asia" was written in a compartment of a railway carriage, in the company of salesmen belonging to Billingsgate market, who were loudly discussing the price of fish. But perhaps the contrast helped him. Is it not a fact that some of the most pathetic songs about home have been written by wanderers, and that some of the loveliest descriptions of natural beauty have been penned in attics and in city streets?

A SERIOUS CHARGE.

"I charge the church with making millions of men, and more millions of women, insane—at least, as far as one set, the 'religious' set, of their faculties are concerned. I charge her with sowing centuries of discord, and with having deluged the earth with rivers of blood. And, is this curse of mankind to be dealt with as coldly, and formally, as if we were discussing a sane and legitimate subject, like Nominalism and Realism, Individualism and Socialism, Free Trade and Protection? I trow not. Why, each time you deal with Sacerdotalism, as if she possibly could be your honorable opponent in formal dialectics, you give her a new life. The church is utterly beneath reason; and she never even pretended to appeal to reason till she lost the power to assert her dogmas by brute force. Her reply to Vanini was with pincers to tear out his tongue by the roots. She answered Galileo with the dungeon. She met Savonarola and Bruno, and tens of thousands of others, with the fierce argument of fire. For this line of argument she has the same sanction now as when she used it so ruthlessly. The one set of orthodoxists have an infallible church, the other an infallible book. A plague on both their houses."—Saladin in Agnostic Journal.

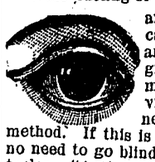
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They issue a book of 100 pages—a complete dictionary of diseases—which tells all about "Actina," the diseases it will cure, what others think of it, what marvelous cures it has effected, and all about the responsibility of its owners, and it is sent absolutely free upon request. This book should be in the library of every family. Address New York and London Electric Association, Dept. TR, 929 Walnut Street, Kansas City, Mo.

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..GENERAL SURVEY..

THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper.

ITEMS.—Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require.

TAKE DUE NOTICE, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

KEEP COPIES of your poems sent to this office, for they will not be returned if we have not space to use them.

Will C. Hodge has completed his engagements in Oakland and San Francisco, and has returned to San Diego, where he expects to spend the winter. All letters should be addressed to San Diego, Cal., care of The Willard.

The Chesterfield camp grounds, one of nature's beauty spots, is now the mecca of thousands weekly who are in attendance at the camp meetings now in progress, the others are there because of their interest in the mystic phenomena which has gained such a foothold in Indiana. To the uninitiated the presence of the mediums, indicated by numerous cards on the cottages, with the spirit photographer producing the alleged features of the dead friends and relatives, a feeling of awe is caused. To those who are believers in the faith of the Spiritualists, however, this is the gala occasion of the year. Day and night the long distance communication with the departed is carried on through the intervention of mediums who have been subjected to all the crucial tests. These tests include the tying of hands while the medium is in the cabinet, placing their feet in pans of flour and then requiring them to materialize the spirits of those who have passed away. Among the residents of the camp are Dr. J. H. Mendenhall, of Muncie, the oldest Spiritualist, both in belief and age in the state. His brother, A. Mendenhall, of Winchester, is with him. Dr. Mendenhall claims to have embraced Spiritualism when the faith was but six years old. This was March 31, 1848. Chesterfield camp includes several streets with pretty vine-covered red cottages, shady nooks and rustic bridges. It is a favorite summer resort. No more ideal spot could be found in which to spend a day or a week, and the geat number of visitors it has attests its popularity. The camp meeting lasts six weeks, beginning July 14. Judge Levi Mock, of Bluffton, is president of the Indiana association.—Star, Terre Haute, Ind.

Two neat ghost stories come by cable from London. Rider Haggard is confident that the spirit of his dog appeared to him. He needs a dose of calomel. But the experiences of Stephen Phillips, the poet dramatist, are more important. He says he lived in a houes near Windsor, frequented by supernatural visitors who were continually meddling with the peace of the family. Although an unbeliever, I will confess that I have lived in two houses that certainly were spooky. Noises that could not be explained were constantly heard. The most remarkable house of the two is on H street, Washington, near Fourteenth. I lived there an entire winter. Anybody inclined to investigate Spiritualism ought to take the house. It is to let. It might be converted into a spirit club. Its ghostly tenant was a little woman in a brown calico dress, wearing a poke bonnet of the same material. She never annoyed me, and I became accustomed to passing her on the stairway.—Pittsburg Dispatch.

W. F. Schumacher writes: "The Germans of the West Side Spiritualist Society held their annual picnic at Reisig's grove, July 31. A very elaborate program had been provided by the president, R. Binder. The afternoon service was opened with an invocation by Sister Schumacher, followed by Sister Gartelman with words of welcome. Many mediums were present to aid in spreading the beautiful gospel of Spiritualism. Seven hundred or more were in attendance, and were treated to a feast of spiritual food. The physical body was not forgotten. A number of tables were spread most bountifully with everything necessary to tickle the palate, and when the natural wants of man were satisfied we were ready for the glories of the camp-fire, which was celebrated in honor of the American Indian and his camp worship. Bro. W. Schumacher gave a sketch of the original Indian fire dance, while under the influence of his chief Eha."

Dr. Ravlin passed through the city last week on his way to the Freeville (N. Y.) camp. After two weeks at that camp he will go to Parkland, Pa., for two Sundays. The Doctor is looking well, and is capable of doing a grand work.

C. Kirchner writes: "On Sunday evening, July 31, the Rising Sun Spiritualist mission were given a treat by the veteran Spiritualist, Dr. J. A. MacFarland. His lecture was brimful of good sound spiritual logic, and he held the large audience spellbound during his entire discourse. Although the weather was warm our hall was filled to overflowing. Our singing is a feature of all our meetings, and is appreciated by all. A number of spirit messages were given by Sister Kirchner, which were all recognized. On Sunday evening, August 14, our pastor, Mrs. Nora E. Hill, will be the speaker. A large audience is expected."

Take due notice that items for this page in order to insure insertion must contain the full name and address of the writer. Otherwise they may be cast into the waste basket.

ATTENTION LYCEUMS. — During June, July and August the Progressive Lyceum will be sent to Lyceums for one cent per copy. This will enable you to increase your subscription one-half its present number, with no extra expense. Address J. W. Ring, care of the Spiritualist Temple, Galveston, Texas.

E. W. Sprague and wife, the U. S. A. missionaries, will make Battle Creek, Mich., their headquarters during the month of September, holding meetings there on the Sundays of that month. Individuals and societies wishing their services for week-day evenings during the month may address them at Vicksburg, Mich.

Joseph A. Shoemaker writes from Smith's Cove, Digby, Nova Scotia, Canada: "I have recently built a log cabin out of fir trees—size 14 x 16, in which I hold circles for physical manifestation. I do not allow myself to go into a trance but have independent writing, trumpet speaking (full voice), bell ringing and full form materialization, and all this with an audience of crude and ignorant natives. Recently I held a seance for a few tourists and the higher class of citizens, with wonderful results. Now if spirits can manifest and demonstrate under such environments, what could they not do under better conditions? I do not seek notoriety, neither do I want to make merchandise out of this glorious gift, as I neither charge, nor receive donations, yet I have no income other than a U. S. pension. I should be much pleased to have some of the better class of Spiritualists come and spend a season here and help me investigate. With this end in view I will give privilege for pitching several tents free; also good water and air and other facilities for camp life."

As the British ship Mohican made for the Delaware breakwater at Philadelphia, Pa., it encountered a strange phenomenon. A cloud of phosphorus enveloped the vessel, magnetizing everything on board. Captain Urquhart tells the story and the crew vouch for the details. "I noticed a strange gray cloud at a distance, and watched it as it came closer. The vessel and crew were given a fiery coating before the sailors saw it," said the captain. "They rushed about the deck in consternation. I looked at the needle and it was flyng around like an electric fan. I ordered several of the crew to move the iron chains lying on the deck, thinking that it would divert their attention. But the sailors could not budge the chains, although they did not weigh more than seventy-five pounds. Everything was magnetized, and chains, bolts, spikes and bars were as tight to the deck as if they had been riveted. The cloud was so dense that it was impossible for the vessel to proceed. I could not see beyond the decks, and it appeared as if the whole world was a mass of glowing fire. The frightened sailors fell on the decks and prayed. The hair of our heads and beards stuck out like bristles. It became difficult to move arms and legs. Suddenly the cloud began to lift. The phosphorescent glow of the ship and crew began to fade. Gradually the magnetism of the steel died. At the same time the stiffness left our hair. In a few minutes the cloud had passed over the vessel and we saw it move off over the sea."

For a week two young girls, May Power of 47 Glass avenue, and her cousin, Nellie Murphy of 128 Phelps street, Cleveland, Ohio, have been in a strange mental condition. They have convinced relatives that there is some mental bond between them and that they can converse with each other over a distance of a mile or more. At the same time each girl claims to have a mental picture of the other girl and knows at all times just what the other are mystified. Nellie Murphy to-day are mystifiied. Nellie Murphy to-day seemed insensible to pain. When needles were forced into her hands and arms she gave no sign that she felt them. The many questions of the doctors, police and relatives were answered intelligently. She said she had been hypnotized, but would not give the young man's name. May, she said, had been put under "the influence" in the same way. It is related that on Friday night Nellie Murphy in one of her trances saw May on a street car coming from Euclid Beach. May's father, she said, was standing on the platform. Power said Saturday that he had taken his daughter to Euclid Beach and was returning at the time and under the exact circumstances described.

Mrs. Georgia Gladys Cooley is at Genoa, Ill. Orrin Merritt writes: "It is with pleasure I send you a report of a meeting held here under the auspices of the First Spiritual Investigating Association of Genoa, on Saturday and Sunday, July 3 and 31. Mrs. Georgia Gladys Cooley had the platform and I can assure you we had a grand meeting. Mrs. Cooley, who is always good, seemed at her best. Her lecture was elevating and convincing; her messages and tests fine, all being acknowledged as genuine and all recognized. Her work here at this time was never surpassed by any thing we ever had in Genoa. There was a good number of Methodists in the hall for the first time. They expressed themselves as being greatly pleased and interested, many saying they would not have missed the meeting for anything. The hall was well filled Sunday afternoon and evening. Though the hall has a seating capacity of 200 we will need a much larger hall when Mrs. Cooley comes again, as she surely will. Methodist friends were so elated and enthused over Mrs. Cooley's work that they wanted to entertain her while here. This is the first time any one outside our ranks ever offered to entertain one of our speakers. We are progressing nicely and feel greatly encouraged."

Mrs. F. V. Jackson writes: "After filling a successful engagement at Indianapolis, in conjunction with Mrs. Buhland, I am here at Chesterfield camp-meeting and making ready for coming year's work, and will be pleased to hear from any locality needing a speaker, test-medium and organizer."

L. Worthen writes from Blodgett's Landing, N. H.: "Lake Sunapee camp-meeting at Blodgett's Landing, N. H., was opened July 31, by Mr. John Gage, the president, who made a few remarks, and then he introduced Mrs. Sadie L. Hand, who made the opening address, which was well received by all. At 1 o'clock p. m., a seance was held in the hall which was well attended; at 2:15 a lecture by Mrs. Hand, which was well received, this ending the first day's work at Lake Sunapee camp-meeting." week prior with little effect, but on Sunday came the crowning effort of the previous week's labor. We had a grove meeting and a spiritual baptism. I have been a Spiritualist for the past forty years, but I was never more surprised than I was to see how different was the construction she placed upon the Bible, totally different from anything I had heard in all my experience. She gave us one of the grandest lectures it has been my good fortune to hear and held her audience spellbound for two hours, following with several tests. One man arose after the services closed, consenting to all she had given him as being correct in the minutest detail. She had described the home of his childhood, almost all the members of the family now in spirit life; location of buildings, streams, roads, etc, also a particular turn in the road passing the house. He also stated that it was located 4,000 miles from here."

H. Brady writes from Thorpe, Iowa: "Our little hamlet met with a grand surprise on the last Sunday of July in the way of a spiritual lecture delivered by Mrs. Virginia Bryan of Chicago. She had been laboring among us for a

T. W. Sherk writes: "Dr. Randall will lecture at the Church of Spirit Communion, 4308 Cottage Grove avenue, next Sunday, Aug. 14. Subject: The Spiritualism of Paul, the Jew, Interpreter of Christ. One interesting feature of last Sunday's meeting was the exposition of a spirit portrait received by Miss Sherk through the mediumship of Mr. Coates. Miss Sherk told how she examined the canvas thoroughly before the sitting began and that it never left her sight or presence until it was completed. The portrait is of a friend of hers who passed on several years ago, of whom there was no picture and yet, she says, the likeness is perfect. While the picture was being precipitated the materialized artist was plainly visible; she could see his form and features even the lines on his face. To those holding the old fantastic views of spirit life such things as painting portraits seem trivial but thoughtful, enlightened persons know that such experiences constantly tend to make real to us the unbroken continuity of life, and that as the spiritual becomes real to men so will men learn to view the things of this life correctly and order their lives accordingly. This material life, viewed alone, is inexplicable, but viewed in conjunction with that which is to come its mysteries mostly vanish, and many things most discouraging are seen to be opportunities and blessings in disguise."

W. C. Tilton writes from Seattle, Wash.: "Let your good work go on, for it is just what is needed."

Mrs. A. E. Kibby writes: "The friends will please address all mail to me at my home during the month of August, No. 4, River View, Mt. Adams, Cincinnati, Ohio."

Mrs. Nell Trafton writes: "Mrs. Irene Smith, of Tacoma, Wash., has just left Chicago for her home. It is long since Chicago Spiritualists have been visited by one more appreciated, or whose departure is more regretted. On two Sunday evenings she addressed the Rising Sun Spiritualist Mission, the hall in both instances being crowded by a highly appreciative audience. She is certainly an extraordinary speaker, and those who were present at her ministrations were highly pleased. She conducted also two occult classes during her stay of a few months, and those who attended them spoke of her work as of the highest order. Her return to us will be warmly welcomed, should chance or duty again bring her this way."

B. Falkenstetin writes from Dallas, Texas: "I wish to note in the columns of your paper the recent critical illness of our most worthy and highly esteemed pastor. After one month's critical illness, with skillful nursing, she is slowly recovering, and will soon start north to fill camp engagements. Master Milton Baker, the boy orator, has returned from six weeks' work in southern Texas. He acceptably lectured to appreciative audiences in our hall the last two Sunday nights. The Truth Seekers' Society has now closed its meetings until the return of our pastor, Mrs. Alice Baker, in September, when we will again open our meeting. Mrs. Baker is an inspirational speaker of rare ability, intellect, culture and refinement; an earnest, royal worker in the cause of the higher spiritual philosophy, and we are glad that she and her son have decided to return to us in the sunny South at least for a time, for with her we have not only a speaker and medium, but a teacher that the higher intelligences of wisdom and knowledge can use to disseminate the truth that is the emancipation of the human race."

Mrs. Henry writes: "On Wednesday evening, July 20, the Ladies' Auxiliary connected with the Universal Occult Society held a lawn social at the residence of the president, Mrs. Marian Hunt Davenport. Quite a number attended. All enjoyed the music and singing by Mr. Caldwell and children, also a song by Mr. Coe. Miss Anna Sekinger, a talented vocal teacher, favored us with a solo. The young people enoyed the fishing in the fish pond, where they found all kinds of useful articles as well as toys. Little Miss May Hitchcock found a pair of black kids. Mrs. Bowls held the lucky number that drew the hand painted china bon bon dish, presented by our president. The gypsies were well patronized. On August 17 our next social will be held in Mrs. Blondin's lawn, at 2901 Groveland avenue. Admission free. Ice cream and cake, 15 cents. Mediums in gypsy costumes will give palm readings. All are welcome."

Emily E. Philp writes: "On July 10 the Englewood Spiritual Union held the annual business meeting, at which the following officers were elected: Mrs. I. M. Powderly, president; Mr. Norman Speight, vice-president; Mrs. Al Smith, financial secretary; Mr. D. M. Graham, treasurer; Mrs. Emily E. Philp, secretary. We still hold meetings every Sunday night, and the Ladies' Auxiliary Thursday afternoons. Mr. Russell, Mr. Smith and Mr. Delphin were elected trustees. In September, Harry J. Moore comes to us for the month."

Mrs. Le Sieur writes: "The seventh benefit Band of Harmony was held at the home of Mr. and Mrs. Rockwell, 814 Emmit street, Thursday, August 4. Needless to say that every moment was a pleasure from start to finish. We are doing a good work this summer as many strangers come among us, and are of the substantial kind, so the good work goes on. The next social will take place at the home (Maplenook) of Mr. and Mrs. Harry Goodrich, 634 East avenue, Oak Park, Thursday, August

When writing for this paper use a pen or typewriter.

We go to press early Monday morning, hence communications intended for that current issue should reach this office not later than the previous Saturday morning. Bear this in mind.

ALWAYS GIVE YOUR FULL NAME AND ADDRESS WHEN SENDING NOTICES AND COMMUNICATIONS FOR PUBLICATION, OTHERWISE THEY WILL FIND THEIR WAY TO THE WASTE BASKET.

18. To reach their home, take Lake street cars, going west to 48th avenue, transferring at 48th avenue on Chicago avenue cars to East avenue; then north to the number."

Mrs. Isa A. Cross writes: "It gives me great pleasure to write that the Hyde Park Occult Society is to be favored by the presence of two of our West Side workers, Mr. and Mrs. Kirchner of the Rising Sun Mission. It has been requested that we have one evening of messages, and not much talk, so on Sunday evening, August 14, we will have scarcely any talk, and let the mediums have the floor, and Mrs. Kline and Mrs. Kirchner, and others, if they be there, will give messages enough for all. Meeting held at 319 E. 55th street, at 8 p. m. We will also hold a card party at the same hall on Friday evening, August 12, progressive euchre, and the prizes will be fine linen, different pieces, drawn work, center pieces, lunch cloth, etc. Come and help the society out by your presence."

Dr. Beverly writes: "We have the only hall on the South Side that holds meetings on Sunday afternoon, so you can make no mistake in visiting us. We have from five to fifteen mediums, and so we are in a position to promise every one a test. We have a very cool hall, and it is being cleaned and decorated, so it will be fresh and free from germs."

V. A. Tambling writes from Fruitvale, Cal.: "It is with pleasure I herewith renew my subscription for your (to me) valuable paper. Truly the value increases with each issue and I am led to wonder why there are so many Spiritualists who do not take any Spiritualist paper. Since our minster left us for her vacation, Will C. Hodge has occupied our platform, and it is a matter of regret that he now leaves for his home in San Diego, so that now we seem to be obliged to suspend our meetings until Mrs. Lillie returns."

Marie Jacobsen writes: "I beg to call your attention to the Church of the Spirit, 301 Schiller Building, 109 Randolph street, conducted by Prof. Wm. Fitch Ruffie. The attendance at services steadily increases, and we look forward to a large attendance as the church progresses. At the services tests and messages are given to all. Mr. Ruffie's psychometric and telepathic demonstrations give general satisfaction. His lecture last Sunday was on The Continuity of Life, and in which he denounced the fraud committed in the name of Spiritualism. It was received with great applause."

J. M. White writes from Franklin, Neb.: "After August 15, those desiring my services as a missionary in Nebraska, can secure terms by writing me at Atlanta, Neb., care of Mr. W. M. Shelburn. Up to that date letters will reach me at the Spiritualist camp at this point. I will make reasonable terms, as I wish constant work after the close of the camp-meeting."

Eva McCoy writes from Marshalltown, Iowa: "After returning from the West—Montana—I want to say a word of praise in regard to the good work that is being done in the different localities. There is Brother and Sister Hicks of Anaconda. Mr. Hicks is doing wonderful work as a medium in healing the sick, and doing it free. Both are doing a good work for the society. Others also in Butte, are doing good work for the cause. In Livingston I met many people who are in earnest and seeking the truths of Spiritualism. The society in Billings, Mont., is a bee-hive, ever striving to cull the sweet flowers of truth. I met many noble souls that in some future day, will be listed as mouthpieces for the spirit world."

Annie B. Lainhart writes from Denver, Colo.: "I wish to say a few words for your paper in regard to Mrs. Alice Gehring, formerly of Chicago. She is a very fine medium, and is rapidly winning her way among the people and Spiritualists of this city. Her trumpet seances are grand. She sits under test conditions, which leave no room for the skeptics to doubt; she has different phases, such as materializing hands, faces and forms; also independent voices, and independent slate-writing, often with spirit pictures of our loved ones engraved upon them. She is patronized by the best and wealthiest class of people in the city."

It has been decided to tear down the old walls of the house said to be haunted by the ghost of Marat, the most execrable figure of the revolution. The house is situated at Boudry, France, a small village near Nuefchatel, and a number of curious travelers every year visit the home in which the so-called "friend of the people" was born. On the wall of this room hangs one portrait of Marat and another of Charlotte Corday. The house had until some time ago been used as a hotel, but stories were spread that ever since the portrait of the maiden who murdered the most bloodthirsty demon of 1789 was hung in the room the place has been haunted and was uninhabitable for anybody.

C. H. Moody writes from the Franklin (Neb.) Spiritualist camp-meeting: "Our camp commenced on July 29 and will close Aug. 15. The afternoon and evening meetings are well attended. This is our ninth annual encampment. This year Brother Haines secured the services of J. M. White of Kansas City, who gives splendid satisfaction as an honest, earnest worker on the platform. He gives good public readings, but the most wonderful is his fire test, in which he handles a lamp globe heated as hot as the blaze of the lamp can make it. He rubs it, and holds the heated globe to his lips, tongue, face and neck. He also takes off the globe and puts his hands and feet into the blazing fire, until the flames will come up between his toes and fingers. We cordially recommend Brother White to any camp as a good, faithful worker."

THE ROSE.

Come, my Mignonne, let us go—
Let us see if yonder rose,
That this morning did disclose
Robes of crimson to the sun,
Now that evening has begun,
Still with tints like yours does glow.

Ah, my Mignonne, look and see—
Look there, underneath the bough;
Short the space from then till now,
But its beauties all are past!
Scarce from morn till eve they last—
Such is nature's harsh decree,
Ah, my Mignonne, trust to me,
While your youth as yet is seen
In its freshest, fairest green,
Seize the moments to enjoy;
Old age hastens to destroy
Roses, beauty, youth and thee.

—Pierre Ronsard.

"Meatless Dishes." Very useful. Price 10 cents.

"Death Defeated; or the Psychic Secret of How to Keep Young." By J. M. Peebles, M. D., M. A., Ph. D. Price $1.

"Healing, Causes and Effects." By W. P. Phelon, M. D. Price 50 cents.

Vicksburg, (Mich.) Camp.

As set forth in the "Wolverine Crank," a paper published at Vicksburg, the Rev. Dr. Austin, of Rochester, N. Y., spoke at the Vicksburg Spiritual camp on Sunday morning to a very interested and appreciative audience, from the theme, "Make Yourself Over."

It was a discourse embodying the new thought teaching of to-day, and illustrating the wonderful powers and possibilities of the human soul.

He pointed out forcibly and with wealth of illustration, the power of thought in the amendment and reorganization of character, holding that a man's salvation was self-wrought, and that every man, by awaking the soul powers within him, could throw off disease worry, anxiety, fear, and make himself over into a new and stronger and better man. The power of man to overcome disease, vice, bad habits, poverty and pain, by thought and will power, was clearly set forth. He closed with an appeal to his hearers to correct the errors, mistakes and weaknesses of their lives, and seek the Christ baptism of the spirit, that would enable them to become saviors to their fellow men.

In the afternoon, Dr. Austin paid a tribute to the character and work of Col. Ingersoll, sketching his life and giving many eloquent passages from his lectures. He claims that Ingersoll was not an infidel in the true meaning of that term, which implies a person unfaithful, untrue to his inmost convictions.

No man spoke more honestly or more eloquently the sentiments of his heart, than did Col. Ingersoll. Neither was he an infidel in the popular sense, as denying the existence of God. He questioned, but never denied the existence of God, and paid an eloquent tribute to the man Jesus, who was an infidel in his time (in the same sense that Ingersoll was—that of denying church teachings) and a reformer, and his life was destroyed by priestly hypocrites. Ingersoll was more than an iconoclast. He preached and practiced a gospel of liberty, of love, of truth, of honesty, of industry, of justice, of innocent enjoyment, and his teachings on marriage, home life and sanctity, on childhood and womanhood, are among the most eloquent and valuable teachings of to-day.

Ingersoll was much misunderstood and misrepresented. He was one of the most generous and sympathetic of men, and in his family life presented a pattern which most of his detractors might have followed with profit. Each year is adding to his fame, and every man, orthodox or liberal, is enjoying a wider freedom to-day for his life and work. Future ages will crown him as one of the world's emancipators.

Unity Camp, Saugus Center, Mass.

The Lynn Spiritualists' Association has been holding highly successful meetings at this camp since June 1. We have had as speakers Mrs. Ida Whitlock, Albert P. Blinn, Mrs. S. C. Cunningham, Mrs. Dr. Caird, Mrs. Nettie Holt Harding, Mrs. Mamie Helyett, Rev. Mrs. Pepper, Mrs. Kate M. Ham, and a large number of other good speakers and mediums. The railroads were taxed to their utmost capacity in transporting the large crowds that were present on July 24, when Mrs Pepper was present, and July 31 with Mrs. Ham.

The popularity of this camp increases every season, visitors being present every Sunday from all parts of New England. The services are in charge of Alex Caird, M. D., president of the association, assisted by vice-president Samuel Merchant.

The music is of the very highest order and an entertaining program is presented every Sunday. A variety of refreshments can always be procured at the restaurant on the grounds.

The association has just concluded a four-days' bazaar (an out of doors fair) which has added over two hundred dollars to the building fund.

Mrs. Ida Whitlock will be present August 14; Miss Annie Foley of Haverhill, a remarkably fine test medium, August 21. Mr. and Mrs. G. W. Kates will be with us during the month of September. A test seance is held every Wednesday afternoon, in charge of Mrs. Dr. Caird, president of the Ladies' Social Union. Admission to all meetings free. A. A. AVERILL.

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.]

Mrs. Annette E. Nichols Stowell, of Prophetstown, Ill., passed to the higher life, July 29, 1904, in her 80th year. She had been an avowed Spiritualist for forty-seven years, being one of the oldest settlers in Prophetstown. Services were conducted by the writer.

DR. J. A. BAILEY.

Passed to spirit life, at the home of his daughter, Mrs. Grace Salzeider, Pembina, Mich., Samuel F. Clark, aged 69 years. Mr. Clark was a veteran of First Wisconsin Infantry, three months' service, and first lieutenant of the Sixth Wisconsin Light Battery Independent Artillery. He has been a firm believer in Spiritualism for many years and passed peacefully to sleep firm in its teachings. The Masonic fraternity conducted the services according to their ritual, at Norway, Sunday, July 31, 1904.

J. D. HATHAWAY.

EXPERIENCE.

We rise in our fancy on jubilant wings,
When the promising future we scan,
But the heart-breaking things
That stern destiny brings,
Are never the ways that we plan.

Our best aspirations reach up toward the skies,
Ambition oft leads in the van
But the blessings we prize
Always come in disguise,
They are never the things that we plan.

We build our bright castles from rainbows of hope,
With the limited wisdom of man,
But the "powers" decide
What the fates shall provide,
And they're never the things that we plan.

We struggle for riches and hunger for rest,
And conquer—whatever we can,
But a higher behest
Orders all for the best,
On a wise and beneficent plan.

S. M. KINGSLEY.

Lily Dale, N. Y.

Spiritism and Mrs. Leonora E. Piper, and Dr. Thomson J. Hudson's Theories in Regard to It. By Ex-Judge Abram H. Dailey. Demonstrates futility and inadequacy of Hudson's explanations of spiritual phenomena. Price 25 cents.

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40 Loomis Street, Chicago, Ill.

QUESTIONS AND ANSWERS.

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

NOTE—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected. HUDSON TUTTLE.

Thomas Harding: Q. What is the difference between killing in battle and murder?

A. Murder is the premeditated killing of a human being, for personal motives, as gratification of hate, revenge or anger.

The soldier goes into battle not to gratify any of these passions, although they may be aroused by the conflict.

In law, the motive is of first importance and decides in many a case whether the accused be a criminal or not. It is not the act of killing which makes the crime, but the motive.

It will thus be seen that the cases are entirely different, and it is erroneous use of the word to apply it to the killing in war.

Geo. B. Moore: Q. I understood from a late Progressive Thinker that the N. S. A. had a temple at the exposition in St. Louis, for the promulgation of the cause of Spiritualism. I failed to find it on my recent visit to the fair. Was the information correct?

A. The National Spiritualists Association has not a temple at St. Louis, and any effort made to represent Spiritualism at the fair has not been by its sanction or under its control. The subject was not brought before the last convention at Washington, and this is the only way the matter could be made the work of the association. Its officers cannot go forward in such a movement unless empowered to do so by the delegates. An equally important thing is the necessity of an adequate fund.

The N. S. A. is constantly expending for the cause to the last limit the funds at its disposal. If it had a million dollars, it would not be sufficient to carry out all the plans and suggestions made persistently by those who claim to be devoted to the cause. And yet those who are most urgent and most faultfinding, who demand to take up schemes which will absorb thousands of dollars, have never given a single cent into its treasury!

N. C. Miller: Q. Suppose by a concussion a man becomes unconscious, his mind being a perfect blank until he recovers, what becomes of the spirit during the time, or if he does not recover, but passes away, what then?

A. This question in various forms, has been repeatedly asked and answered according to the teachings of Spiritualism. The obscuration of the spirit by disease; the fading of the mental powers at the coming of old age; the change in intellectual and moral character with disturbances of the brain, as by accidental injuries or the more subtile changes leading to insanity, have furnished plausible evidence that the mind in its broad aspect termed spirit, depends entirely on the physical body, and is a resultant of physical changes.

The relation of spirit and body are so closely blended and interdependent during earth life, the body being the instrument by which it comes in contact with the physical world, and through which it expresses itself, the failure of the body limits the manifestation of the spirit. The pure light of a lamp becomes the color of the shade which encloses it. The shade may become so opaque as to prevent a ray of light passing, and by the appearance it would be said the light of the lamp had gone out. But it would be shining all the time with equal brightness, the obscuration being in the environing shade. Independent of the body, the spirit cannot have a period of unconsciousness. This comes from reflex influence of the body.

If in this "unconscious" state the spirit leaves the body (meaning death) it has no "perfect blank," in memory. Its life goes right on in complete continuity.

When death approaches, between the time that the physical powers fail, and the spiritual awaken, there is usually, but not always, a period of longer or shorter duration, of comatose insensibility, like profound sleep, and this state is the same with all, and is not different from that produced by a "concussion" of the brain.

Joseph Challand: Q. I read in a medical book: "There is more plasm (protoplasm) in one egg, or one cup of milk than in ten gallons of any kind of soup or beef tea."

A. Every little while some unknown doctor, tired of waiting for patients, makes a bizarre statement; the press heralds it far and wide, and the doctor awakes next morning famous, with a string of patients at his office door. If he publishes his "discovery" in the medical journals, he becomes "an eminent medical authority;" if he advertises directly, he is a "quack." One finds the cause of cancer in tomatoes, another in flesh, and another is sure the mosquito bite causes malarial and yellow fever. A score or so have come into notice by means of toxins and anti-toxins they have specialized and with which they propose to eliminate various diseases by introducing into the blood virus from fermenting and putrid blood of animals.

The physician introduced by this correspondent has a fad and that is dislike of soup. He would make dietetic rules according to this fad. This correspondent, who is convalescent from a severe sickness, cannot endure the menu of his doctor of raw eggs and milk. He has to take cathartics because of torpidity of the intestines. And this trouble increases. Of course this is to be expected of a food that is wholly digested and absorbed, leaving nothing to act in clearing the intestines of their natural secretions. Soup alone would be subject to the same objection as milk, but not to that of innutrition. The doctor's objection is exceedingly vague. A soup may be made with a pound of flesh and ten gallons of water, or with ten pounds of flesh and a gallon of water. As soup he would hold one no more nutritious than the other.

Soup rightly made contains the best portion of the flesh from which it is prepared, yet it is not a complete food. Vegetables should go into it, and be cooked until thoroughly blended. Then with fruits and whole wheat bread, pure water and air, the conditions of health and recuperation are fully met.

N. P. C.: Q. What is the condition of Mormons in spirit life? Have they the same opposition there that they have here?

A. According to the fundamental principles of the spiritual philosophy, the devout Mormons unite in a closed community in spirit life, where they can fully carry out their purpose of keeping free from the contact of the outside world of spirits, just as they attempted in this to free themselves from the influence of the national government, and modern civilization. The "opposition" there is not like that the Mormon people meet here, for there is no political reasons making it essential that they conform to the prevailing customs and usages of the people by whom they are surrounded. As a reversion to the ancient patriarchal life, that taught and exemplified by the Bible, polygamy is held to with tenacity, as it is by the Mormon church in Utah, and although here there is apparent concession to the inexorable demands of government, the belief is as strongly held, and considered a vital precept of their religion.

Although in spirit life the uses of sex is not carried, there is a lingering desire—a ghost of earthly things—which may remain for ages. And this serves to maintain the movement in organic form, and make the Mormon church in the hereafter, a reflection of the church on earth. Its deceased leaders hold their places and receive the same adoration and submissive devotion.

Oscar A. Edgerly at the Camps.

To the Editor:—After a most delightful visit at beautiful Lily Dale, I took my departure on July 22 for Freeville, N. Y. I found at that place the nucleus of grand possibilities in the way of a camp ground. Nature has been very lavish in dispensing her beauties there, and it only needs, in my estimation, the continued earnest work of the present management to make it one of the finest assembly places for Spiritualists in the United States.

Mr. W. W. Kelsey, president of the Freeville association, is a host in himself, and if this year's meeting does not prove a success it will not be his fault.

I gave five lectures at Freeville camp, and judging from the loud expression of the people, I feel sure the work of my guides was appreciated.

On Sunday, July 31, I began a four weeks' engagement at the Grand Ledge camp, Michigan. I am to act as chairman during the entire meeting, but on the first Sunday and during the first week I am both speaker and chairman. On Sunday evening we had a very fine audiences for the first day. My guides seemed to meet the approbation of the people at both forenoon and afternoon meetings.

We were all greatly pleased on Sunday afternoon to have Mrs. Abbie E. Sheets with us on the platform, and we only regret that her health is not such as to allow her to fill her usual place as presiding officer here. We all hope that her health will soon improve so that she can again be with us as she has been in the past.

I feel confident that we are to have a grand and successful meeting here at Grand Ledge this year, and may it redound to the glory and uplift of Spiritualism, is my prayer.

OSCAR A. EDGERLY.

Onset Camp, Mass.

This beautiful camp is once more holding its annual meetingss and the meetings are better attended than last season, and the friends are very enthusiastic over the mediums.

We have had most interesting lectures during the sessions. Dr. G. A. Fuller's address at the opening of the meeting was a grand and masterly one, and of profit to the people.

Mrs. C. Fannie Allyn, Mrs. Carrie F. Loring, Mrs. Nettie Holt Harding, Mr. Thos Cross, and Mrs. Cora L. V. Richmond have been doing grand work. Mrs. Richmond has been attending to class work, teaching the higher psychology, and these classes have been well attended.

Miss Margaret Gaule has been doing excellent work, and she has created a revival in our phenomena.

Mr. A. J. Maxham, our musician, is always greeted with enthusiasm, his clear enunciation and appropriate selections, accompanied with his melodious voice is a great acquisition to our camp, and we are glad to have him.

Our conferences have been well attended and have been very spicy, and altogether we have had an enjoyable camp so far.

Onset sends greetings to all the readers of The Progressive Thinker and invites all to come and pay us a visit. It is cool and comfortable at this delightful place, and it is one of the best places to gain health and strength.

HATCH.

"Human Culture and Cure. Part First. The Philosophy of Cure." (Including Methods and Instruments." By E. D. Babbitt, M. D., LL. D. A very instructive and valuable work. It should have a wide circulation, as it well fulfills the promise of its title. Price 75 cents.

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"How Shall I Become a Medium," Fully Answered

In "Mediumship and Its Laws, Its Conditions and Cultivation," by Hudson Tuttle. Price 35 cents. Send to Mr. Tuttle, Berlin Heights, O.

LILY DALE.

Notes of the City of Light Assembly.

Sunday morning, July 24, dawned cool and comfortable, and incoming trains left a crowd of happy people at Lily Dale station, who joyfully wended their way to the gates of the City of Light. Exclamations of glad surprise and admiration were heard on every side as the improved appearance of the beautiful grounds met the eye and filled the heart with delight. Eulogies of appreciation for President Pettengill fell from many lips as they realized the countless opportunities for enjoyment so bountifully provided.

Miss Elizabeth Harlow, of Haydenville, Mass., made the address of the morning, and spoke eloquently on the subject, "How Do Men Grow?" The speaker said in part: "We are on the threshold of a new era of human life. Songs of the yet-to-be are being sung by dreamers. Scientists are telling us of new powers and possibilities and what may be done with them. But we only appreciate as fast and as far as we have grown, and must come down to the common-place things of life to avoid disappointments. Men grow from two forces and in two directions—from his outer environments the force of the must, and from the awakened sensibilities of his inner life." She made strong the point that men grow through their habits. In the operation of the law of self-preservation, protection from cold, want and hunger, drawn together by kindred motives and purposes, habits are formed that are common to all as the result of concerted action, doing things continuously and from necessity. Men have learned to modify and rearrange conditions of society till we talk of the art of living, and have developed an abnormal selfishness, craving more than we need. This has resulted in tragedies all along the line of the past. Men have been forced to think diligently and tenaciously in favor of higher and better living, but the man living on the animal plane does not like to change, and resents the disturbing power.

People from the cities are rapidly making their headquarters here for the season. Miss Leavins of New York, with Madam Mandoras and her little boy Blue, are at the Leolyn. Madam M. is a psychic of rare ability, and will give readings daily.

Sunday afternoon, Prof. Lillie opened the exercises by singing a beautiful solo, "The Loom of Life."

A packed audience greeted the Rev. Ford Fisher who addressed a Spiritualistic audience for the first time. Mr. Fisher has outgrown his theology, and is looking toward the liberal cult for a realization of his high hopes and honest desires. He expressed the deep appreciation he felt for the "Welcome" that adorns our platform, and standing under "Old Glory," and seeing the display of foreign flags, rejoiced that all the nations of the world are represented here, adding: "I feel that the ground on which I stand is holy ground. Sensing the presence of the sainted Ingersoll, and of Mayor Jones, who was to have been here to-day, I feel like saying, Beloved, let us reason together along the lines of eternal truth." His theme was, "The True and False in Theology."

A spirited conference was held on Sunday evening, in which the best talent on the ground participated. "The Uses of Wealth" was the leading topic which led to the expression of a variety of opinions along radical lines, and lasted to a late hour.

More people are coming daily. Mr. Bonnell and wife of Pittsburg, are at the Leolyn. Mr. B. is a valuable acquisition, and contributes to the mirth and merriment on many occasions. Our obliging Postmaster Griswold is doing land-office business.

Prof. Lockwood met his large and attentive class on Monday morning, and with the use of his magnet and bar demonstrated the corelation of forces which constitute the invisible infinities on the material plane, and their remarkable correspondence in human nature with the psychic relationship we cannot see. As divergency in structure produces the differing expressions of power and energy in mechanical inventions, so the varying organizations of individuals result in attraction, repulsion and other manifestations. His exhibition of the high rate of vibration, capable of producing transparency, clearly illustrates the statement that the higher the vibration the more radiant are the forms of nature.

Professor Lockwood labors to enable the student to know that he knows, and explains that the sense perceptions of clairvoyance and the action of the X-ray are identical, and that electro-corelation, the subtleties of nature and her attributes, when understood, explain many occult manifestations. That molecular activity that lies behind all manifestations of matter, and the life principle in all nature is enduring and eternal. He displayed plates showing the formation of the brain, the cortex of which has two thousand millions of cells capable of sensation that corresponds to the receiver in wireless telegraphy. Forty million fibres connected with these brain cells can be stimulated into activity by the thoughts and suggestions used as curative methods by the mental science healer. The thrill from the hand of friendship that expresses fraternal feeling vibrates through these forty million avenues an element helpful to mind and body.

Tuesday, Mr. Wright gave the regular class lecture to an assemblage of eager listeners. Mr. Wright's thought is always elucidated by ready illustrations. "The purposeful cause of all phenomena is the 'reason why' that lies back in of the strong hand that applies the force to the pump that yields the water." He said the faculty of causation is innate, a constitutional faculty.

Holding the deserted skull of a man in his hand, he pointed to the large convolutions lying on each side of the brain, to show the location of the organ of causality. Men in whom it is small cannot trace causes. Large intellects sometimes give large perceptions without power to co-ordinate, with no benevolence or moral quality, and this is the organization lying back of the man who kills somebody. Spirit life will have power to expunge these conditions, but the soul will hold the consequences. Causality is a great necessity in the strategies of war, and is seen in every department of life from the money-lender to the gambler. A blow struck at the organ of causality will produce a loss of personality, and the perfect overthrow of intellectual power. Reason is a conscious recognition of the harmony of perception and ideality. Veneration is not an emotion, but there is an intoxication of veneration that comes from religious excitement as well as intoxication of the appetites, and both are a hindrance to the operation of the faculty of causality. Mr. Wright quoted freely from Kant, Herbert Spencer, Edmund Burke and Carlyle, and deplored the cramming processes of colleges that turn out educated fools instead of independent thinkers, who express what comes from within.

Prof. Lockwood, who spoke in the afternoon, read from the writings of Zoroaster, the founder of the ancient Persian religion who lived 600 years before Plato in the days of Moses. He went back in retrospection to the time when tradition and allegory tell of the teachers who lived in ancient India thousands and thousands of years ago. This school of thinkers taught the Messianic principle which was typical of the Christ. Jesus was born in a period so remote that we have only a traditional knowledge of him, and many of his sayings have been misinterpreted because they have been given an exoteric instead of an esoteric meaning. The Messianic principle was taught years before Christ was born, and under its influence men were persuaded to bridle the appetite and lay aside sensual proclivities which meant the cross in experience. Mr. Lockwood made copious extracts from the New Testament, and furnished a new interpretation by substituting this Messianic principle for the personality or Christ. He said, referring to the putting of new wines into old bottles, "We, as Spiritualists, have been trying to put the grandest truth in the world into the old bottles of theology. The wine of spiritual truth into the bottles of ecclesiasticism. The exoteric interpretation of Christ's teachings have resulted in innumerable creeds that fill the world. Paganism has been blazed into the teachings of Christ. The cross is the sign of Constantine and the Phallic worship. The woman who brought the alabaster ointment for Christ was forgiven, and her sins were many. The woman who errs to-day through her heart's deepest sympathies is treated as an outcast."

Wednesday evening brought light showers which cooled the air and gave spice and zest to the regular dance at the auditorium, which was largely attended.

W. J. Colville will be here the first week in August, and give a series of class lessons on very interesting subjects of a new order.

Miss Harlow took Spiritualism for her subject Wednesday afternoon, and the words of Emerson for her text: "Your summit will be as high as your base is broad." Many workers in the cause have had great expectations and have been disappointed because the base on which they built has not been broad enough, and there is agitation in the minds of the great majority as to just what position Spiritualism really ought to occupy. If it be a science of a religion? Spiritualism is not a religion in the sense of organization, but it has taught high moral principles and unlocked the truth of the continuity of life. We sometimes feel the need of a higher teacher and counsellor and so we seek to mingle with those who have had experience in life, and have been invited into the larger chamber of the beyond. Science means to study and relate the results to man's work in the sphere of actuality. Poets and religionists have caught wonderful visions but they did not know the truth till someone had tested it in the crucible of analysis. Spiritualism teaches us to rely on the revelations of the now. Authority is not truth, but truth is authority, for it is the same yesterday, to-day and to-morrow. Spiritualism is a reformer but not an aggressive iconoclast. When we speak the truth vindictively we fail to have power. Spiritualism has lighted up the hidden ways, inspired our hopes and broken our shackles, and is the grandest pearl of great price that was ever placed in the diadem of human nature. Let us learn liberality in liberty, and spirituality in practicality, let us make our base so broad that no fence can encompass it, and the summit will rise before our vision so high that all men will journey towards it.

Thursday brought the first unpleasant day of the season, but the parched grass and flowers were in serious need of the refreshing baptism, and the light rainfall did not prevent the gathering of a goodly audience at the auditorium.

A choice vocal solo was rendered by Mrs. Lawrence, of of Dunkirk.

The speaker of the hour was Swami Rama of India, whose mellow voice and benevolent smile are in pleasing harmony with his quaint costume, and help to constitute a striking personality. He sounded in prolonged musical intonations the word Ohm-m-m-m, the God of the Vedanta philosophy, and said, "Beloved friends, noble ladies and gentlemen:—When I first came to Seattle I was received by Spiritualists who accorded my first welcome to America. My best friends in Portland, who arranged for my lectures, were Spiritualists, and among them I met the sweetest souls, broad-minded, liberal, sympathetic Christian souls I have ever known, and I am delighted to be among Spiritualists once more. We are all heathen, for a heathen is one who lives on the heath, and under the free canopy of heaven; so I am proud to address my heathen brothers again. The ancient Spiritualism of India is not like organized societies here, but we read, write and dictate, under what is known as the "inner light." A Guru, or preceptor, sitting at the distance of one hundred miles can see what is transpiring on a battle-field. Books have been written several hundred years before the actual occurrences took place. One of these greatest books no one can read without becoming one with the All. Education should be purified by weeding out all but the one thing needful—love, which makes us realize our oneness with the All. Walt Whitman said, 'Unless you feel all you cannot know all.'" He dilated on the power and significance of the word Ohm, and its natural and universal application to nearly all religions. Those who seek to rise above local consciousness and receive the higher inspiration, the "God-vision," must derive their light from the Ohm. It is not only a chant of the lips, the mind chants it intellectually, the heart chants it, and threefold expression brings us in unison with all life. The soul of our soul, the life of our life, is Ohm. It has its origin in the Sanskrit of the Hindoos. It is not subject to grammatical change. It is nature's syllable and belongs to all languages. It is an elementary sound with which every child is born. The sufferings of the sick find relief in its tone. In it the joy and ecstasy of happy children find expression. It presents a state of mind lifted far above the limited consciousness of mortal life, the egotistical consciousness, and in all the languages of the world it is the natural name of God.

Every Friday morning affords an opportunity of seeing the lyceum children carrying flags and marching to the time of exhilarating music. They make a beautiful panoramic picture and suggest promise for the future.

Nothing is lost sight of in the line of attractions here at this wonderful City of Light. Its royal president is on the outlook and ever-mindful of the needs that exist in every department of the broad sphere of operations.

Mr. and Mrs. Archie Clark, and their pretty daughter Josephine, with Miss Leolyn Everett of Cleveland, have been the guests of Mrs. Pettengill during the past week.

P. L. O. A. Keeler is always busy giving slate-writings, tests and seances that seldom fail to convert the skeptics. On Saturday evening, July 30, the denizens of the City of Light flocked in great numbers to Lily Dale Station, for the incoming train from Buffalo was to bring Mrs. R. S. Lillie, who was compelled by ill health to say good-bye to an innumerable host of friends seven years ago, and seek a milder climate on the Pacific coast. The change accomplished much, and she has faithfully served the Progressive Society, the largest in San Francisco, and a smaller one in Oakland for a succession of years. The people sitting under her ministrations affirm that she grows better and better every season. Cheers and shouts of glad welcome filled the air, as she alighted from the train, and was escorted to the grounds, suggesting the truth of the trite old saying, that "absence makes the heart grow fonder."

Almost perfect weather has been vouchsafed for more than two weeks, and Sunday promised to be no exception, and visitors came from all directions to hear the speaker of the morning. Mrs. R. S. Lillie was introduced by Chairman Barrett, who made tender reference to the value of the fraternal words of sympathy and encouragement to go forward in his work, which she expressed to him seventeen years ago, when he introduced her for the first time on the Lily Dale platform.

In the afternoon, Mr. Wiggin of Boston, opened the exercises with the reading of "Black Sheep," a poem by Carrie E. S. Twing, and an invocation. He selected his text from the gospel of Matthew, "And behold also there came a leper."

Sunday evening an entertainment was given at the auditorium for the benefit of the class work of Messrs Wright and Lockwood, which netted some thirty dollars. Songs and recitations made a varied program, a notable feature of which was Prof. Bonell's unique performance on the autoharp, with harmonic accompaniment.

W. J. Colville arrived on Tuesday morning, and devotes nearly all of the short week of his stay to lectures and classes at Library Hall. On Wednesday afternoon he was introduced to an enthusiastic audience at the auditorium by Chairman Barrett, as Rev. Colville, the globe-trotter of the world.

S. M. KINGSLEY.

New Era, Oregon, Camp-meeting.

The First Spiritual Religious Association of Clackamas county, Oregon, began its sessions, July 1, and Sunday, July 24, witnessed the closing of the session. The officers were on the alert, and the grounds, hotel and tabernacle received needed improvements, adding to the beauty and comfort of all who attended the camp during the meeting.

There were many enjoyable features of the camp and the board did all they could to make the camp a success.

Saturday, July 23, the association held its business session and elected officers for the ensuing year as follows: President, Rev. G. C. Love, Portland; vice-president, Ben F. Atherton, Portland; recording secretary, Mrs. Lorena Mendell; treasurer, ———, Burgoyne; corresponding secretary, George W. Lazelle, all of Clackamas county, Oregon.

The society has for many years held camp-meetings in the grove whose beauty must be seen and enjoyed to be appreciated, for it is truly spiritual or holy ground, and while some of the fir trees that adorn the grounds are as babies compared to others on the western coast, yet they seem as giants of the forest to many coming from the prairies of the East.

The Woman's Union has done much in past years with their bazaar to assist the camp, and give promise of good results for next year in their zeal to make the camp of 1905 a grand success.

As president of the association I am going to keep them in a guessing mood as to which will bring into the treasury the greatest amount because of articles to be offered for sale for the cash received, and to do this without interfering with them in their efforts, I am going to ask the ladies, yes, and gentlemen, too, if disposed to do so, to send me all kinds of articles they may deem suitable for the purpose of helping along the work of our camp. Aprons, ties, napins, quilt blocks 12 inches square—and everything useful and ornamental, and I will see to it that every article is disposed of to the best advantage for the benefit of the association. This, remember, is independent of the Woman's Union, and all who wish to give into the hands of the Union may do so by sending the articles to the Union in my care or in the care of any other officer of the association. If sent to me without other instructions, I will consider said articles a part of my collection to be considered against the efforts of the Woman's Union.

Remember this is just a friendly contest with the Woman's Union, so send along your articles to them or to me, and at the next camp-meeting it will be seen which has the largest collection of articles, the Woman's Union or myself.

As too much cannot be done for the success of the coming camp-meeting, I shall, as you see, begin immediately, and only cease working when the next camp-meeting is over. This is my style of making a camp-meeting successful.

Next year is to be a grand year for the west coast, as the Lewis and Clarke Exposition is to take place in Portland, Oregon, and with the low rates from all points east, we expect thousands of people here from all points in the east, among them many mediums and speakers, and as the Spiritualist campground is only 22 miles from Portland, with 45 cents fare, we hope to see many of the eastern workers for the cause at the camp grounds during the meeting.

We would be glad indeed to hear from them that contemplate visiting Portland at that time. We also expect many Spiritualists to visit Portland during 1905 exposition and hope they, too, will not return east without visiting the camp-meeting at New Era, for an earnest invitation is extended to them. Neither would we slight the readers and other friends of The Progressive Thinker, and they, too, are cordially invited to the camp-meeting of the First Spiritual Religious Association of Clackamas county, Oregon, and may it be indeed a grand camp-meeting, giving each one cause to say, "It was indeed good to be there."

REV. G. C. LOVE.

Portland, Oregon.

Have You Hay-Fever or Asthma in Any Form?

Medical science at last reports a positive cure for Hay-Fever and Asthma in every form in the wonderful Kola Plant a new botanical discovery found on the Congo River, West Africa. Its cures are really marvelous.

Miss A. E. Frye, Lakenan, Mo., writes May 23rd, was cured of Hay-Fever after several years suffering, altho' physicians had said a cure was impossible. Dr. W. H. Vail, a prominent physician of St. Louis, writes March 8th, that he used Himalya (the Kola Compound) on numbers of Hay-Fever cases with satisfactory results in every case. Hon. L. C. Clute, Greeley, Iowa, testifies that he was cured by it after eighteen years of suffering with Hay-Fever and Asthma. Physicians or change of climate did him no good. Hundreds of similar letters have been received by the Importers, copies of which they will be glad to send you.

To prove beyond a doubt its wonderful curative power the Kola Importing Co., No. 1168 Broadway, New York, will send a large case of Kola Compound free by mail to every reader of The Progressive Thinker who suffers from any form of Hay-Fever or Asthma. This is very fair, and we advise sufferers to send for a case. It costs you nothing and you should surely try it.

Mt. Pleasant Park, Clinton, Iowa.

The past week has marked the opening for the twenty-second time, of the annual meeting of the Mississippi Valley Spiritualists' Association, at Mt. Pleasant Park, Clinton, Iowa.

For twenty-two years the officers and members of this association labored to make the grounds of Mt. Pleasant Park the scene of a yearly spiritual feast surpassed by none. How well the earnest and untiring efforts of the workers of the past have succeeded may best be shown by calling attention to the large gatherings which each season throng to Mt. Pleasant Park.

Considering the vastly greater number of competitors in the camp-meeting and Chautauqua field to-day Clinton camp is to be congratulated at having held so well the vigor and enthusiasm of its youth. Indeed it may safely be said to be more prosperous at this time than at any other period of its existence.

Certainly prospects were never brighter. During the last year many improvements have been carried forward and the park lawns and driveways put in good condition for the season. Nothing is more pleasing to the eye than the works of nature untrammelled, set off by the handicraft of man. This effect is truly exemplified in Mt. Pleasant Park. The many beauties which Nature has bestowed upon our grounds have not been meddled with, but many cozy cottages have been erected, and a fine pavilion, auditorium and hotel have arisen at fitting points during the last twenty years, until to-day the visitor at Mt. Pleasant Park finds himself surrounded, in the heart of nature, by all modern conveniences and improvements.

In addition to natural advantages Mt. Pleasant Park possesses an absolutely free platform, filled only by the very best talent obtainable. To convince your readers of this I have only to mention the names of such workers as Mrs. Anna L. Gillespie, Mrs. J. A. Murtha, Dr. Geo. B. Warne, Willard J. Hull and Miss Elizabeth Harlow, who, with others of equal talent and standing, will entertain Mt. Pleasant's visitors with the best exposition of the truths of Modern Spiritualism that is possible upon any platform.

Since the flag-raising, at 9 a. m., Sunday, July 31, the camp has been taken by storm by the masterly logic and convincing eloquence of Mrs. Anna L. Gillespie, whose engagement terminated Wednesday afternoon. Words can but poorly convey the impression which this speaker has made upon our visitors. Many of The Progressive Thinker readers are undoubtedly already familiar with her work. To those who are not we must say that as a lecturer, medium, and lyceum worker she has few equals and no superior. The sparkling brilliancy of her wit, the clear-cut incisive logic of her arguments and her remarkable faculty for teaching and drilling the children can not be too highly commended. It is the sincere wish of all who have heard her that the management will hasten to secure her services for the next year if possible, and the regret of all that she was not to remain with us longer this season.

Another most estimable worker who has served us during the past is Mrs. J. A. Murtha. Those who have been long in the work know the need of such mediums as Mrs. Murtha, and can appreciate one when her work is presented to them. It is safe to say that there never has been a medium upon the platform at Clinton who has given better satisfaction than Mrs. Murtha. Her success as a test medium is phenomenal. Message after message falls from her lips in rapid succession, and never a failure. The minuteness of her descriptions of the departed ones and the attention paid to detail makes recognition of her tests almost instant.

Truly in Mrs. Murtha and Mrs. Gillespie Spiritualism has acquired two workers of whom it may well be proud.

The past week has been an enjoyable one in more ways than one. Not only have the visitors been delighted with the platform work, but the first camp dance, held Tuesday night, was a source of enjoyment to young and old.

Before this article is closed something must be said of the program for the coming week. It is one of especial interest. Among the talent secured are Dr. George B. Warne, one lecture; Willard J. Hull, four lectures; Harry J. Moore, two lectures, and Max Hoffmann, two test seances.

In conclusion, as a visitor at the park, let me say that a more enjoyable spot to spend a vacation or outing cannot be located. The park is within a mile of the grand old Mississippi, where boating and fishing abound. The city of Clinton is as pretty a town as could be found in the state and easily reached from all points. The Western Passenger Association has granted a fare and a third rate from all points in Minnesota, Iowa, Illinois, Missouri, Wisconsin, and the northern peninsula of Michigan, making it possible for all to attend.

Let us hope that many will attend and render this, the twenty-second camp-meeting of the Mississippi Valley Spiritualists' Association, a record breaker.

EUGENE R. COOPER.

Lake Brady Camp, Ohio.

On Tuesday, July 26, the Ladies' Aid Society met at Mrs. E. McDowell's. The machine as well as the needles flew to prepare articles for the coming fair. It would not have been a Spiritualistic Aid had not the medium and the guide been present. The guides desired to say, "We are not dead." Mrs. Emma Ruttman medicated the illness in health of four present, in a way that was a "little tearful to her," but pleasing to them, for it said, the dead are here.

On Wednesday, July 27, a number of the Lake Brady campers met at the auditorium to commemorate the dead of the camp association. The usual form was not followed, as the family circle was not of its usual size. Near relatives of the dead being not present, the order was adjourned.

Sunday, July 31, Mrs. Mattie Hull began the day's course of lectures by giving a little talk. The thought she gave to us was, Spiritualistic school of thought rises above the material.

Rev. Harry Moore of Chicago, now presented his thought. He mirrored Spiritualism of the past to his audience and proved spirit return of the present through a chain of reasoning by phenomena known to himself and others. Mr. Moore's thought was very clearly presented. Mrs. Hull invocationed before the afternoon lecture by Mr. Moore, by requesting the overthought to reason not for us. "Lead us to be true to our own thought—to be truth, love and kindness to all mankind."

Mr. Moore's subject was Joan of Arc. He made many clear points that she was a mediator in thought. His witticisms to make clear the right thought in his reasoning were applauded, showing the appreciation of his presentation of the subject. Mr. Moore remained until Monday morning, and Mrs. Hull until Tuesday. She will spend a few days at the Mantua camp.

MRS. LYDIE L. CURTIS.

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Present Criticism of the Bible

As Analyzed by Rev. R. Heber Newton.

In a pleasant studio in West Thirty-third street—that of his son, an artist whose work is already known in ecclesiastical as well as secular circles—the Rev. R. Heber Newton smilingly assented to an interview for The Sun.

"There are many things I might touch on," he said. "I am greatly interested in the Society for Psychical Research. I might speak on the Sunday baseball games. Can you suggest any other topic?"

"Perhaps you have noticed the meetings of the American Bible League convention in this city this week?"

"Most certainly I have, and I have watched the programme and discussion with great interest."

"What do you think of the aims and objects of the convention?"

"The formation of the league is certainly one of the signs of the times, and a most significant sign it is. Alike in the number of men who have identified themselves with the league and in the ecclesiastical position, intellectual ability and character of some of these representative men, the convention is very important.

"There are men among the officers and upon the list of speakers who are of national reputation. There can be no question that from their point of view there is an urgent demand for some such action.

"They note the drift of educated opinion away from the traditional view of the Bible, alike among the clergy and the laity, and this fills them with consternation and dismay. The call for such a league is an admission of the seriousness of the situation from the standpoint of the traditional believer.

"He feels that the battle is going against him, that the tide of public opinion is setting away from him. The league is an attempt to re-enforce the courage of the traditionalists and to stem the tide of public opinion, if possible. It reminds one, however, of the famous attitude of Mrs. Partington and her broom, or of the fulmination of the Pope's bull against the comet.

"No one can fail to have profound sympathy with an effort to reawaken public interest in the Bible and to prevent the growing disuse of the Bible, alike in private reading, in family devotions and in educational institutions. But the very question in dispute is as to what is the cause of the modern disinclination to use the Bible.

"The traditionalist puts it all down to the growth of skepticism as the sequence of Biblical criticism. He who follows intelligently the movements of our Biblical critics will be likely to put it down to the lack of courage on the part of the clergy in failing to admit the facts of the situation and in not changing front with the changed outlook of knowledge.

"If half of what our Biblical critics say is true, there is a thoroughgoing revolution under way concerning the traditional view of the Bible. To deny this or seek to cover it up, ostrich fashion, is perhaps the real root of the widespread indifference to the Bible on the part of the intelligent laity.

They suspect our clergy of lack of honesty—perhaps they suspect most strongly some of those who are beating the tom-toms in such conventions as this of New York. It seems to them unreal. They cannot understand how educated clergymen, professors and pastors, can fail to recognize the changed situation.

"The talk that has been indulged in at this convention confirms this unfortunate impression. This perhaps is the real crux of the case."

"How did the programme of the convention strike you?"

"Most curiously. The programme illustrates what I have just said.

"One topic is, 'The Present Assault on the Bible.' There is no assault on the Bible that I am aware of, except as the steady and remorseless push of criticism constitutes in the minds of the traditionalists an assault on their position, which they identify with the truth of the Bible. The critics are for the most part as honest and sincere, as reverent and religious as those who construe their criticism into an assault.

"Another topic was: 'The Practical Consequence of the Attack on the Bible—in the Demoralization of Conduct and Education.' This seems to me to be a complete begging of the question.

"If there is any demoralization of conduct and education at present traceable to man's attitude to the Bible, it seems to me to link itself in with the persistent refusal of educated men to admit the facts of the situation, and the consequent suspicion thrown upon the intellectual integrity of the ministry.

"'The Groundlessness of the Present Rationalistic Claims.' This is not a subject for vehement platform pronouncement; it is a subject for calm and scholarly consideration. If the present critical claims are groundless it ought to be possible to show the fact. Let this be shown, and we all will acknowledge it.

"'The Identity of the Present Views With Those Propagated One Hundred Years Ago.' Shades of all the great critics from Ewald to Cheyne!

"Of course Mr. Thomas Paine—always called 'Tom' Paine by the courteous Christian—with his keen common sense, discerned the mathematical and moral difficulties of the Old Testament; but what conception had he of our modern Biblical criticism? This is a brand new science, practically of our generation, the outgrowth of literary, historic and philological criticism in every department, an application of the scientific temper and spirit to the question of Biblical literature.

"'The Unscientific Character of the Prevailing Higher Criticism.' Well, gentlemen, we would say to these distinguished professors and pastors, by all means establish the unscientific character of the Higher Criticism, and when the task is done we will troop to your side. But that is a large contract to undertake by busy men."

"How do the addresses that were given at the league strike you?"

"Just as might have been expected. There would seem to have been a superabundance of platform oratory and a minimum of calm and clear scholarship. Certain things that I noticed in the addresses are worth a moment's attention.

"Dr. Burrell seemed to state very frankly his conviction that those who follow the critics use such a word as 'inspiration' in a sense wholly contrary to any recognized meaning that it has had. He seems to charge them with dishonesty in such use of the term.

"This is all beside the mark. There never has been a definition which has been acceptable. Dr. Burrell must know that, as well as any one else.

"Every theory of inspiration that has been propounded has been 'holed' worse than the Russian ships in Port Arthur. The spiritual thought involved in any definition of inspiration—the reality of an influence from the unseen world upon the mind and soul of man, quickening his thought, communicating ideas, suggesting a message to be brought to mankind—this the followers of Biblical criticism hold just as strongly as Dr. Burrell, only they do not make such spiritual inspiration synonymous with intellectual inerrancy. They do not conceive the inspired man as a mere puppet, pulled by strings from the other side.

"Dr. Burrell talks again about the higher criticism causing a desertion from the churches where it is preached. How about the desertion from the churches where the traditionalists' view of the Bible is preached, to the affront of the intelligence of the congregation and to the impeachment of the veracity of the preacher?

"Dr. Burrell seems to think that the falling off in numbers in our divinity schools is the result of Biblical criticism. Would it not be far more truly conceived to be the result of the failure of the institutions to square themselves by the results of criticism? Is it not more likely that intelligent young men are kept away from theological seminaries by the failure of those institutions to admit frankly the changed point of view which is the result of criticism, and to make room for the new thought?

"Dr. Booth seems to be under the belief that the issue of the present situation will be a vast exodus of Protestants to Roman Catholicism. Does he imagine that there is no conflict going on in the Roman Catholic church between the traditionalists and the critics?

"Has he never heard of Abbe Loisy? Does he not know that there are hosts of priests in the Catholic church who are following sympathetically the movements of Biblical criticism, and who are earnestly striving to adjust the church to the intellectual change resulting therefrom?

"Dr. Booth seems more than to imply that some of the higher critics laugh at their own professions and mean one thing when they say another. Names, please, Dr. Booth. It would make a most interesting article if these parties should be described, identified and held up to public condemnation. By all means, let us know who they are.

"Dr. Booth affirms that the learned men of the age stand five to one against the thought that the Bible is not the word of God. A matter of fact, this, to be easily settled by the statistics of scholarship. Will the good doctor give us a statistical article, arraying on one side the names of the five hundred who are opposed to Biblical criticism and on the other those of the one hundred who accept it—all alike being men of scholarship?"

"What do you think of Dr. William Phillips Hall's statement of the general aim of the league—'to organize the friends of the Bible, to promote a more reverential and constructive study of the sacred volume, and to maintain the historic faith of the church in its divine inspiration and supreme authority as the word of God'?"

"I was under the impression that the newly formed Association for the Advancement of Religious Education was distinctly organized by the friends of the Bible to promote a more reverential and constructive study of the sacred volume. That is an aim in which we all must agree. The other portion of his affimation is altogether a different matter.

"The great body of Biblical critics would unite most heartily in every effort to maintain the historic faith of the church as to the reality of a divine inspiration of the Bible. They recognize this inspiration in all the great ethical and spiritual truths of the Old and New Testaments. They believe that those are genuine inspirations.

"But it is wholly another matter to go on and affirm the need of upholding the historic faith of the church in the 'supreme authority of the Bible' as 'the Word of God.' That is an antiquated and obsolete conception, stated in archaic and outgrown terms.

"The supreme authority in matters of morals and religion can by no intelligent man be recognized as a book. It must lie in the ethical and spiritual nature of man, his reason and his conscience, illumined by the spiritual consensus of mankind, the great affirmations of the ethical and spiritual nature of humanity.

"No book or series of books can be 'the Word of God.' That Logos, or Thought-Word, is the intelligence and life of God embodied in the universe, in man, in the great spiritual heroes of mankind, supremely in Jesus of Nazareth. No book is big enough or true enough or up-to-date enough to be identified with the 'Word of God.'

"It is juggling with terms to go on repeating an outgrown conception in outworn language. One of the speakers in the convention referred to the critics as fooling themselves and then fooling the people. This is a forcible, if not a very polite expression. Is it not quite as capable of application to the men who go on juggling with phrases of the past?"

"Does there seem to you to be any such 'crisis' in the religious situation as is indicated by the formation of this league?"

"Yes, there is indeed a crisis. It is a square, clear-cut issue between the scientific literary criticism of the books of the Bible and the traditional view which has been re-enunciated with all the old-time fervor and blissful ignorance of facts in the present convention.

"There is no reconciliation possible between the traditional view of the Bible and the critical view of the Bible. One or the other must come out on top.

"If the traditionalists can reclaim the intelligence of the people and persuade educated men that criticism is all an empty unreality, a colossal mistake, the crisis will be ended in favor of the traditionalists. Religion may be stifled by this recovery of faith, so-called, but the crisis will be ended—perhaps in the way that crisis of fever is sometimes ended, by death.

"As the critics persuade the intelligent, educated men of the church of the substantiality of their processes and the validity of their general conclusions, the crisis will be ended in another way. Men will recognize that the Bible is not what it was taken to be, and they will readjust their religious feelings to the accepted facts. That is being done in myriads of instances by the clergy and laity, and the crisis is coming to an end.

"This means nothing less than a revolution. To the traditionalists it seems wholly destructive.

"The infallible, oracular book, the supreme authority of man, is gone forever. With it goes the infallible, oracular church. With it goes also the infallible, oracular body of theology. All of the false authoritative foundations of religion in Christianity are being swept away.

"This is nothing less than a crisis, surely, which to the traditionalists must seem utterly the work of the devil. To the traditionalists there seems no way for the preservation of faith amid such sweeping revolution.

"Yet, as a matter of fact, faith is finding a way to maintain itself and to renew itself. The destructive influences of criticism are being followed by constructive influences.

"The Bible is losing none of its charm—rather it is increasing its charm over the intellect and the heart of man. It is losing none of its power over the life—rather it is renewing its power.

"Men can come now with honest minds and untroubled consciences, perplexed by no quibbles of the theologian, offended by no theories of inspiration, and be free to drink in its ethical and spiritual inspirings and to live by them. The Old Testament, seen as a record of real revelations coming to men, shapes itself into a natural evolution of the spiritual history of a race, which becomes an organic process, flowering and culminating in the historic life of Jesus.

"That historic life becomes more unquestionably certain, more indubitably real, as the result of the winnowing process of New Testament criticism. The New Testament is seen now, as never before, to center in the life and teachings of Jesus.

"The evolution of Christian thought, as outworked in the New Testament literature, is taking an historic clearness and scientific naturalness, and thus appealing to the mind of man as it has never done before. The Church, as the institute of religion, is seen to be a natural product of human history, but clothed with the truly supernatural authority which invests all the great human institutes.

"It has the authority of man behind it—that is the true authority of God. Christian theology is seen to be now no mere development of one little period in the history of the human race, nothing 'local and small'—it is seen to be, in the light of historic criticism, the crown and consummation of the spiritual experiences, the intellectual questionings, the ethical aspirations, the worshipful adorations of mankind. The great Catholic creeds are human creeds.

"Yes, the wheel goes round, and as the result of the destructive Biblical criticism, a reconstruction of Christian faith concerning the Bible and theology is forcing itself upon Christendom and a new faith, rational and reverent at once, is emerging. A faith as authoritative as human consciousness, as catholic as the ardent and massive experiences of mankind."—New York Sun.



LIST OF CAMP-MEETINGS.

Send in Your Dates and Names of Secretary at Once.

Interest in the various Spiritualist camp-meetings has commenced, and secretaries of the same should report at once to this office, so that proper corrections as to dates, etc., can be made.

Mt. Pleasant Park, Clinton, Iowa.

The camp session of the M. V. S. A., Mt. Pleasant Park, Clinton, Iowa, will open July 31 and close Aug. 28. For programmes address Mollie B. Anderson, secretary, Clarksville, Mo.

Maple Dell Park, Ohio.

The American Spiritual, Religious and Science Union will hold a camp session at Maple Dell, commencing July 24 and closing Sept. 1. F. H. Sherwood, secretary, Mantua, Ohio. The grounds will be open for family reunions, Sunday-school picnics, and Sunday meetings, etc., from June 1 to Sept. 15.

Lily Dale Camp, N. Y.

This favorite place of resort opens July 15 and closes September 14. For full programmes address the president, Mrs. Abby L. Pettengill, Lily Dale, N. Y.

Lake Sunapee Camp, N. H.

Lake Sunapee Spiritualist camp-meeting commences July 31 and closes August 28—four weeks and five Sundays, at Blodgett's Landing, N. H. For programmes address Lorenzo Worthen, secretary, Hillsboro Bridge, N. H., until July 25; after then at Blodgett's Landing, N. H.

Chesterfield, Ind.

Chesterfield (Ind.) camp-meeting opens July 14 and closes August 28. For programs and other information address Lydia Jessup, secretary, Chesterfield, Ind.

Unity Camp-Meeting.

The Lynn Spiritualists Association will hold meetings every Sunday at Unity Camp, Saugus Center, Mass., commencing June 5 and ending Sept. 25. For full particulars address Mrs. A. A. Averill, 42 Smith street, Lynn, Mass.

Freeville, N. Y.

The dates for the Central New York Spiritual Association Camp-meeting, at Freeville, N. Y., are from July 23 to Aug. 22, four weeks and five Sundays. Owing to the protracted and severe illness of our secretary, Miss Victoria C. Moore, I am acting secretary, to whom all letters pertaining to the camp should be addressed. W. W. Kelsey, President, Cortland, N. Y.

Lake Brady, Ohio.

The Lake Brady Spiritualist Camp-meeting opens July 3 and closes Sept. 4. For full programme address A. G. Keck, Akron, Ohio.

Delphos Camp, Kans.

This camp-meeting will begin August 5, closing August 22. Address all communications to I. N. Richardson, secretary, Delphos, Kans.

Grand Ledge, Mich.

The Grand Ledge (Mich.) camp opens July 31 and closes August 28. For full programme address D. W. Ewing, Grand Ledge, Mich.

Island Lake, Mich.

The Island Lake Camp, at Island Lake, Mich., 42 miles from Detroit, on the Flint and Pere Marquette railroad, commences July 10 and extends through the month of August. For full programmes address H. R. LaGrange, secretary, 84 East Montcalm street, Detroit, Mich.

Waterloo Camp, Iowa.

The Central Iowa Spiritualist Association will hold its camp at Waterloo, Iowa, from August 21 to September 11, including four Sundays. For particulars address J. F. Andrew, 205 E. Linn street, Marshalltown, Iowa.

Forest Home, Mich.

This camp-meeting, located at Snowflake, Antrim county, Mich., will open July 30, and continue till Aug. 22. For full programs address Mrs. Ruth Eastman, Secretary, Box 69, Mancelona, Mich.

Franklin, Neb.

This camp commences July 29 and closes August 15. For full particulars address D. L. Haines, secretary, Franklin, Neb.

Onset Camp.

Commences July 24 and ends August 28. For full programme and particulars address the secretary of the camp, Onset, Mass.

Wonewoc, Wis.

The camp-meeting of the Western Wisconsin Camp Association will open Aug. 4, 1904, and will close Aug. 22. For full particulars write Miss Gertrude Spooner, secretary, Wonewoc, Wis.

Lake Pleasant Camp, Mass.

This excellent camp opens July 31, and continues for 30 consecutive days. For full programmes address Albert P. Blinn, 61 Dartmouth street, Boston, Mass.

Southern Cassadaga Camp.

The Southern Cassadaga camp at Lake Helen, Florida, will open the first Sunday in February and close the 26th of March. For information regarding rooms in Apartment House or in cottages, also for programmes, write to Mrs. J. D. Palmer, corresponding secretary, Willoughby, Ohio.

Vicksburg Camp, Mich.

The dates for Vicksburg camp-meeting are July 31 to August 22. For full particulars, address J. Fraser, manager, Vicksburg, Mich.

Haslett Park, Mich.

This old and popular camp opens July 30 and closes Aug. 28. For full programs address J. D. Richmond, secretary, St. Johns, Mich.

Edgewood Camp, Wash.

Edgewood camp, Washington, opens July 31, and will continue three weeks, ending August 22 and 23 with their eighth annual convention. For full particulars address Julian W. Smith, 1115 North Fife street, Tacoma, Wash.

Ashley, Ohio, Camp.

The Spiritualist camp-meeting at Ashley, Ohio will open August 7 and close August 28. For full particulars address W. F. Randolph, secretary, Ashley, Ohio.

Parkland Heights Camp-Meeting.

This camp will remain open Sundays only until September 1. For further particulars, address Elizabeth M. Fish, secretary, Floral Heights, Parkland, Pa.

Temple Heights, Camp, Me.

The Temple Heights Spiritual Corporation will hold its annual session, this being the twenty-second, at their beautiful grounds, on the banks of Penobscot Bay, in the good old state of Maine, on the dates of August 13th to 21st inclusive. Arrangements have been made for a very interesting session of camp-meeting and it is expected that a large attendance will be the outcome. For full programs address Orrin J. Dickey, Belfast, Maine.

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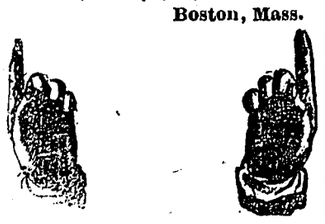
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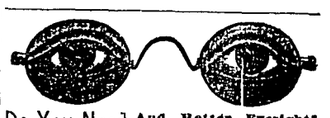
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SPIRITUALISM IS A TRUTH.

"One truth is clear--whatever is, is right." Pope.

"I long to know the truth hereof at large." Shakespeare.

"Let us make truth catching instead of falsehood and disease." Ingersoll.

"Truth depends on, or is only arrived at by a legitimate deduction from all the facts which are truly material." Coleridge.

"Plows, to go true, depend much upon the truth of the iron." Mortimer.

"Truth bears the torch in the search for truth." Lucretius.

Let us love our cause and dare to advocate its truth and decry fraud. If we have the pure it cannot be destroyed in the crucible of reason and fair discussion. It will only thrive, and expand more rapidly.

TRUTH IS IMPERISHABLE.

"My mouth shall speak the truth." Prov. viii., 7.

"Truth crushed to earth shall rise again." William Cullen Bryant.

"To have truth and not live it is like having lungs and refusing to breathe."

"However unwillingly a person who has a strong opinion may admit the possibility that his opinion may be false, he ought to be moved by the consideration that however true it may be, if it is not fully frequently, and fearlessly discussed it will be held as a dead dogma, not a living truth." John Stuart Mill.

THREE VISIONS,

And the Lessons They Conveyed.

On the night of February 28, 1903, as I lay wide awake on my pillow, immediately after retiring, it was my sweet privilege to enjoy the blessed experience of a happy vision. It appeared in three phases—first, a halo or ring of light so often seen before, encircling my brow, in that same evening hour; second, this soon changed into a heart-shaped disc of silver color, at the same time rising toward a point above my head. There this heart-shaped disc was gradually though quickly changed into a brilliant golden hue and assumed the shape of a crown.

This crown was beautifully simple in shape, being devoid of ornamental finish, yet with just that number and variety of harmonious curves and that symmetry of top outlined, which gave the whole a beauty beyond that of any metallic crown ever yet represented to me.

A feature which adds value to the vision, for its very truthfulness, is the fact that this crown was not perfect or complete. Only a little more than half of it showed plainly, so as to indicate that my crown of gold is now in the process of construction.

In like manner the perfect shape of the silver heart plainly suggests that a course of discipline even in this world may be so rigidly severe on the one hand, and so patiently studied on the other hand, that the elements of love may become perfected in one respect, namely, its relation to the entire race of man.

I cannot be so vain as to arrogate to myself a monopoly of this degree of perfection, thus making myself a model, and the only model for the rest of mankind—as far from it as the east is from the west. Yet indeed I have arrived at the stage indicated in the above hint, by a process, which has become to me unique.

Many years ago I reached the conclusion that the highest form of love is that which is most purely philanthropic, or that which aims to include the whole world of humanity in its grasp. At first such a form or phase of love seemed purely theoretical, not to say unattainable; but by degrees, the mind dwelling upon it a certain portion of each day, such a love becomes normal; that is to say, perfect in itself even as a perfect shape, apple; so that it may very properly be represented by the silver-colored heart shown in the vision. All who are conscious of this love carry the blessed consolation within themselves. The vision may or may not come, to present the fact as it were, in demonstration.

Vision No. 2.—On Sunday evening, July 10, 1904, immediately on lying down for the night, an ether light, or rather two of them, appeared very plainly to me; one a white light, a little to my left, nearly the size of the human face, the other a red disc scarcely as large as the palm of my hand.

These two lights gradually approached each other, growing brighter and smaller till they merged into one another. Each remained distinct, just as the rainbow colors are distinct from one another, yet all blend in one form of splendor inimitable.

This living light—for these etherealizations are to me all living entities—developed into surpassing brightness and a beauty unparalleled by anything material that my eyes ever beheld. In its ultimate shape it was a perfect picture of the dawn in its resplendent glory, yet the whole, but little larger than the palm of my hand!

A vision so definite as this, is never without symbolic meaning to me. Moreover it is so striking in character that it never seemed intended for my benefit alone. It seems to belong through me to the world, and for this reason I should be culpable if I did not thus describe it for the readers' benefit. To me the symbolic meaning is that a new day is dawning for me, and not for me alone, but for many another earnest life as well.

This vision came not to me in a dream, but when I was as wide awake as at the moment of this writing.

Vision No. 3.—On Tuesday, nine days after the experience last described, I was sitting in my room looking into the evening twilight, as I often do, when the numbers 1886, 1896, and 1806 successively appeared in luminous brilliancy, each figure as a gem set in the evening sky. They were of the most perfect symmetry in shape, the vertical diameter or length of each being about one foot.

The meaning of this symbol to me is very definite and clear. It referred to my angel wife. The date of our marriage was 1886; that of her birth into the higher life was 1896. By an accident this last date was made to read 1806 in my narration as given in The Progressive Thinker of July 9, a difference of 90 years; my spirit friends thus giving me a strong hint that greater importance attaches to this correction than I was aware of. The reason of this peculiar significance is that in the paper referred to, "A Revelation of Healing Power," all that is set forth is fact. Not one word of it is fiction. It can only be of value to the earnest, thoughtful reader, and this value depends chiefly on the accuracy of the statement of these facts.

THOS. H. B. COTTON.

Edenvale, Cal.

THE VOICE.

I sought to write a lofty theme,
Some sweet and righteous poet's dream;
When quick there came from out my heart
A ghastly voice that made me start:
"Such work is for the just," it said,
"Thy heart and soul are almost dead;
If thou wouldst lead men to the light,
First bring thyself from out the night."
—Max Ehrmann.

We cannot lead simple lives before we have simple wants and thoughts.—Godfrey Blount.

The Demonism of the Ages, and Spirit Obsessions.

SPIRITUALISM REPRESENTS THE GRANDEST TRUTH EVER PRESENTED TO THE WORLD. IT IS NOBLY REPRESENTED BY HUNDREDS OF HONEST MEDIUMS AND ELOQUENT SPEAKERS. IT HAS SPREAD BROADCAST THE SEEDS OF LIBERALISM, AND MADE THE WORLD BETTER IN MANY RESPECTS. IT WOULD BE FOLLY, HOWEVER, TO DENY THE FACT THAT THERE IS HERE AND THERE DISORDERLY MEDIUMSHIP OF VARIOUS DEGREES, SOMETIMES BORDERING ON DEMONISM, AND IT IS WELL THAT EVERY SPIRITUALIST SHOULD KNOW THIS FACT. IT WILL NOT DO TO SUPPRESS UNWHOLESOME TRUTHS. THEY SHOULD ALWAYS BE SPREAD BROADCAST, AND A REMEDY DEVISED. IF OBSESSION BY EVILLY DISPOSED SPIRITS IS A POSSIBILITY, THEN A SYSTEM OF CARE SHOULD BE ADOPTED. AS WELL SUPPRESS A KNOWLEDGE OF DISEASE, AS TO TRY TO SUPPRESS FACTS IN REGARD TO OBSESSION THAT ARE COMING TO THE FRONT ALL THE TIME. A KNOWLEDGE THAT TUBERCULOSIS (A TERRIBLE DISEASE) EXISTS, DOES NOT IN THE LEAST SPREAD THE DISEASE, BUT ENABLES PEOPLE, BY TIMELY WARNING TO PREPARE AGAINST ITS RAVAGES. IT IS THE SAME WITH DISORDERLY SPIRIT CONTROLS—THEY CAN BE PREVENTED BY TIMELY WARNING AND PROPER CAUTION, AND THAT IS WHAT IS GIVEN IN DR. PEEBLES' LATE BOOK ON OBSESSION, A REVIEW OF WHICH FOLLOWS:

"The Demonism of the Ages and Spirit Obsessions."

It is only very recently that in our review column we noticed a booklet from Dr. Peebles upon the subject of Reincarnation, or the "Soul's Successive Embodiments." It was really a symposium by Mrs. Dr. Densmore, W. J. Colville and Dr. Peebles, with quotations from Mrs. Richmond. And now there is laid upon our book-table a handsomely bound volume of 400 pages, treating of Demonism in China, India, Korea, Judea, Greece, Rome, and of manifestations of evil-disposed or evil spirits in the ranks of American Spiritism.

This is new ground for a book by a Spiritualist. We do not recollect of seeing any previous volume by a Spiritualist author upon the subject of "evil spirits" and their dangerous and deleterious influence upon mortals. It is making a new move on the chessboard of Spiritualism and will doubtless receive pungent criticisms from those who believe in no evil, or evil spirits in the spirit world.

In this bulky volume the Doctor takes it for granted that Spiritism is a fact—a well-established fact, doubted by no careful and conscientious investigator.

The several pages of "introduction" specify the general belief and teachings of the Spiritists and in the following preface he says:

"In the preparation of this volume, I have given more attention to the facts of trustworthy witnesses than to mere artistic expressions. It has been my sole aim to lift the mystic veil and sound the occult to its very depths; to ascertain by whom we are compassed about. Are they our loved relatives, or are they angels or devils?

"Is it safe to investigate the mist-shrouded occult? I it wise to plunge into the unexplored realms of the invisible? If these unseen planes of being are peopled, by whom are they peopled? Are they saints, sylphs or demons? Can they affect mortals? Have they the power to hypnotize? Do they at times obsess and possess sensitive intermediaries? In exploring this vast territory, in entering this comparatively new harbor, what pilot is to be trusted?

"Should one individuality ever be transferred or usurped by another? Should conscious, rational man ever be hypnotically controlled by unseen intelligences, incarnate or discarnate? Would not such a result be the merest, abject slavery? Is physical or mental slavery ever justifiable? Is the practice of promiscuous spiritism, which is only another name for necromancy, ever safe? Does it better the sensitive? Are well-balanced supersensitives, earnest saints and savants absolutely immune from evil influences? What the results of physical mediumship? Why not lift the veil?

"Does converse with invisible entities conduce to the enlightenment, to the uplifting and moral betterment of its devoted patrons? Is not this a fair question? Do the Hindus and Chinese, who have believed in and practiced necromancy and spiritistic magic from time immemorial, excel all other nations in wisdom, virtue and the progressive enfoldment of all that constitutes goodness, purity and royal-souled greatness?

"What does spiritism stand for? Is it demoniac? Is it only destructive and irreligious? Is its keynote iconoclasm? Is it anything more than necromancy—obsession, external, internal and infernal? If it has redeeming qualities, what are they? Are Spiritism and Spiritualism synonyms? What is to be the final outcome of this movement that has stirred alike the thinking minds of the American materialist and religionist for the last half century?"

After quoting from Andrew Jackson Davis' "Diakka," on page 16, the Doctor says on page 19, "In considering this subject, let us go to the foundation. Did a hand after being amputated by a surgeon ever burn a building? Did a putrefying corpse ever disrobe itself of shroud and coffin and commit a bank robbery? But why not? Plainly, because the causative man, the real, conscious spiritual man had, at death, left the perishing corpse (body) which was only a temporary appendage.

"Rivet the fact in your mind as we proceed with the argument, that no act, good or bad, originated in the physical body. But the real man "over there," is still embodied, though the old mortal body has returned to dust. In the spirit world man is dual, but finite; and being finite, taking with him into the invisible world consciousness, emotion, desire, why should he not manifest from both the higher and lower states of his selfhood good and evil?

"No solid thinker will affirm that the drunkard's craving is wholly of the material body; if so, the cadaver, while being dissected, might inquire why such unfeeling surgical slashings; and in consequence, might crave, if not demand alcoholic stimulants to better bear dissection. No, these desires were from the interwoven essences, elements, auras, blind forces and inter-related inharmonies pertaining to the soul-body, and not from or of the incorruptible spirit, which functions through the imperfect soul-organism."

Hudson Tuttle thus wrote awhile since in The Progressive Thinker: "All spiritual beings were once human beings, and by passing through the gateway of Death have met with no change except such as they have gained by growth. Hence, they are as good and as evil as they were here, no more, no less. When they return and manifest their identity, we note the individual characteristics retained and carried into their spiritual lives. The lover of falsehood and deceit, the envious and hating, retain those qualities, until eradicated by years and ages of advancement."

This volume treats of Chinese obsessions, Hindu obsessions, Korean obsessions, the Black Magic of India, New Testament demonism, witchcraft demonism, and the obsessional influences of evil spirits upon many mediums.

"It was perfectly reasonable that the communing with perverse, obsessing spirits of old should be denounced. Voluntary communications with evil-disposed spirits whether in the body or out, is to be deprecated. Those nowadays who seek such communications are the patrons of necromancy and sorcery as much as those in Babylonian and Old Testament times. No change of law or condition can make evil communications for evil purposes any less than evil. True, there is a little knot of egotistic, sophistic, spiritists in the world who deny the existence of a vestige of evil in the universe. Everything is lovely. A pigsty is just as sweet as a rose garden. They cannot comprehend that the qualities of good and evil are just as opposite as are the properties of heat and cold in physics. Briefly put, to these unfledged pedagogues, vice and virtue are when "properly understood" synonyms. Rape is just as divine as religion; hell just as holy as heaven, and concentrated malice and murder are but the expressions of "undeveloped good." Whether this class of sophists is nearest to senility or insanity, it is difficult to decide. But when practically brought face to face with their pet dogma, and forced to take their own medicine, these quasi-optimistic sophists excel in fault-finding, criticising and gruesome grumbling at the ever-recurring ills of life."

The fifteenth chapter of this book bears this heading, "Pitiful Letters from the Obsessed." Then follow about fifty pages of these pitiful letters abounding in experiences of mediums, among which are such well-known writers as J. W. Dennis, of Buffalo, Dr. Robert Greer of Chicago, Miss Nora Batchelor, the brilliant writer. Here follows a quotation from Miss Sarah C——, New York: "Five years ago I was loved for my genial, womanly disposition. I went to the Cassadaga camp-meeting and attended a seance. The night after coming home from the seance I lay in bed nervous, half-conscious, and half-entranced all night. When I came home I found myself clairvoyant and clairaudient, and I had a great many remarkable things given me. I was very glad for a time to be mediumistic, and I could tell you a great deal if I could personally talk with you. * * The scene soon changed. I became obsessed. I shall get deranged if I can't stop these spirits hurting me. I suffer the tortures of a burning hell, and I get but two or three hours sleep out of the night. I am getting so thin that I know they will kill me if I can't get help. I try to drive these vile infesting spirits away, but they turn upon me and swear at me and talk their obscene talk. Oh, my God, Dr. Peebles, I can't think of a worse hell than I endure, so do drive these demons away from hurting both my body and my soul. There are two vicious youths and one low female with them. I can see them clairvoyantly. The leader is a witty, devilish spirit, liking to make fun. They will mock me and sometimes will hurt me that I cry out for pain. They have injured my health. Can you, will you help me?"

On pages 180-191 are accounts of Roman Catholic obsessions.

Chapter XX treats of obsessions under the following heading, "Psychological Crimes Instigated by Vicious Spirits." "The statement so often repeated that 'like attracts like,' does not belong to the logician's realm of the universals. It has definite limits. The two positive poles in electricity come under the word 'like,' and yet they quickly repel. Human beings under all skies are of like origin, like species, and gifted with the innate like—or love of happiness; and yet dislikes, and fierce, brutal wars have occurred, or are occurring in many lands, the strong oppressing the weak, the powerful forcing the feeble against their wills. Might, in the lower spheres, as on earth, makes right. The will is potent. Vice may dominate for a time. Mobs may temporarily govern. The hells are boastful and spiteful. The once crowned heads, the mighty sovereigns, princely social rulers, the potentates of prize rings, continue their proclivities when stripped of their fleshly garments. The law of spiritual gravity brings them into our daily employments and environments. They suggest, they hypnotize, they control, they may and do force sensitives, subversive as it may seem of moral order, to go wrong, doubtless leading them to the commission of criminal acts. Many clear, well-substantiated cases of this kind are on record. Possibly this may be denied. Negations, however, are cheap, and of little consequence. It is affirmations, coupled with demonstrations and experiences that tell—and tell to convince.

"The soft palliative sometimes advanced by the psychically uneducated, that an evil-inclined spirit can harm no one unless there is active or latent evil within attracting the evil from without, is not only false and illogical, but absolutely silly. "How can we reason but from what we know?' asked Socrates. The wild savage that with hatchet brains the babe, gives the lie to this theory. Where the highwayman knocks down and robs the kindly bearer of foods and a few coins to a poor widow, is it because of the evil within this benevolent reformer's nature? Perish such presumption! The suggestion is contemptible!

"But why do not the good spirits and the angels stop the hypnotic obsessions of these depraved spirits?

"A fair question! Why do not senators, congressmen, marshals and policemen, clothed with authority, stop drunkenness, gambling, robbery and murder in this world?

"Is it said, 'They do what they can?'

"That is just the point! Good spirits and the good angels of mercy do what they can. They are not absolutely Almighty. They are not infinite in power. They are limited by law. They minister so far as they can in consonance with their refinement, with moral law, moral duty, and a righteous responsibility."

The chapter commencing on page 337 entitled "Rescue Work on the Border Land of the Invisible World," is most interesting. It is from the pen of H. Forbes Kiddle son of the illustrious Professor Henry Kiddle, who for years was the superintendent of the New York City schools.

The last chapters of this book teach the method of being immune from the influence of obsessing spirits. They are also decidedly optimistic. These are some stirring words on page 381: "When Spiritualism the handmaid of Science, with its Divine Fatherhood, its brotherhood, its higher heavenly ministries, its open-heartedness towards all reforms, its self-mastery of the passions, its ideals unattained, its sweet charity for human misfortunes, its parlor seances and orders of worship, its sacred home influences, its tender messages from the loved ones who have crossed Death's silent river into those calmer seas, those holier realms—when this Spiritualism becomes a practical power, then will dawn the glories of heaven on earth."

In fact this work of the staunch old Spiritualist, Dr. J. M. Peebles, is one of his best, and is bound to be of great interest to all who are students of the occult, in that it will point out the dangerous as well as the safe road upon which to study and investigate. It comes to Spiritualism and to mediums as a "lamp to the feet and a light to the pathway," and blazes the way for the coming generations, and should immortalize the name of the author.

It is positively known that obsession exists sometimes where mediumship is claimed and supposed to be, and this work will serve its purpose in helping to educate those who desire to enter into the work either as mediums or lecturers, by showing how to proceed to do the most good and yet escape the annihilation of self-hood, how to evade being captured by evil influences.

Since it has so often been shown, that Spiritualism has this awful thing of obsession to contend with, and since it is proven to be easier for those seeking medial unfoldment to fall into the power of ignorant, designing, evil influences from spirit life than it is for them to get away from that power; since it has been pointed out in article after article where the honest, conscientious seeker for development has been caught and hounded to the verge of self-destruction, it is time Spiritualists were placing such books as this before the new converts. In fact, it is time many of the old-timers post themselves upon its subject matter, and be ready at all times to advise new beginners.

The following article from the pen of an M. D., who has had considerable experience with obsession in the last ten years will serve to illustrate just what is occurring every day and how cautiously mediumship should be guarded from evil influences. It is only one of many instances recorded and sent to this office:

CAN MORTALS BE OBSESSED?

A Lesson From the Experience of a Chicago Physician

I have read several articles in the Spiritual press lately commenting on obsession, some writers affirming the possibility and occurrence of obsession, others denying or professing disbelief in such occurrences, and consider the belief in obsession as merely a remnant of past superstitions, and unworthy even of thoughtful or serious consideration by thinking people of to-day.

I think it was Socrates who said, "How can we reason, but from what we know?"

The same I would say to those who profess disbelief in obsession occurring in our so-called enlightened era.

They certainly have not had the often sad, but necessary experience, for if they had had only a few such experiences, they would no more be able to deny the truth of their occurrence than they could deny their own existence.

And what is more, instead of it being difficult to obtain proof of obsession, it is in my own experience extremely easy, in fact, to my mind too dangerously easy, when dabbled in by thoughtless mortals, unconscious of the many unseen forces around them.

I am perhaps in better position to obtain data on obsession—my own wife being a trance medium—than many other investigators might be; our work also, being, to a great extent, missionary work for, or among so-called earth-bound, or spirits in darkness.

My individual experience in this work covers a period of nearly ten years, and the many pathetic as well as comical scenes that I—as well as quite a few readers of The Progressive Thinker—have witnessed during this time, would, I know, fill a good-sized volume with intensely interesting reading matter, if there had been a record kept of them.

But I am ashamed to acknowledge that I have neglected it, contrary to our spirit friends' wishes and constant urging to take notes of and give out to the world our many experiences with the unfortunate ones in spiritual darkness, for the benefit of humanity. But to-day's experience compels me to write, for I feel that the world should know all that possibly can be known of the unseen world that lies around us, that they may be warned of what might become their punishment in the life to come, unless they heed the dictates of their consciences, and do what is right while in this mundane sphere.

And let it be understood by any one that might want to bring up the "like attracts like" theory, that our work is missionary work, for spirits, good, bad or otherwise, as well as for mortals, and we therefore are not the choosers as to who shall come, but any and all can come—whom the guiding spirits see fit to allow to come, that they think can be benefited by it. And I am happy and proud to say that we have, during the ten years' labor, been successful in bringing every one that has come to better understanding, except in two instances, where the spirits said that they were not ready.

And to-day's experience certainly was one of the hardest cases we have had yet.

For some weeks past we have noticed some mischief-loving influence about our home. But from the nature of our work, we are so used to such transitory influences that we did not give it so much thought as those differently situated might do. Until to-day, when I came home from an outside call, when my wife was very suddenly seized by a very mischievous influence. From previous experience I knew at once that we had a stranger to deal with, so I took hold of her—as I always do at such times—when she immediately became entranced. She is a so-called dead trance medium.

It is not necessary to state the many antics the controlling spirit went through. Suffice it to say, that I put my arms around her, and took hold of her right hand with my left and her left with my right, and so held her, or rather him, for fully fifteen minutes, my hold acting as a straight jacket before I succeeded in getting the spirit to say a word, or answer my questions, while the spirit in the meantime made the most frantic efforts to get away from my hold; but it finally said, "I will tire you out"—which it nearly did before I got through with it. Although my wife is a very slender woman, when thus controlled she is as strong as an ordinary man.

And so I kept holding the spirit—my wife's body—until an hour had passed by, I in the meantime talking to the spirit, trying to get some right sense into it, without the slightest success, until at last the spirit's attention seemed to be attracted to some other spirit present, when the controlling spirit began to give some vigorous kicks and made faces, and said repeatedly, "Don't you come." When I asked who it was talking to, it said, "It is my wife; I killed her. She was such a mean thing. She would always scald me. But I scalded her too, and one day I got so angry at her that I shot her, and then shot myself. And I have been running away or hiding from the police ever since."

The spirit gave the year 1899, and also its name—which I do not deem proper to mention here; they had lived at No. —— West Madison street, this city. The shooting had taken place in the street.

I reasoned with the spirit and told him that he should not hate his wife, but make up with her, and "turn a new leaf," as it were, and acknowledge that they were both wrong, and probably equally to blame in their past acts, etc., when he said, "All is humbug and fraud, and life is only a mockery."

The spirit related how he had come to Chicago with honest intentions, had gone into business, joined a church, etc., and had been cheated in all kinds of ways, until he became despondent and began drinking, failed in business and ended in the above tragedy. And now all he cared for was to go around and make mischief and all the devilment he could, etc.

After long and persistent reasoning with the spirit, on the folly of its ways, I got it partially subdued, when his attention was attracted to some other spirit present, and the "controlling" spirit put his hands out in a warding-off manner, and cried out, "Don't you come; oh! mother, don't you come! I am too wicked, but you were my best friend." Then finally the ice was broken; the spirit began to relent and realize the folly of its way, and after further reasoning he at last agreed to turn to the spirit side of existence, and strive for understanding and spiritual unfoldment.

The spirit asked my pardon for having been so rude, and thanked me for having been patient with him, and said that we should not be unrewarded for our efforts to save such as he from their condition of misery and despair. The spirit finally left, anxious to go with his mother.

I have left out many minor points or happenings in connection with this spirit, not wishing to occupy too much valuable space.

I may, in a later article, relate my strange experience with spirits—also through my wife's organism—while dissecting their bodies during my medical studies at college. CARL A. WICKLAND, M. D.

Chicago, Ill.

GEMS OF THOUGHT.

Clever people are the best encyclopedias.—Dr. Stuart Robinson.

Character, good or bad, has a tendency to perpetuate itself.—Prof. Van Dyke.

Adversity links men together, while prosperity is apt to scatter them.—Dr. W. F. Hunter.

If you have any faith, give me, for heaven's sake, a share of it! Your doubts you may keep to yourself, for I have plenty of my own.—Goethe.

Wealth is just so much baggage to carry around and to be taken care of in this world, but a cultivated brain is easy to carry and a continual source of pleasure and profit.—Phillips Brooks.

Death, early death, altogether too fashionable, accompanied with extravagant funerals, is abnormal. Life, the reverse of death, is natural, and should be with us all, not only beautiful, but golden, with joy and as serene and abiding as the stars.—Dr. J. M. Peebles.

AN OPEN COURT



Established for a Few Weeks Only, for the Consideration of Certain Important Questions Connected with the Welfare of Spiritualism.

An Impartial Hearing Is the Friend of Justice.

It Is a Safety Valve.

THE OPEN COURT IS A SAFETY VALVE WHEREIN VARIOUS OPINIONS CAN BE EXPRESSED BY SPIRITUALISTS THEMSELVES. THE ANALYTICAL MIND WILL READ THE SAME, AND IN SO DOING WILL HAVE AN ACTUAL KNOWLEDGE OF THE EXACT STATUS OF OUR CAUSE. THE ONE WHO KNOWS THE FALSE AS WELL AS THE TRUE, IS WELL PREPARED TO FORM A CORRECT OPINION, WHILE THE ONE WHO KNOWS NOTHING BUT THE FALSE, IS ONE-SIDED, IS IGNORANT, AND INCAPABLE OF FORMING A CORRECT OPINION. HE, TOO, WHO HAS THE TRUTH ALONE, AND KNOWS NOTHING OF THE DECEPTION GOING ON IN OUR RANKS, CAN NOT CORRECTLY JUDGE OF THE CONDITION OF OUR CAUSE. IT IS NECESSARY TO KNOW THE BAD AS WELL AS THE GOOD, AND THEN A CORRECT ESTIMATE CAN BE MADE. THE OPEN COURT PRESENTS BOTH SIDES, AND IF YOU WILL CAREFULLY READ THE SAME, YOU WILL BE THE WISER AND BETTER THEREFOR. REALIZING FULLY BOTH THE GOOD AND THE BAD, THE TRUE AND THE FALSE, YOU CAN ACT UNDERSTANDINGLY IN FORMING AN OPINION, BUT NOT OTHERWISE.

SOME AXIOMS IN ETHICS IN THE EXPLANATION OF FRAUD.

There are two primal elements of the human mind that give rise to all the contents of life itself, and embrace all and include every interest of mankind. All theories, opinions, beliefs, the acceptance of all dogmas, all schemes of life are founded on these two elements. They form the basis of every consideration in life. No voluntary rational act is possible without the employment of these two primal factors.

These two primal elements are Sensation and Consciousness.

Sensation is essentially life—that in which we move and have our being. It is desire ever seeking satisfaction—the persistent, irrepressible desire to live, to enjoy, to be happy. It gives rise to a concern for our well-being and that of those whom we love. Well-being is well-feeling, and well-feeling is enjoyment, happiness—the end and aim of life. We are constantly pursuing pleasant sensations and avoiding unpleasant ones. Sensation (feeling) is the source, the sole cause of all human activities; and those which are voluntary and rational, are efforts to secure enjoyment, happiness.

Consciousness is that state of mind in which we are aware of our being, feeling, thinking, acting, and of the conception of facts, events and principles. It is the light that illumines the pathway of life and gives rise to knowledge, judgment, reason. These two primal elements are always inseparable in voluntary, rational activities. Sensation could not act voluntarily nor rationally, without consciousness; and consciousness would be of no use without sensation.

Sensation (in some form, as desire or feeling) gives rise to the sense of reality in what is felt. There is no sense of reality only in conscious feeling. That sense of reality we call truth, and accept it as such, and act upon it accordingly. It has its rise in feeling that has been aroused by some outward event. The feelings are unconsciously developed during infancy, childhood, youth and adolescence—feelings, the germs of which are innate in every well-born child. Let no one feel confident that he could have escaped the development of any feeling, however delusive or preposterous, had he lived at the time when it prevailed, and was respected by the community. The feelings thus unconsciously developed, give rise to the sense of reality in what is felt. Feeling is the basis of judgment, opinion, belief, which are accepted as reality, and acted upon as such.

The feelings are unconsciously developed by the stimulus of environment, either indirectly through prenatal influences, or directly by environment that attend the individual in subsequent life. Since the feelings give rise to the sense of reality in what is felt, by arousing consciousness, that sense is taken for the reality; and all opinions, beliefs and conclusions are founded on that sense. The feelings are developed by their exercise, and since they are as readily aroused by the unreal which is conceived to be real, as by the real, the sense of reality is unreal, or real, according to that which arouses it. Truth, in this matter, depends on the reality of that which arouses the feeling. Besides, the feelings themselves, may be vicious, giving rise to vicious action which is justified by the actor, or founded on unreality conceived to be real. For instance, the devout churchman feels the sense of reality in the atoning blood of Christ, and acts upon it as such. This law of mental action is universal, invariable, eternal.

These axiomatic statements are offered with a view of throwing some light on the question of fraud in mediumship. When they are applied, they afford the means by which all modes of conduct can be explained. The factors in the solution of any problem must be understood and rightly applied. Since feeling gives rise to the sense of reality in what is felt, there is no proof of its being reality; for others equally as intelligent and honest, and having equal opportunities to investigate, arrive at opposite and antagonistic conclusions on the same subject, in ethical matters, simply because they have opposite and antagonistic feelings on the same subject, and all will accept opinions and beliefs in accordance with their feelings, and refuse and repel all others. Truly, "the wish is the father to the thought."

The question of truth or error, of the genuineness or fraud is determined by that of the thing which arouses the feeling, giving rise to the sense of its reality; since in the matter of ethics no two systems extant agree, it is evident that error accepted as truth is far more prevalent than truth; for moral philosophy is confessedly speculative. Now since feeling gives rise to the sense of reality in what is felt, and all conceptions that accord with the feelings are accepted as true (though they are far more likely to be false) and there is no guarantee that that which arouses the feelings is true, it is evident that no remedy against fraud is available; and since the great majority feel (and therefore think) that Spiritualism is founded on error, they will resist it, and on every occasion when fraud is affirmed, they will rejoice, and lend their support to sustain the affirmation of fraud.

Those who know that Spiritualism is true are not disturbed by the cry of fraud. The reason why so many Spiritualists are so greatly excited about fraud, is because they fear that Spiritualism will be ruined by fraud, and their dearly cherished hopes will prove false. If fraud can arrest the advance of Spiritualism, it only proves that the world is not yet ready to accept it, and that error conceived as truth still prevails. When the people are sufficiently enlightened, fraud will disappear. It has prevailed for ages, and suppressed Spiritualism; but the dawn is approaching, and its birth-travail is the struggle for its permanent establishment among mortals.

It has been already pointed out that feeling impels action; and it goes without saying that the stronger feeling dominates the weaker. We find that greed is one of the stronger feelings that impel to action. To those dominated by it their stock in trade is the prurient desire of so many to know what is to be their future destiny, coupled with credulity and faith in those who profess to reveal the future. To explain them is their object, and since it is easily and successfully done by fraud, that is the method pursued. The two factors are greed to instigate fraudulent acts, and the condition of prurient curiosity of so many of the masses to pry into the future—hence, fraud.

It is said, and the saying is accepted, that "Truth wears no mask; it bows at no shrine, and only asks a hearing." But there are two things to consider here. Who is to determine what truth is, and who are to listen to it? Says Lowell:

"Truth is on the scaffold,
And Error on the throne."

The idea that truth is a power, per se, is a misapprehension. The power is in the feelings and the consciousness of that power gives rise to the conception that the power is in the truth. We take the conception for the reality instead of the feeling that gives rise to it. The power is in the feelings of the individual; and not until he realizes the sense of it, there can be no action in regard to it. The only thing that reveals truth is reason—demonstration; but reason does not always reveal it, for it is often employed to fortify error, and always, when special interests, inimical to the general interests, have gained control. Neither does demonstration demonstrate when the thing demonstrated is not acceptable.

The world of mankind have been hearing truth for thousands of years. Socrates drank the hemlock. Jesus was lifted upon the cross, Bruno and Servetus were burned at the stake; and thousands of others have suffered at the hands of those who have been hearing the truth. The above saying of truth is a fine poetic conception; there is more poetry than truth in it. We all love truth, or what we desire and conceive to be the truth, but otherwise, we have but little relish for it. The Mohammedan and the Christian alike love the truth; no one loves error for its own sake; and few, indeed, love truth for truth's sake. Ill fares the truth while error holds the sway.

Now let us apply these principles to the question at issue. It will be seen that existing conditions in regard to Spiritualism are the necessary results of existing causes; and so long as they continue fraud will be practiced. The assets furnished by the prying curiosity and credulity of so many of the masses, are too tempting to be resisted. Greed is the acting cause and the acceptance of error conceived to be truth, is the fruitful asset—hence, the mischief.

One word as to the detection of fraud. It is getting to be well understood that so-called fraud is perpetrated by spirits controlling some mediums; for we are told on good authority, that the return and communion of spirits with mortals is opposed on the spirit side of life. But such manifestation is not fraud; it is genuine; but it is to assist the fraud-hunters to denounce it as fraud.

There are certain phases of mediumship that are easily imitated by mortals, and when claimed to be genuine, are readily believed to be genuine by the ignorant and credulous. But there are other phases in which fraud, if attempted, is easily detected. As one of our most experienced Spiritualists said, "He who cannot detect fraud, or is deceived by it, needs a guardian," and stupid indeed are those who are deceived by it. Materialization is a phase that can be easily detected if fraud is attempted. If a materializing medium refuses any reasonable test that would satisfy the investigator, it may be considered as prima facie evidence of fraud. There is one kind of so-called materialization, that is, in which the medium is so transformed as to present the appearance and character of the spirit seen. This phase, though genuine, is but little understood, and if the spirit is grabbed, the medium is caught, and great is the cry of fraud!

A little careful inspection will satisfy any reasonable person in regard to fraud. Masks and toggery cannot be concealed. Those who are already satisfied with their state of feeling, will refuse to investigate or accept the opinions of others, and will be delighted if they are proclaimed to be false. So Error is kept on the throne. All that we can do is to make right conditions; and the spirits will do the rest, but neither right conditions nor the means of communicating with mortals are well enough understood, thus making fraud more easy and profitable.

E. J. SCHELLHOUS.

FAKE MEDIUMSHIP.

Some Practical Suggestions Towards Its Elimination.

In your issue of July 16, there appeared an article over the signature of the veteran Spiritualist, Prof. J. S. Loveland, that should receive careful perusal from Spiritualists who have the good of the cause at heart. Prof. Loveland pertinently asks, "Can fraud be prevented? Will the fraud and cheatery so rampant in the Spiritist ranks be cured?" To this he answers, "No!" assigning as a reason that the organizations of Spiritualism in their mode of action, and the professional (?) developers of mediums will prevent it.

Prof. Loveland, I think, has taken the correct view of the situation as it pertains to this extended craze for development of mediums, which, just now, is placing the cause of Spiritualism in jeopardy of its very existence.

Ordinarily, I believe, mediums are born, not made. Spiritualists are, as we know, and properly so, too, persistently maintaining that proper conditions must obtain for the presentation of Spiritualistic phenomena. This demand exists to such an extent that skeptics deride the claim. In order for the production of any phenomena, be it on the physical plane or be it from the spirit side of life, true conditions must be present. And so it is with those entering upon the work of mediumship, proper conditions, both physical and psychical must obtain, or qualities for the work can never be developed.

What can you possibly develop when there is no innate germ to unfold? Proper conditions for development of mediumistic powers do not exist in every human being. How often in my own case have mediums insisted that I possess latent powers for various phases of their work, when all the time I knew what such powers are entirely lacking in my psychical endowment.

I have had those who were mediums (?) and others who were in the progressive ordeal of becoming so, affect great surprise that I had been a believer so long and yet had never developed any phase for platform show. I do claim that I am a student of psychical phenomena and of the laws by which they are produced—but only as a student.

I have frequently had readings purporting to come from the spirit side, which I positively knew emanated from spirits, but spirits clothed with flesh. The mediums giving those readings were honest in their belief that the messages came from beyond the veil.

In ordinary platform test work, how often it occurs that the medium gives readings which are affected by thought-waves sent out by human batteries, sometimes unconsciously to be sure, but frequently trained on the medium for the purpose of testing the strength of the battery in its effect upon the work on the rostrum.

In this connection I herewith relate an incident which recently occurred at an afternoon test service held in this city by the Jumpers. In company with five others I sat upon the seat and we united in positive thought-force against the effect of the sermon. The preacher, a lady, grew very indignant with our little company, shook her forefinger at me and my wicked fellows, though our behavior, other than the silent projection of our united, positive thought, was the pink of perfection. So marked was her treatment of us that the entire audience directed their attention to us. The preacher said that she would not proffer an altar-call, that it was no use for the devil's minions were present, and she made a sweeping gesture at our band.

In view of these facts, is it any wonder that messages purporting to come from higher sources so frequently are shorn of all elements of tests, of little or no avail, misleading, nay, more, to the conscientious believer often fraught with disastrous effects?

Why go on seeking to develop seven-sevenths of believers as public mediums, when the fact is patent from experience and observation that perhaps fewer than one-seventh of human beings possess psychical powers sufficient to enable them to use their gifts for the good of humanity?

Should not some other qualifications obtain than the production of phenomena? Is this the only training necessary? Should not the intellect be trained so that the mediums be a more fitting instrument in the hands of beings possessing a subtle power? Nor is this all. Should it not be required that mediums understand the various phases of psychology and the avenues through which those individual phases may be affected by influences from beings and conditions present?

Should they not understand human nature, its wants, its demands, its joys and its sorrows, in order to administer comfort, consolation and advice to those seeking good? Should not mediums be efficient enough to know in which department of an ever-expanding field of work they are engaged, rather than an ever-enticing vista of pulling the purse-strings of a deluded public by readings and tests weakened in their effect by the ulterior object of personal gains, and totally shorn of any due recompense to the seeker?

Is the highest object of Spiritualism a mere search for the sinews of material aggrandizement? If so, then it is but supplementing the already too great amount of avarice in the world, by calling from other spheres their denizens to aid and abet in a nefarious object.

Thoughts are powerful factors in their formative influences upon character, for those thoughts most persistently indulged, tend in time to become permanently fixed, and eventually the realities of consciousness are controlled by thoughts so held. So a medium for "revenue only" consulted by the dear public with a view that life exists upon this plane for greed and gain, possesses a soul of purpose and of action in common, and so long as this state of affairs exists among Spiritualists, commercial mediumship with its gold-polluted clutch upon a cause which should be one of sacredness and love and of true material and spiritual advancement, will continue to inflict its blight.

But, unlike Prof. Loveland, I believe there is a method of cure, and thus of divesting the cause of this octopus, commercial mediumship, and its attendant evils, fraud, fake and ignorance. Let me make a few suggestions.

Let the various organizations, National, state and local, ordain no one to the responsible position of medium unless he or she possesses a sufficiently strong sensitiveness to properly present the phase under fair, but thorough, conditions of test. Let other qualifications hinted in this article be just as persistently required. No local society should employ a medium to preside in its services unless convinced that the candidate is strongly endowed for the purpose.

Next, do away with the fee system by paying the ministering pastor a fair compensation for services rendered.

Let circles be formed, and if any voluntary contributions are made they should flow into the treasury of the society, and thus at every point effectually guard against incentives to fraud for personal gain.

With these safeguards, individual Spiritualists will be better informed, for more time could be spent in intellectual lectures upon the philosophy of Spiritualism, and thus be better enabled to detect imposition, and desire the highest.

Spiritualism must make some movement to rid itself of fake and imposition now committed in its name, or civil courts and legislative proceedings will step in and, in time, effectually prevent fraud by requiring mediums to cease entirely from producing phenomena.

There are just two reasons that Spiritualism should inaugurate an effectual crusade against fraud, one is that we naturally demand truth and the second is that the very existence of the cause requires it. If we adopt some method to prevent the evil the public will not be slow to observe that the cause is placed upon a higher plane and naturally additions to its membership would be greatly increased.

J. L. MERRITT.

Los Angeles, Cal.

Solid Food for Thought.

To the Editor:—I have read with considerable interest the various expressions of opinion by prominent Spiritualists and those of lesser note, in your Open Court, and would like to notice briefly one or two of the points made by the writers.

The Banner of Light, Hudson Tuttle, and some others, have raised the question of legal proof, and the burden of their song is that the charges of fraudulent work among mediums should not be considered unless the guilty ones are named and proofs furnished that will stand in courts of law. That is correct, as far as it goes. But will these parties kindly specify about how much proof it will take to satisfy them? During the past few years many phenomenal mediums have been publicly exposed, and their names, with all particulars, published in the newspapers. In no cases that I can recall have the allegations so published been disproved or the newspapers been called to account for making false statements. More recently certain of the Spiritualist papers, knowing that fraud was becoming so prevalent and hoping to open the eyes of their readers to the dangers that thereby menaced Spiritualism, have also opened their columns and stated the facts as they occurred, thus co-operating with those who were striving to stamp out the disgrace to our cause. If these people who clamor for names and proof so loudly will peruse the files of The Progressive Thinker for a few years back I think they will find enough names and particulars, with names of reputable witnesses, to hold their attention for awhile. And if that is not enough, the files of almost any of the city papers will give them more food for thought. It will not do to entirely discredit the secular papers' reports of these exposures. They may be colored and exaggerated, but the facts are there and can be substantiated.

As to the alleged fraudulent work of mental or "test" mediums, many prominent mediums are on record admitting that such fraudulent work is done to their certain knowledge. They know it to be a fact, and every intelligent Spiritualist who has taken pains to investigate the matter, also knows it to be a fact. And there is hardly a medium of prominence in platform work anywhere who cannot if they would, give some valuable information regarding the existence of the "blue book," or a similar device for the transmission of stock tests from one medium to another. They will tell you, if they are brave enough to own the truth, that every test medium of any note is frequently given an opportunity to use this system of test-getting, as there are those in every city who make that a business. Of course, from the very nature of the business (for it is a business) and the manner in which it is worked, it is almost impossible to obtain positive evidence regarding it. "I do not allege that ALL test mediums give fraudulent tests, or that those who do give them do not at times give the genuine. The existence or non-existence of a "blue book" cuts no figure of importance in the fraud questions. A simple memoranda of facts gathered here and there, from sitters, conversations, directories, newspaper obituary columns, and from other mediums, answers the same purpose, and amounts to the same thing. And I affirm that more mediums than our critical friends would imagine to be capable of such dishonesty use the aids I have mentioned.

Now, as to fraud-hunters, let me say just a few words. One of your correspondents gives them this shot: "Are our fraud-hunters honest? Are they clear-headed? Do they think they are making martyrs of themselves? If am the ruling and inspiring motives are not the ruling and inspiring motives of their efforts, will they be so kind as to go to the bottom of this subject and give us the whole truth?"

Who are the fraud hunters?

Some of us who have, to our surprise and bitter disappointment, while honestly seeking for light and for evidences of a future life, found that only here and there among the vast army of so-called mediums is there one who can give anything that is true and reliable; who have gone in all good faith to a materializing medium—to dozens of them in fact—hoping to meet and greet the loved form of some dear one who has passed to the other life, and in every case found that dear one to be personated by the medium or a confederate; who have then investigated and found the most glaring and persistent fraud permeating all the seances given by professional mediums, beyond the shadow of a doubt—these are they whom your correspondent styles "fraud hunters." I am one of these, and I affirm that if there has been any agreeable notoriety or worldy gain for me in it I have not yet discovered it. Neither have I any anxiety to become a martyr.

Spiritualism is my religion. I have found it a good enough religion to live by and to die by. I have but a few more years of earthly life to expect, but as long as I am on this side of life I shall protest against the encouragement of commercialism and sensationalism in mediumship, a system which turns many of our meetings into monkey shows and brings deserved ridicule upon our cause; a system which enables conscienceless scalawags and scoundrels under the cloak of Spiritualism to fleece the credulous and the inquiring investigator, that they may live in palatial apartments, wear diamonds and play the races, while the real medium, the one who is honest and true, suffers for the bare necessities of life; a system which gives every encouragement to fraud and rascality. And I think these are the sentiments of the great majority of those who are with me in this fight.

It is quite customary among a certain class of writers to speak in terms of reproach about "fraud-hunters," and they also have another stock remark, or alleged argument, that is equally silly and absurd. It is this: "Is there not fraud also in the churches and elsewhere?" As though that proposition had anything to do with the question under consideration. What we are to consider is whether Spiritualists shall continue to uphold and defend fraudulent practices among their mediums, or stamp it out. There is no question as to the right or wrong of it. Deceit and fraud are ALWAYS wrong wherever found, and those who defend and uphold it are more guilty than the frauds themselves.

Now, as to "going to the bottom and giving the whole truth," that is for the Spiritualists themselves to do. We "fraud-hunters," if you please to call us that, have pointed out to you that the fraud exists, and how the tricks are done. You cannot expect a few individuals here and there over this broad land to do your house-cleaning for you, track down each individual fakir and stand the brunt of everything. Let us, if we must discuss this question indefinitely, have sensible, clean-cut ideas and argument (if they have any) from the other side, and less silly twaddle.

Boston, Mass. FORREST.

FAKE MEDIUMS.

They Live Upon the Credulity of Their Patrons.

The world has always had impostors, and until human nature changes, always will have. They have not been confined to any one nation or to any one association, but have been scattered here, there and everywhere. It is true that Spiritualism has had its full share of impostors, of one kind and another, but probably has not been blessed or cursed, as the case may be, more than other associations of men. There will always be an army of fake mediums, just so long as they receive encouragement and support, and no longer. They live upon the want of due caution and the credulity of their patrons.

If a person is sick, and desires the services of a doctor, he or his friends send for a reputable phsician if he wants the aid of a good lawyer he does not seek a shyster or pettifogger; if he wants to build a railroad he employs skillful engineers; or, if he wants his watch repaired he does not engage a blacksmith to repair it.

Now, he should use the same caution, in the selection of a medium when he wishes to consult one. It goes without saying, that there are plenty of good, reliable mediums in the country—men and women of character and ability; and, by use of reasonable caution in selecting one, there is no reason for being the victim of imposition very much during the pilgrimage of life.

Let Spiritualists use good business common sense, in the selection of the mediums for consultation, and the frauds and fakes will soon find that their occupation is gone. The fault is largely the result of the want of proper care by spiritualists themselves, that unworthy mediums prosper and thrive.

There is no necessity of saying much about the fake mediums. They will be with us just so long as we patronize them, and no longer.

How is the public to know whether a medium is reliable or otherwise? Just as it ascertains the reliability of a merchant, manufacturer or builder. There are plenty of Spiritualists in every city, village and town, in the civilized world, who know whether a medium, located in such city, village or town is trustworthy or not; and such Spiritualists should be occasionally taken in, but that we must expect, in this imperfect world in which we live.

There can be nothing gained in saying much about the disreputable camp followers of the grand army of Spiritualists. They are not worth talking about very much.

If the newspapers would take as much pains to ferret out the shortcomings of the teachers of the religious dogmas of the country, as they do to unearth disreputable mediums, they would never lack for sensational scandal with which to regale their readers.

CARL C. POPE.

Black River Falls, Wis.

PREPARED TESTS.

What a Worker Has Seen and Known.

To the Editor:—It is more than ten years since a copy of your well-named paper first fell into my hands, and never has it seemed more truly progressive than at the present time in its noble efforts to defend genuine mediumship and protect it from calumny by pointing out the spurious article wherever found.

Much has been said pro and con about the "Blue Book;" its color, however, is of little moment, the fact remains that there are books of prepared tests. Not only books but many other ways by which "watered stock" gets into the test market.

We know whereof we speak.

While acting as official reporter for Spiritualism, your correspondent was shown one picked up on a camp ground. The color was not blue; it was a little blank book, with a brown back, and contained the names of many people well known to the writer, together with the name, which is not a nom de plume, signed to this article.

We have never seen the famous "Blue Book," but have seen other books and methods by which prepared tests were made acceptable as genuine. The color of the book is of no importance whatever.

One seen last was a small blank book with a brown imitation leather back containing imitation tests. One was addressed to the writer, and many others to well-known people.

Here is a sample of them: "Mrs. Blank, widow, one husband dead, one divorced. Father, mother, one sister and two brothers in spirit life. Has also buried one child and has three living. All by first (dead) husband." Names, dates and details follow.

Many of the persons to whom these tests were addressed were labeled as follows: "Easily fooled," "hard to fool," "won't squeal," "will squeal," "gullible," "sharp," etc. Have also seen cipher letters, fans and other articles with jottings on to assist mediums in packing or piecing out their revelations.

These statements are not made with the idea of injuring genuine mediumship. The object is to sustain it.

The supply is far short of the demand, and we believe this is largely due to the fact that the spurious article crowds it out. It is a lamentable fact that real communications from the spirit world are often interlocked as it were with the rendering of these questionable communications.

The wheat and the tares grow together and it takes a careful husbandman to separate the interlacings of their roots. In this commercial age mediums, sensitives, should be protected if possible from the temptation to give more than comes directly through their psychic powers.

But what are we to do when politics, religion, etc., are mere matters of business.

A promising young medium once said to the writer: "When I first discovered I had this sacred gift, I dedicated it to the spirit world as something sacred, holy. I vowed to live a purer, better life, a fit mediator between earth and heaven. But people who paid me money insisted on more than I could conscientiously give them. Misfortune overtook me. I was reduced almost to a state of starvation. At last I threw my scruples to the winds, and soon after that I could afford to keep a secretary."

These were his very words after admitting when detected, that his work was not all genuine.

The time may come when mediumship will be supported in such a manner that this heavenly telephone need not be switched off into the by-ways of corruption.

Let us work to that end, and God speed the day.

MRS. M. M'CASLIN.

Suppress the False, Uphold the True—Personal Experiences.

The cry of "fire" is often heard when it proves to be only a false alarm. The cry of "fraud" is often raised when there is no evidence of it, except in the mind of the ignorant crier. "Stop thief!" is often shouted upon the merest suspicion.

Upon a "hue and cry," first started by some degenerate, many a man has been lynched, who was afterwards found to be innocent.

Thus the cry of fraud, or of this or that falsity, proves nothing. There are individuals who "cry aloud and spare not" on any and all occasions, and certain newspapers are quick to joyously repeat the sad refrain. It does not follow, however, that every "cry" has fact to warrant it.

What proportion of false alarms there are to the realities, I know not; and question if any one does. But though numerous are the instances where the charge of fraud has been made when there was an entire absence of it, it is likewise true, without doubt, that many a manifestation has been given and received as genuine which was entirely manufactured. But even where it has been honestly supposed to exist, it has proved only supposition after all.

It is anticipated that some good will result from the present cry of fraud, in connection with mediumship.

Spiritualists, however, are as easily psychologized by a popular, persistent public cry, as any other class. Hence the "cry of fraud" in every instance when an I where it does not actually exist, is specially reprehensible.

On the other hand, when and where it is proven to be deliberately practiced, no condemnation is too severe. But just here it is pertinent to remark—than the ignorance of the subject of mediumship by the average self-constituted fraud specialist, the professional spirit detective—what is there so measureless?

The rational, candid investigator who seeks to know the truth by a comprehension of the laws of mediumship, or mediumistic susceptibility, wisely eliminates all personal prejudice, and the domination of preconceived opinions in order to study the matter temperately and judicially. But in lieu of this, what do we usually have?

In this connection nothing is more true than what Brother Loveland has said: "The most enthusiastic opponents of fraud are the ones who are doing the most to uphold it. Their earnest work is a stupendous mistake, and a wide departure from the true conditions of genuine mediumship."

Every proven case of fraudulent mediumship needs to be promptly, justly, wisely punished. And Spiritualists generally are quick to demand this. No one likes to be imposed upon, especially in matters of sacred affection. But to charge an honest, genuine medium with fraud, on mere suspicion, on premature evidence, or uncertain knowledge, is equivalent to assassination of character. I yield to no one in the condemnation of fraud in mediumship, but after many years' experience, I know right well that the simple say-so of this one, or the supposition of that one, or the parrot cry of many who know nothing themselves about it—does not constitute proof of fraud.

Intelligent personal experience goes for much. Let me specify: I have had presented to me by a stranger medium, what resembled at its first appearance, an empty mask-like face.

The feeling of repulsion it naturally aroused, I need not mention here. It would not sound well. The effigy retreated several feet, I watching it closely all the time; then presented itself a second time, being full and round, but still mask-like; again it withdrew a pace, all within my vision, when on its third approach, lo! a human face, recognizable, palpitating with life and intelligence.

Suppose I had passed judgment on its first unformed appearance and declared the lady medium who sat within the curtain at arm's reach, an infamous impostor?

Again: I have weighed the phantom, or figure, or materialized form, that came and spoke to me, and in the presence of a dozen persons, among whom were judges, doctors and others of high degree, with whom the form conversed, and within from seven to ten minutes, it reduced its weight 25 per cent, then 50 per cent. That is to say, the third time it stepped upon the platform scales, it weighed only one-half what it did the first time.

Still again: With the late distinguished editor of the Banner of Light, Luther Colby, I purchased a slate at a country store, and took it to a certain medium, who without even taking off the paper in which it was originally wrapped, and without the slate leaving my hands, had me place it on my head, when for a few minutes I heard a cutting or scratching noise. On taking the slate down and removing the wrapper, there was a nicely executed picture of a man seated at a table on which lay a thick book, and underneath or at the bottom of the picture, the words, "Spread the light." The whole was finely engraved or etched into the slate.

Lastly: By special invitation, I was one of a party of twenty-five to witness the physical manifestations of a young medium, then in Boston. The parlors were large and well-filled. On one side of the front parlor, the medium sat beside a table at his right, on which were several musical instruments. He was securely tied to his chair as if he had been a noted criminal. Shortly after the lights were extinguished, the instruments began to play. After a while, when the guitar was being thrummed and floated overhead, a sudden flash of light was revealed from one who proved to be a detective, and who sat directly in front of the medium, and but two or three removes from where I sat. What was the result? Those in front saw the counterpart of the medium—his spirit body—standing apparently on top of his chair, with outstretched hands holding aloft the guitar, which instantly dropped to the table, and the materialized spirit or figure, really or apparently, sank immediately within the form of the medium, which all the while was seated in the chair, the only one present seemingly unconcerned at the episode. Those who saw only the materialized figure, dressed as was the medium, violently denounced the manifestations as palpable fraud.

Those who with better opportunities, saw the whole proceeding, knew that nothing could have better demonstrated the genuineness of the mediumship. He was found bound hand and foot, intact, while his pulse was the same as before anything took place.

In each and all of these cases, the "cry of fraud" publicly followed these wondrously endowed mediums. Without personal warrants or knowledge, others took up the cry, echoed and re-echoed it over the land ad nauseam.

If only those cries fraud who knew it for a certainty, its volume would be greatly lessened. If every case of actual fraud were promptly and justly dealt with, its manufacture would soon cease.

Of the mediums herein referred to, one died shortly after these public charges were made. One, out of self-respect, was unwilling to constantly serve as a target for treatment irrational as it was persistent, voluntarily abandoned his glorious mission; and one was imprisoned on the chargeof obtaining money under false pretenses. Comment is unnecessary.

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Primitive people are honest. The virgin soil that never has been disturbed bears no weeds. Civilization carries in its bosom the seeds of its own destruction. This seems absurd and inconsistent. Great men are always inconsistent, contradictory and hard to understand. Genius is elemental. It gathers strength from nature and not from art. It drinks from the fountain-head of knowledge and not from every rivulet that flows in farther down the stream.

Some animals burrow in the ground, others live in the sunlight. There are birds that light upon the bushes, low trees and fences, while others perch only on the loftiest trees and high mountain peaks. In the mental as in the physical realm there are dwellers in the valleys as well as dwellers on the mountains. But there is as much demand in the world for weakness as there is for strength; for men of mediocre ability as for giant intellects. It requires only one queen bee for a million workers. China produced her confucius; Persia, her Zoroaster; India, her Buddha; Arabia, her Mahomet; Greece, her Homer, her Demosthenes; Italy, her Dante; France, her Napoleon; Germany, her Bismarck; and England, her Shakspeare.

Such men are kingdom builders, empire founders, thought molders;—men who plant seed that in time ripen into laws, constitutions and republics. Not every generation can produce these characters. It requires centuries for a nation to bring forth a great man. The United States is yet too young to have a long historic background. She has produced only three presidents of commanding stature—Washington, Jefferson and Lincoln. Roosevelt is able, brilliant, and daring, but he would never be able on any great moral, social or political question to transform the thought of a nation.

It makes no difference on what line a great man acts—he leaves a memorial for all time. Whether it is Bismarck, unifying an empire, or Jefferson writing the Declaration of Independence, or Lincoln signing the Proclamation of Emancipation, and thereby placing the final crown upon the brow of liberty and making those immortal words true in spirit as well as in letter, "that all men are created equal, that they are endowed with certain inalienable rights, that among these are life, liberty and the pursuit of happiness;"—the act will ever remain a landmark in national progress as long as history is written. A few strokes of the pen seals the argument of years.

After the storm comes the calm; after the battle comes the declaration of peace. Continents are born out of the throes, and upheavals and movements of nature. Mighty institutions are built up and vital truths re-animated upon the ruins of social and political disorder. The French revolution put new life into the spirit of liberty and equality among men that will never be drowned and will forever exert itself more and more powerfully until darkness again covers the earth.

Nature is always trying to restore order in her kingdom. Sometimes she destroys in order to rebuild. There is always a spirit of truth abroad in the land which never entirely loses its power and continually works for justice and righteousness. Humanity in mass is more reliable than it is individually. "* * * by a special law of Providence which it is impossible to mistake, a law analogous to that which rules the natural world, there is a certain degree of order, of intelligence, of justice, indispensible to the duration of human society. From the simple fact of its duration we may argue, that society is not completely irrational, savage or iniquitous; that it is not altogether destitute of intelligence, truth and justice, for without these society cannot hold together."

People often act better than they talk, better than they think; otherwise community would not hold together. Men would not dare put in operation all the vagaries of their mind.

Responsibility sobers men and gives them a balance of character which otherwise they would not possess. The condemnation of the public weighs more with people than the condemnation of conscience. It is difficult to analyze all the factors and forces that help to maintain law and order and hold public sentiment together. Some people have strong individuality, some have none; some have strong will power, others are weak. The strength of a man's prejudices is always in proportion to his ignorance and intellectual weakness.

People would be wiser if they would listen and think more and talk less. You cannot substitute words for ideas. There are no secrets. One can neither cover up his ignorance by words or by silence. Every word, look and gesture betrays the amount of mental and intellectual resources we have at our command. The great mass of mankind are led, guided and directed—in fact often deceived by those whom they follow. But the world loves illusion, it loves romance, deception—it really loves a little wickedness.

Too much goodness becomes insipid—colorless. It lacks vitality and a certain flavor of animal life. Men become morally and religiously hidebound—their whole life and soul shriveled up into a creed. A man can be morbidly good as well as morbidly bad. Everything in nature and life is dual.

Two principles are always at work. Progression and retrogression move side by side. Progress doesn't mean happiness,—it doesn't mean righteousness. The higher the culture and refinement the greater the suffering. It is in the large cities and centers of learning, intelligence and wealth that sin and iniquity most abound, not in the ruder and more uncultivated communities.

The pleasures, the luxuries, the conveniences and privileges of civilization carry with them terrible penalties. We cannot harmonize or explain all the conditions we find in the world. Was not Judas as necessary in the plan of salvation as Christ; the serpent as Eve; the tempter as the tempted? Every man you meet, every animal you see, all objects in nature, the insects that fly through the air, and the worms that we crush beneath our feet—are subjects of study and matters of interest to the wise and thoughtful.

We cannot eliminate evil from the world and retain the good. All birth comes through travail—knowledge comes through suffering. Joy and sorrow are so near akin that one cannot exist without the other. "Of suffering and sorrow were born all life's beauty. The hope of immortality came from breaking hearts. Nations rise through a mist of tears. Every great life work is an agony. Behind every song lurks a sign." Man's surroundings color and shape all he speaks, feels or writes. One would not compose the same article upon the prairie that he would upon the mountain, he would not write the same speech in the valley that he would upon the hills.

Theory amounts to nothing—experience is all that counts. Every grand and beautiful thought that was ever spoken, has been ground out of some soul who has lived, felt, and been made to realize the full meaning of the thought, feeling and sentiment expressed. Some writer in speaking of Bunyan's Pilgrim Progress says, "The allegory is the life of its author cast in imaginative form Every step in Christian's journey had been first trodden by Bunyan himself; every pang of fear and shame, every spasm of despair, every breath of hope and consolation, which is there described, is but a reflex mirror from personal experience."

It is only after we have passed through, and from a distance can look back upon an experience that its full bearing and influence upon our lives can be seen; —never in the storm and conflict of the moment. Perspective adds interest to most objects, conditions and scenes. Time gives luster to character and distance adds beauty to paintings, landscapes and clouds. We know nothing about the real Washington, the real Jefferson, the real Lincoln, or the real Grant;—they are nothing but myths as far as our actual knowledge goes; and the same is true of all great men in all ages.

The sunrise, the sunsets and the distant landscapes are beautiful to behold, but it is the intervening distances that give the charm. There is no scene, object or character that will bear too close an examination. In the distance all hues, shades and tints become united and blend together as one color. No two persons think, feel or act alike, yet on the great lines of life they agree and act as one body.

While the multitude are always inarticulate, still there is a certain unison of hopes, aspirations and feelings that cling to an age and a people. And occasionally a single soul endowed with marvelous sympathy, intuition and genius gathers up and voices the universal sentiment and history of human hearts for a thousand years. Every picture must have a background. All that is grand and beautiful, whether in nature or life, is only grand and beautiful because of its background, because of the history that precedes it. Neither art, literature or life come spontaneous or by arbitrary command; each has a long preparation.

How beautifully have these thoughts been expressed by another. "Formerly a few men and women wrote the books of the world. They were the voices of the silent world; as we listen we seem at first to hear no other words than theirs. We might hastily conclude that there were no thoughts in those old times but those * * * But as we listen more intently and patiently, these puissant tones seem to issue from a world-wide inarticulate murmur; they are no longer solitary; they interpret that which lies unspoken in countless hearts. How solitary Job sits among his griefs as we look back upon him! All the races who dwelt about him have vanished; the world activity and thought in which he lived has perished utterly; but there stands the immortal singer with that marvelous song * * * But this sublime argument * * * is not the thought of Job alone; it is the groping, doubting aspiration of the East finding voice and measure for itself; * * * it is the spiritual history of a race. The lonely thinker * * * has made himself the interpreter of the lost world which he alone had survived. Back of the great poem there is an unwritten history greater and more pathetic than the poem itself."

Sometimes all there is left of an age is the voice of a single man.

HENRY MORRISON TEFFT.

Norwich, N. Y.

THE JOURNEY OF A SOUL.

She held life's fairest garlands in her hands.
Youth, fame and beauty, and before the shrine
Of the immortal Nine had bent her knee
Receiving on her brow their awful chrism.
Then Life spoke to her sternly, crying, Yield
All this." And she went forth with empty hands
And passed into a desert place—but held
One dream a little longer in her heart,
And called on Fate with passionate wild words,
Demanding yet to stand and front the stars
At her full stature on the unsteady earth—
Not glad, but quiet and at peace with life.
The stony lips of Fate made answer, "Bow."

She held life's bitterest cup and shrinking, prayed,
"Not this, O God, not this. I am too weak.
All have I yielded, all save this to Thee,
The warm love centered in my deepest soul.
I pray Thee let this pass." God answered, "Drink."

Her pallid lips sobbed in the acrid draught
Till pain itself benumbed the sense of pain
As she before Love's desolate altar knelt
Alone forever. And she blindly held
Her hands to the dumb heavens and prayed for death,
Since from her life dear love was sent away.
Death thrust her hands aside and passed her by.

Then she arose and looked upon the world;
And at her feet a wailing cry crept up.
The moaning of the human struck her ear
And forced its piteous meaning on her soul.
Naked, bereft of youth, hope, fame and love
She turned to help humanity's despair
And bind the burden of a sad world's woe
Upon her heart, accepting patiently
The lesson she had learned in bitter pain.
Nor asked she aught again of Fate or God
But bound the wounds of many; casting down
All thought of self and luxury of grief
Since joy and pain were one. She had no tears
For in her heart the tears of all the earth
Surged in salt flood, and the rebellious cry
Of her own human nature was too weak
To ring above the sobbing of the world.

And where she walked the thorny way grew soft
With whitest blossoms—lotus-buds of hope—
All nature felt and answered to her touch;
The very stones were happier for her feet.

Selfless and helpful thus she lived and wrought
A little time, ere she from Death passed out
Into that dawn of Life where self-hood lost
Means God-hood won.

BEATRICE ST. GEORGE.

TO MY WINGLESS GOD.

True, but we spoil thy wisdom by our doubt,
Yet, wilt thou not this feathery shrub weed out?
Spotless art thou, clad in the morning light,
When at my couch thy form appears at night
Where dost thou gather thy fresh gown so free?
Tell, wingless God, thy secret unto me.
Vain would I mould my soul as thou hast thine,
Wrapped in sweet heavenly garments so divine,
Indulge not wish impure, nor sigh for gain,
Yet 'tis impossible—I seek in vain.
Glorious archangel, gift me with thy lore,
Teach me to grow while on the mortal shore.
Veil me to growth which must be all undone,
Give me thy probing power to grow divine,
Else will I come to thee unfit and sore
Gnarled and ungainly, ghastly and impure.
Gather me freshness from the wealth of soul
To grow like thee and thus to be made whole.

REV. CORA BENTON.

Toledo, Ohio.

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LETTER NUMBER THREE.

Now, some may ask, "Mr. Petersilea, how is it about sin, wickedness, evil? Are not the wicked punished?"

My reply is: The law of justice is sure. All will suffer for each and every wrong committed; but I would like to give those of earth a little advice. The less one thinks about sin and evil the better. If one makes a mistake and does that which may be wrong, forget it as quickly as possible and try with all your might to think only of good. If you keep thinking about evil, or wrong, one sends out these thought vibrations continually, and the evil grows and increases thereby. Thus it is with all thoughts, sad or otherwise. Think only of good. Forget all evil as quickly as you can. Kill it out entirely with good thoughts and good intentions. Like a little child, if you fall, through a mistake, or lack of strength, regain your feet, or retrieve yourself quickly; forget the fall as soon as possible, and run on with a joyful, hopeful smile. If you stand crying and thinking of your fall, and fearing that you will fall again, you surely will. Forget it—forget it, I say! Think only of the good—and that is the true meaning of the words, "overcome evil with good."

It is very wrong to publish evil deeds in newspapers, and fill the whole world with evil vibrations, thereby increasing the one evil deed a thousand fold. Stamp out the evil quickly, as one would fire, before it spreads. Do not give it a chance to spread—and now I want to say a few words about obsession:

I agree with Mr. Hudson Tuttle, wholly and entirely. His exposition of it is the true one; but I will not repeat it here. Read it, and ponder it well. Very few wicked spirits are able to obsess any one. Spirits do not remain very wicked long, either. If you overcome a wicked spirit with good, it will either become good or leave you. If one absolutely refuses to harbor an evil thought, or to do an evil deed, no evil spirit can harm one in the least; but evil is simply the child of error and ignorance. As soon as a spirit, either in or out of the body, becomes enlightened, it ceases to be evil.

False religious ideas have very much to do with so-called sin; and, now, what are sins? Murder, covetousness, evil-speaking, jealousy, greed, lying, fraud, deception, hate, envy, drunkenness in all its various forms, gluttony, uncleanness, and, as Mr. Hudson Tuttle says, perversions of that which should be true sexual relations. Now who would commit murder if they were wholly and fully enlightened—if they really understood that to murder a man did not kill him but that it gave him tenfold more power to retaliate, if he were so disposed; that instead of putting a supposed enemy out of the way they were giving him the power to remain with the murderer at all times and places and render his life too horrible to contemplate, if so disposed? But, of course, the victims are not always revengefully disposed. Many think, or soon learn, that it is better to forgive.

Who would be covetous if they knew that that which they unlawfully coveted would forever be a thorn in the spirit or flesh, continually piercing and torturing them? Who would speak evil if they knew that the evil would return and find lodgment within their own breast to lacerate and harass them at all times? And none would be jealous if they knew that which by natural spiritual law belonged to another could by no possible means belong to them. As no two faces, or forms, or souls, or spirits, are ever exactly alike, and as no two ever attain to exactly the same degree in art, or music, or in any gift whatever, neither in beauty nor grace, but that each must be his or her individual self, and can by no possible means be any other—knowing this, none would or could be jealous—and that at last each will develop into the perfect God-like angel, forming the particular part of that which is called God, and filling the particular position in the great universal scale of harmony that none other could fill.

And greed: How foolish it is to desire more than enough to be comfortable, refined and happy, with a little surplus for old age; and enough to be benevolent and generous to those who are unfortunate or in poverty.

Lying: Who would tell falsehoods when under all and any circumstances the truth is better; and this brings me to the lying deceptions practiced by so-called mediums. Real mediums are not liars. They may, ignorantly, make some mistakes, thinking themselves right, but they will not knowingly commit fraud. What can be said of those liars and deceivers, who with foreknowledge and premeditation, dress themselves up and personate spirits, make use of confederates, trap doors, phosphorescent robes, illuminated paper crowns, and waving telescopic wands tipped with phosphorus?

And now I want to show up a few of these so-called materializers:

When I was in the form, my wife and myself visited a number of these tricksters. Mrs. Petersilea was once one of a committee of ladies who examined a so-called medium, to make sure that she had nothing about her but black—that each article of apparel she wore was entirely black—not a white thread upon her. The ladies examined her thoroughly, as they thought, when one of them discovered that the facings of her black skirt were not sewed to the skirt underneath, except at the lengthwise seams. This facing extended from the knees downward, making five or six great pockets on the inner side of the skirt next to the body, the outer surface of the skirt being perfect. Now the lady pulled out from these deep pockets, which extended entirely around the skirt, wigs, masks, illuminated draperies, and other things painted with illuluminated paint.

Now that poor woman will have to make amends to every person she deceived through a long career of deception, in spirit, until she has entirely balanced accounts—a long and weary road, surely. And another: A man, who is still practicing his nefarious business, pretending that he is extremely benevolent, giving seances occasionally for so-called benevolent purposes, vilely deceiving those who so implicitly trust him.

Mrs. Petersilea some years ago visited his seances, not as a skeptic, but fully believing that he was a genuine materializing medium, and this is what she saw: It was supposed by the visitors that what they saw within the cabinet was the spirit of a little golden-haired child materialized, and most would exclaim on looking into the cabinet: "Oh! what a beautiful golden-haired darling!"

Mrs. Petersilea was the last to go up to the cabinet. The golden-haired darling had become disarranged in some way, and the painted rubber head had partly collapsed or lost the air with which it had been blown up, the golden wig hung loosely on the shrunken head, the painted blue eyes had become exceedingly oblong, and the mouth, and red lips drooped horribly. An old umbrella was used to form the body of the so-called "lovely darling," the head being stuck on the point of the umbrella; the umbrella being partly open that formed the body of the same covered with white drapery. The drapery had become disarranged and the ribs of the old umbrella were plainly visible, the drapery having been accidentally pushed away from them.

Now that man has been for years deceiving thousands of people, and he is still at his nefarious business; but, if he knew positively, as I now know, that he will be obliged to make restitution to each and every one he has thus deceived, even to the last hair of weight in the scales of justice, he would never deceive another human being, and would never give another so-called materialization.

That man—and he himself knows who is meant and who he is—will now, very soon, be here in the spirit world. He will read this. Now, let me tell him, for I know, I can see already within him what will surely cause his departure from earth life; that very soon indeed will commence the work of restitution, and he will have to render to the last hair in the scales of spiritual justice.

My wife together with myself witnessed very many more so-called materializations, but all that we were privileged to see were carried on by fraud very like the two instances cited.

I, being a spirit, know positively that no spirit ever yet took on again a body of flesh, blood and bones together with all the organs appertaining to the body. This is utterly impossible to a spirit. Such a body must be developed and grow by the slow and natural process; neither can it be done at seances at a dollar a head for the visitors; but that spirits can and do make themselves visible, at times when conditions permit, is true. These appear as apparitions. That spirits can and do form the semblance of hands and so forth, is also true. These hands are not flesh and blood but they are formed through what may be called chemical affinity.

My friend, William Denton, could explain it to you better than I can, and he hopes to write a series of letters, through my wife, sometime. I hope to understand chemistry myself better, for I am attending a course of lectures given at his chemical college. My own conservatory of music holds me a good part of the time, but not all by any means. I live in my own earthly home, with my wife, very much as I did before I left the body of flesh; but, when living in the body of flesh, I had a similar school, also my earthly home, living with my wife at our home, going and coming to and from the conservatory. I now go and come in the same way except that now I am a spirit and go home to my wife from my spiritual school. I also have plenty of time to go where I please, attend spiritual lectures, visit the grand old masters in music; in fact, there is no end to that which I wish to see and understand, and as soon as I thoroughly comprehend a subject then I must, by a natural law, teach it and show it to others; this forms the endless chain of progression.

But I here and now wish to say that I do not stand at the elbow of some aspiring earthly pupil every instant of my life and theirs as a guide. My time is not wasted in any such manner. That I occasionally visit a pupil, to whom on account of their unusual talent I am very much attracted, to help them, is true.

My wife is receiving many letters from such aspirants telling her that I have constituted myself their especial guide, and they expect, on that account, that she will render them pecuniary assistance. Now this is a mistake. That I am with and do control my wife to write is true and most natural, but that I spend my entire time at the elbow of some young person, who wishes to become a good performer, is not true. I most gladly assist all those whom I can—those to whom I am naturally attracted—but I am no one's especial guide in the way that they understand it—that I am with them at all times ready to respond to every whim or question they may ask.

Here in the spirit realms, I teach mostly by class lessons. We grade our pupils and form classes. I spend very little of my valuable time, exclusively with one pupil. It would be a waste of time and force when I can, by the graded class system, teach twenty or thirty, or even a hundred or more at the same time. Sometimes we have the body of the former church filled with youthful new beginners, requiring but one lesson from me at each time.

It seems a little strange to me, sometimes, when I think of it, that I should be situated almost exactly as I was before my departure from the physical body. Here I am at the head of a large and thriving school, receiving many visitors as I was accustomed to on the earthly plane, and many of these visitors I was well acquainted with when they and I dwelt within the material; and how glad we all are to see each other.

All those in whom I was much interested, or to whom I was deeply attached, that had passed out of the body all along the years of my earth life, here they come, one by one, to visit me, just as I visited Denton and Franz Liszt; and then how joyfully we greet each other, how warmly we clasp hands. Friends, I can not express to you the joy we feel as we meet, to realize that we were not dead any of us, simply changed our dull and sodden garments for light, ethereal and exquisitely beautiful ones.

(To be continued.)

HOW DID YOU DIE?

Did you tackle the trouble that came your way
With a resolute heart and cheerful?
Or did you hide your face from the light of day
With a craven soul and fearful?
Oh, a trouble's a ton, or a trouble's an ounce,
Or a trouble is what you make it,
And it isn't the fact that you're hurt that counts,
But only how did you take it?

You're beaten to earth? Well, well, what's that?
Come up with a smiling face.
It's nothing against you to fall down flat,
But to lie there—that's disgrace.
The harder you're thrown, why, the higher you bounce;
Be proud of your blackened eye!
It isn't the fact that you're licked that counts;
It's how did you fight—and why?

And though you be done to death, what then?
If you battled the best you could,
If you played your part in the world of men,
Why, The Critic will call it good.
Death comes with a crawl, or comes with a pounce,
And whether he's slow or spry,
It isn't the fact that you're dead that counts,
But only how did you die?

—Edmund Vance Cook.

A fool, indeed, has great need of a title; it teaches men to call him count or duke, and thus forget his proper name of fool.—J. Crown.

What's gone and past help should be past grief.—Shakspeare.

Individuals may form communities, but it is institutions alone that can create a nation.—Disraeli.

Modesty is proportioned to the occasions of life, and strongest in youth when passion is so too.—Collier.

Man cannot make principles; he can only discover them.—Thomas Paine.

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SATURDAY, AUGUST 20, 1904.

WORDS OF CAUTION.

You should not send money in a letter. You may do so a dozen times safely, and then the next remittance may be lost or stolen. Secure a postal order for five cents, and then you are perfectly safe, and will save yourself annoyance and trouble.

HUDSON TUTTLE.

Editor-at-Large for the National Spiritualist Association.

Mr. Tuttle has been engaged to answer all attacks in the secular or religious press on Spiritualism. Send him clippings when an attack is made, giving date and name of paper. Address him at Berlin Heights, Ohio.

A Church Movement to Render Liquor-Selling Respectable.

It appears from the daily papers that the "Subway Tavern," where one may drink either soda water or good old Kentucky rye, was dedicated in New York, August 2. The tavern has for its purpose the lessening of the evils of intemperance and the viciousness of the American saloon. The Right Rev. Henry Codman Potter, Bishop of the New York diocese, came all the way from his summer home in Cooperstown, N. Y., to assist in the dedication.

The Subway Tavern is located at the corner of Mulberry and Bleecker strets and is owned by a stock company of prominent citizens, who have followed with much interest the scheme started in England by Earl Grey, known as the Central Public House Trust. In the front of the tavern is a large soda water fountain. Behind a partition in the rear room is the tavern proper. Here may be found the regulation American bar where all sorts of drinks may be bought. A lunch counter is against the wall and down stairs are long tables where workingmen may eat their lunches with what they wish to drink.

Joseph Johnson, Jr., the chief promoter of the tavern, in opening the proceedings said that the company was capitalized for $10,000 and that anything made over five per cent would be turned into a surplus fund for the building of other taverns.

He said that liquor would not be sold to minors or to women and that nothing but the pure article in beer or whisky would be sold.

A large audience was in the tavern when Bishop Potter began to speak. He called attention to the Guttenberg system in Norway where liquor is sold by the state, and the ideas and plans of the Central House Trust in England.

Speaking of the vast army of workingmen, Bishop Potter said: "When their day of toil is done, what is to become of them? I can go to the Century, Metropolitan and other clubs, but what is to become of my friends in the two-room flat with five or six children. The workingman must go to the saloon and the efforts to close the saloon makes it the most tragic or comic thing in history."

Bishop Potter told of his visit to the Tivoli Gardens in Copenhagen where the whole population of the city might be found any evening sitting around the tables and drinking and listening to good music and where drunkenness was unknown. The audience sang the Doxology, and the thirstily inclined went and had a drink.

Any reformatory movement will receive the approval of all rightminded people, and undoubtedly there is wide room for reform in the matter of intoxicating beverages and the ways and places of their sale. The saloon as it commonly exists is notoriously a breeder of intemperance and other associated evils. Saloons are the natural haunts of drunkards and all classes of criminals. It is here they find congenial company, associations and environments. It is to the saloon they gravitate to find their affinities. And it is in the saloon that many a non-criminal and non-drunkard has gradually become affinitized with such—having taken gradual lessons and made gradual approaches to drunkenness and crime.

The stamp of evil is so thoroughly affixed upon and branded into the saloon business that it is doubtful that any priestly process of blessing the institution or place can suffice to remove the curse or sanctify the business. It is doubtful that "good music," sacred or non-sacred, will overcome or drive out the devil lurking in the drink habit that is fostered by the saloon.

If this "tavern" enterprise shall conduce to lessen the evils of intemperance, so far so good but is it not probable that in another direction it will result in evil that will more than counterbalance the good—that is, by affixing to saloon liquor-selling the tag of respectability—and not only mere respectability, but respectability with a sacred, churchly, aroma?

Probably the "blessed" whisky would "go down" with a sweeter relish to some churchly or piously-inclined patrons, for having the blessing of the church upon its sale; but the devil will lurk and linger in it just the same, and evil results will as surely follow with the blessing as without the doxology and priestly benediction.

The saloon will not do less harm, for being rendered respectable or tinctured with piety.

Adulterations, Material and Spiritual.

It appears from the Chicago Inter Ocean that war on adulterated food products has been commenced by the Illinois state pure food commission. Two hundred suits have been filed by Alfred H. Jones, the state commissioner, against retail dealers for selling adulterated foods, foodstuffs, and extracts. One hundred of these cases were brought in Justice John Richardson's court against retail dealers in Chicago and various Cook county towns and villages. The charges upon which these dealers will be prosecuted embrace violations of the label law, selling impure vinegar, adulterated flavoring extracts, adulterated and imitation butter, and process butter.

Inspectors from the state pure food office, 315 Dearborn street, have been quietly working on these cases for several months past. The inspectors, when buying each article intended for investigation, always asked the dealer, "Is this article pure?" If an affirmative reply was given the article would be purchased, taken to the commissmission's room and thoroughly analyzed by State Chemist E. N. Eaton and his assistant, Miss Lucy Doggett. When the article was found to be spurious or adulterated prosecution would be determined on. The evidence, after being properly secured and made ready, would be laid before the state's attorney in each county where the violation was made or where the dealer conducted his business.

Adulterated vinegar, flavoring extracts, maple sirups, and process butter, as well as many other adulterated foods, had been found by the state inspectors in large quantities upon local markets, and the state commission determined to commence operations in every portion of the state where violations were believed to exist. Most of the vinegar sold throughout the state is from St. Louis, Mo., Louisville, Ky. It is labeled "Pure Cider Vinegar." Analysis shows it to be a low wine or colored distilled article. The commission is unable to reach the manufacturers owing to their non-residence. But it is hoped that the vigorous prosecution of these violations locally will discourage their sale in Illinois, and eventually find no market here.

The adulteration of flavoring extracts, especially during the heated season, is of serious consequence. Thousands who daily use and buy soda waters and other soft drinks do not realize what they are drinking until sickness ensues, resulting oftentimes in death.

Scores of these violators have been located in Chicago, and in other cities, towns, and even villages.

The work of Commissioner Jones and Assistant Commissioner Patterson during the past three years has been of a very strenuous nature, and resulted in more than 1,000 inspections of milk and dairy farms and depots. Detailed accounts of these investigations, with thorough recommendations in each case, appear in the annual report of the commission. It is claimed by dairy and stock men generally to be the most thorough report of all dairy industries ever issued by any state food commission.

The world is moving along the lines of special analysis. Chemical analysis steps boldly to the front, and if poison is secreted in a cup of coffee, or is incorporated with a dose of medicine, it can find it. If a grain of arsenic is in your stomach after death occurs, chemical analysis can bring it to the light of day. Adulterated food confronts us on all sides, and what makes its promoters wince, is the chemical analysis that brings forth the poisonous ingredients. No one will oppose the chemical analysis of food, fearing it will injure the sale of the genuine article.

What is true with reference to adulterated food is also true with reference to spirit return and its proper analysis.

Here let us reiterate again, the stubborn fact irresistibly confronts us that spirit return doesn't belong to Spiritualists exclusively. That which is named Spiritualism belongs to the whole world, just the same as sunshine, rain, the atmosphere, water, etc. Here is a case of spirit return in the church, alluded to last week, as related by the Chicago American: Long before time for services to begin on Sunday, night, Aug. 7, at Toledo, Ohio, the East Broadway Church was packed to the doors. Outside a crowd was waiting for even an opportunity to see Ernest Case, the wonderful "man of visions," come. Every car brought more and pedestrians flocked from all points of the compass. But they were in a measure doomed to disappointment.

Ernest Case is just recovering from a severe illness and is a common workingman. He was so nervous and ill he dared not undertake to address the people, but promised to do so in two weeks. At the last moment he feared to face so large a crowd in his weakened condition.

A wonderful thing occurred a few days ago, as related by the Rev. Dr. Shupp in the pulpit, and vouched for by several ministers and others.

While sitting at the home of a friend, Case remarked that a certain man, naming him, whom he had not seen in many years, was just taking the train at Fostoria, thirty-five miles distant, to come to Toledo, to see him. He related just what conversation he had with the brakeman and conductor on entering the train, which yesterday was verified to a word.

He says there is a light that points out all these strange things to him. One local paper sent five separate reporters to see him, thinking there was some trickery. Every one came away thoroughly convinced of the genuineness of the man's wonderful visions and his phenomenal powers of discernment. In each instance he was put to the severest tests in the presence of scientists, ministers and theosophists.

He has been examined by insanity experts, theosophists, Spiritualists, hypnotists, newspaper experts, ministers and lawyers, but they do not vary in opinion or diagnosis an iota.

Thus spirit return is kaleidoscopic in its character, and no one has a cinch on it, and it is always in order to analyze it with the most painstaking care. The dozen or more materializing mediums of national reputation that have lately had the spirits they manufactured disclosed one after another to the astonished gaze of the world, dressed in fancy attire made by mortal hands, were able to go on with their nefarious work because the "spirits" were not, like adulterated food, carefully analyzed. An analysis brought most astonishing results—results that were horribly appalling! In every case the analysis brought to light the lamentable fact that the "spirit" in every instance consisted of the medium or a confederate dressed in an artificial costume.

Only a Little Cripple, But Big Life's Work Done.

Agnes Neal is dead. You do not know of Agnes Neal? No matter; she was one of those few to whom it is given to accomplish a life work before young life goes out.

Agnes Neal was a Chicago cripple and she was only 12 years old when she died the other day in Seattle. But she had completed her mission. She had traced her wandering father alone across the country. She had found him. She had reawakened in him a longing for his family, and then she had made a home and brought mother and father and children together once more in happiness. Then she died.

This was the news which came to the crippled children's home yesterday. Or, more properly, it came to Mrs. Emma S. Haskell, principal of the school, and most of the little lame folk will not know it till the long vacation is ended.

Agnes was a cripple from infancy. Before she could creep about the floor they had put her little body in a brace and when she learned to walk she had to learn on crutches. Agnes could not go to school and she even shrank from playing in the street because the boys and girls were likely to make fun of her lameness. She staid indoors with her mother all day in the little Carpenter street cottage in which the family lived, but her special delight was to play with her father evenings when he came home from his day's toil.

To Agnes' great sorrow, however, the father did not always come home at night, at least before her bed time. She heard her mother say that her father drank and sometimes she herself noticed that he acted queerly. Then came a night when the father did not return at all. Day after day Agnes watched for him, but all in vain. The disappearance of John Neal was reported to the police, but nothing came of it and after a time the family settled down to get along without him. Mrs. Neal took in washing and William, the eldest son, got a job which paid $8 a week.

About this time the family met with a new calamity. Little Joey, next in age to Agnes, was killed one day by a cable car. After the funeral expenses had been paid the family was in sorer straits than ever. The claim agent of the street car company called on Mrs. Neal and finally paid her $200 for the loss of her boy. In the legal adjustment of the matter it fell out that the share of each of the children in the indemnity was $33.33.

Not long after this a woman connected with the public school system called at the house to see Agnes. The next day the bus of the crippled children's school backed up at the door and Agnes was taken away to begin her education with the other lame boys and girls. This was two years ago. One day Agnes, who had made remarkable progress in her studies, went to Mrs. Haskell and asked that she might have a desk near the window. She informed the principal that she wanted to sit where she might see her father if he should ever go walking past. Her request was granted.

Thereafter, through the days and weeks and months Agnes watched for the father that never came. She knew just what she would do if she ever saw him down there in the street. She would jump up and clatter down the stairs and catch her father before he could get away.

On another day last winter Agnes sought out Mrs. Haskell with a proposition over which she had been pondering a long time. She said that word had come that her father had been seen in Seattle. She proposed to go in search of him herself, and to pay her way she would take the $33.33 which the street car company had paid her for the death of little Joey. The earnestness of the forlorn little cripple so impressed itself upon her teacher that Mrs. Haskell finally wrote to the chief of police in Seattle.

Within two weeks Agnes was bound for Seattle. To her frock was pinned a tag consigning her to the chief of police, and in her purse was a pass on the railroad and the $33.33. Agnes and the chief of police got on famously, according to the letters the cripple wrote back to Mrs. Haskell. She became the guest of the city in the big hospital and she and the chief lost no time in starting the search for her father. In this they collaborated with rare congeniality. The chief advertised for John Neal in the newspapers and everyday he took Agnes for a search of a new part of the town.

In the course of a week a man appeared at the hospital who said his name was John Neal. He had seen the advertisement. The meeting between the father and his crippled daughter was turned into a celebration by the whole hospital, with the assistance of the chief of police.

The father, it turned out had a good position and did not want to return to Chicago. But the mere sight of Agnes made him want his family back. A letter was soon speeding to Mrs. Haskell, and two weeks from that date the mother and four children at home were on their way to Seattle with all their possessions. Agnes and her father had a cottage ready for them when they arrived.

Agnes went to school again in Seattle, but when summer came on it was noticed that she was not looking as well as usual. She had a cough and once she fainted on her way to school. When it came vacation time she had laid aside her crutches and was in bed, growing paler day by day. The father now came home every night, but Agnes was too weak to put her arms about his neck. One night last week he came home earlier than usual, but Agnes had died in the afternoon.

The above incidents related in the Chicago Tribune, convey an important lesson, illustrating the development of angelic qualities in a crippled little girl. And is it not the great wish of angelic beings that Spiritualists become missionaries for doing good, assisting all the time in alleviating the misfortunes of others? If a little cripple can do such work, does it not afford a divine lesson to others, to also do something in a humanitarian line for the world?

POOR LITTLE "YELLOW HEATHEN."

As Portrayed in the Japanese-American Weekly.

Prince Pu Lun, of China, has been traveling in this country in the most extravagant manner. It was not only at the Mound City that the royal personage surprised a hotel keeper with extraordinarily generous gifts given to his employes. Poor Prince! He is everywhere welcomed and flattered by hotel clerks, bellboys, telephone girls, waiters, and so forth, simply because he gives away his money in a reckless and foolish way.

At one inland city, where Prince Pu Lun was royally entertained by society leaders, whose highly illuminated illustrations of the material and other charms of their progressive metropolis was confined to things outside the church, a heated discussion over "The Sacrilegious Desecration of the Sabbath," was indiscreetly inprecipitated by some disappointed members of the clergy, which threatened to disorganize society, and which placed the hasty complainants in a most unenviable position, in as much as Prince Pu Lun is well provided with a recognized religion of his own, far antedating in popular acceptance and consistent philosophy, as well as in sacred importance to its 400,000,000 devotees, the newer system now reduced to withering fractions by the competitions of creeds.

One of our friends, Mr. Geo. E. Bowen of Chicago, composed a poem on this unhappy event, and kindly allowed us to print it in this column. In a short preface the author says:

"Prince Pu Lun was not invited to attend service in any of the 'magnificent churches' of Indianapolis, while a guest of that city, and a mighty wail is heard from the officially pious. The responsibility for the oversight is still undetermined, but the scandal smarts."

The poem runs as follows:

Poor little "yellow heathen,"
Poor little Christian creeds,
How have the gates of mercy
Closed to your equal needs!
Some one has slept on duty,
Some one has kept the keys,
And so, has the hope of heaven
Been closed to the "least of these."

When was my brother's keeper
Given the special right,
Unto his close communion,
Infidels to invite?
When was the seal of mercy
Put in his hand to keep,
While pagans, bound for perdition,
Noticed him, fast asleep?

When was the grace of heaven
Tied with a caveat,
Held from the heart's desire
Under a bishop's hat?
When was the human yearning,
Only its God can know,
Barred from the consecration
Calling it, high or low?

When was this soul exclusion
Planned, or by what device
Have we achieved expansion
Governing Paradise?
How shall our trust be treated,
When, on the Judgment Day,
Those of the wasted talents
Surely are cast away?

How shall the growing hunger
Wide as the land and sea,
Locked from a gilded chapel,
Find Immortality?
How shall we know our fellows,
Where the annointed meet,
If we are left to wander
Paths of profane deceit.

Poor little meek Celestial,
Poor little stupid creed,
The Voice of the Great Compassion
Both of your wants shall plead,
And keep, in the Newer Kingdom,
No keys to the welcome shrine,
Where Puritans kneel with Pagans,
And drink of a common wine.

Churches, mosques and temples,
Mountains and clouds and streams,
Lead us to God's own glory
Just as our conscience dreams,
Poor little "foreign heathen,"
We, of the empty creed,
Much of your gracious spirit,
More of your wisdom need.

GEO E. BOWEN.

Woman Suffrage in Colorado.

Mrs. Elmer Wixon, one of the ladies from Colorado who attended the National Republican Convention in Chicago, in an interview regarding woman suffrage in her state said:

"There are between 30,000 and 40,000 more men than women in Colorado; and yet in spite of this difference in the population, the woman's vote is all the way from 41 to 53 per cent of the entire registration.

"In some elections the issues are more important than in others. Whenever there is a matter of vital importance it has the effect of bringing out the women voters in great numbers. With us the women who vote are largely the better class. There are very few clergymen in Denver whose wives do not go with their husbands to the polls. Mrs. Peabody, the wife of the chief justice, the teachers in the public schools, the wives and mothers in the home—these are our chief constituency. Our strong opponents are the machine politicians, who cannot manipulate the women's vote as they expected to do, foreigners who look upon women as inferiors, and above all, the liquor dealers. Everywhere they are the most active of our enemies, because they have the money with which to buy the legislatures. This they did in California and the state of Washington.

"When delegates to the convention were chosen to frame the new charter for Denver, after the county was divided last year, the women on Capitol Hill, the principal residence quarter, cast nine elevenths of the vote in that district. You see that charter meant the moral and sanitary regulation of Denver, the saloons, the police, the care of the streets. The men voters either were not much interested, or they felt that it could be safely left to women, and they did so."

Mrs. Wixon declared there was not the least danger of woman suffrage ever being repealed in Colorado.

"Social Upbuilding, including Co-operative Systems and the Happiness and Ennoblement of Humanity." By E. D. Babbitt, LL.D., M. D. This comprises the last part of Human Culture and Cure. Paper cover, 15 cents. For sale at this office.

The Color of Voices.

A blow on the head often gives rise to luminous sensations (for luminousness is a sensation and not, as is popularly supposed, a thing per se) and, under the influence of the shock, the person seems to see a multitude of sparks. Describing the effect of a fall on the ice, boys say it made them "see stars." Frequently there is great variety and brilliancy of colors thus seen.

Vibrations which, affecting the auditory nerve, produce the sensation of sound, in some cases have the power of causing the sensation of luminousness. Indeed, there are persons who, whenever they hear a sound, also perceive a color, one sound corresponding with red, another with blue, another with green, etc.

Dr. Nussbaumer of Vienna, relates that when a child, in playing with his brother, he struck a fork against a glass to hear the ringing, and while he heard the sound, he discerned colors. He says that when he stopped his ears, he could tell by the colors how loud was the sound produced by the contact of the fork with the glass.

Very much the same were the experiences of the brother. The doctor relates the observations of a medical student in Zurich, to whom notes of music were translated by certain fixed colors, the high notes by clear, the low ones by dull colors.

M. Pedrona, an opthalmologist of Nantes, states that he had a friend who was accustomed to the simultaneous perception of sounds and colors, but he avoided speaking of it, not wishing to be thought strange or to be an object of curiosity or a subject of discussion.

At one time a number of persons were repeating a slang expression, which occurred in some popular story, "That is as fine as a yellow dog," applying it in a jocular manner to all kinds of things and actions. One of the company said of another person, "Have you noticed his voice? It is as fine as yellow dog." M. Pedrona's friend replied seriously and with emphasis, "His voice is not yellow; it is pure red."

The downright earnestness with which the remark was made, caused the whole company to laugh outrigh. "What," said they, "a red voice? What do you mean?"

The gentleman had to explain the peculiar faculty which he possessed of seeing the color of voices. When he had done this each person present desired to be informed of the color of his own voice. The voices were characterized as blue, red, green, etc. The joke was on a young man who happened to have a yellow voice.

M. Pedrona says that his friend had perfect sight and hearing and that he was in the best of health. With him a luminous impression seemed to be made before he experienced the sonorous impression.

So keen was the chromatic sensitiveness that he knew whether the sound was blue, red, yellow, or of other color, before he could judge of its quality and intensity. He differed in one respect from the Zurich student—he did not perceive a change of color with every modification of tone. A sharp note was only brighter, while the flat one was duller than the natural. The same piece of music played upon different instruments produced different sensations. A melody played on a clarionet was red and on a piano blue. The color was intense in proportion to the energy of the sound. The colored appearances of the sound were perceived on the vibrating body, for instance, on the strings of the guitar or over the keys of the piano.

"The seat of color," said the person who experienced these impressions, "appears to me to be principally where the sound is made, above the person who is singing. The impression is the same if I do not see any one. There is no sensation in the eye, for I think of the same color with my eyes shut. It is the same when the sound comes from the street, through the walls and partitions. When I hear a choir of several voices, a host of colors seem to shine like little points over the choristers; I do not see them but I am impelled to look toward them and sometimes, while looking toward them, I am surprised not to see them."

This association of colors with sounds is more common than has hitherto been thought by the few persons who have called attention to the phenomena. It has been assumed that the experiences were hallucinations. It is more probable that they result from some connection between the auditory and visual nervous fibres.

It is now known that there are motor nerve-centers which perform particular functions, and it will probably be found that near the acoustic centers are also chromatic centers, and that, in such cases as have been described above, they echo to each other, or as Doctors Luys and Rosenthal and other eminent authorities claim, the eye-gate may serve as the ear-gate, and vice-versa. The fibres of the nerve of hearing may, thus produce vibrations at different periods of the chromatic fibres, causing the phenomenon of color-hearing.

The eye does not see, the ear does not hear. Back of these are the internal eye and ear in the brain and the discrimination between color and sound is by the central apparatus and not by outward nerve termination.

According to the doctrine of evolution all the other senses have come slowly into existence as so many modifications of feeling. Indeed, hearing and sight, as well as taste, are modes of feeling. Differentiation of feeling has, in the evolutionary processes, corresponded with the differentiation of physical structure.

In the lowest forms of life there are no developed and defined parts like the organs of hearing, sight, smell, and none such as in the higher animals make possible variety and sensitiveness through touch alone. "The spider's touch, how exquisitely fine," exclaims Pope. What a difference in the sensation of touch between the speck of living jelly, homogeneous so far as it appears to the eye, and a man with his differentiated structure, his several senses and acute sensibilities.

B. F. UNDERWOOD.

CARD FROM DR. PEEBLES—CORRECTIONS.

In this late booklet of mine, 100 pages, embodying the pro and con of Reincarnation, or "The Soul's Successive Embodiments," the price marked in the advertisement was fifty cents. This was a mistake. It should have been thirty cents, and the postage five cents.

In this last book of mine, 400 pages, just from the press, entitled, "The Demonism of the Ages and Spirit Obsession," the price of postage, I regret to say, was omitted. The book is $1, and postage 19 cents.

Already a thunderbolt has fallen. L. S. Ditson of Saratoga Springs, N. Y., writes me (I quote him verbatim): "Though doubtless this book of yours on 'Obsession' was on your part well meant, and is exceedingly interesting, it will, I fear, hurt our blessed Spiritualism, because making so prominent the shady side of the movement which you call Obsession."

My pointed reply was in part, "If the exposing of frauds," I said, "if solid facts relating to spirit influences; if the plain positive truth will hurt Spiritualism, then let it be hurt. My motto is, 'The truth at all hazards.'"

We have had (so it seems to me) for the last dozen years quite too much from the press and from the platform, that there is "no hell or hells," no "devils or demons," no "evil in the world," and no "evil spirits in the spirit world." The "hells beyond, if there be any are said to bloom immediately into heavens." "Malevolence is pronounced undeveloped benevolence," and "rape undeveloped righteousness;" "all is good;" "there is no matter, all is mind; there are no frauds among mediums, or, if there be any they only call attention to the phenomena of Spiritism," and so on, ad nauseam. These teachings, violating every principle of equity and moral justice as related to reason and a cultured conscience, have become morally sickening to not only sound thinkers, but to every man and woman of moral fibre. The consequences of these things are, that many Spiritualists during the past years have "retired;" others, not exactly retiring, attend the liberal churches. Who so dull that he cannot discern the signs of the times?

This sophistry of no frauds, no evil, no evil spirits, sometimes called "philosophy," amounts to just this: Conceal the festering wrong. Say nothing of the bad; nothing about that growing fibroid tumor; nothing about that syphilitic blood sure to poison and deform the offspring; nothing about pre-natal murder; nothing about those counterfeit bank notes; nothing about the dynamite that in a midnight hour the incendiary is seen to throw under your neighbor's house; nothing about these frauds, these audacious frauds that blacken and disgrace the seance-room—that seance-room which should be sacred to honesty, integrity, purity, spirituality, immortality and heaven itself; but "all is mind," "all is lovely," "all is right!" I never swear—never; but occasionally use emphatic language, possibly more emphatic than euphonious; but when I see these silly theories advanced, these horrible frauds committed in the great name of Spiritualism, language fails me!

Spiritualism, rooted and enzoned in spirit, pure, essential, and immutable, with its genuine gifts, its heavenly teachings and its necessary and natural soul-unfoldment, is the greatest and the grandest cult in the universe, and the only cult which gives the world the most irrefragable and the most positive proof of a future conscious existence.

Personally I am conscious of the presence of spirit intelligences every day of my life. These later days are my happiest days. My vision of subjective realties is absolutely priceless; and appreciating, I drink in the grand, the glorious and uplifting truths that daily stream from those heaven-inspired lips of the wise, over death's divide, as I do on a more material plane, the shimmering sunbeams of June's loveliest morning.

Remember, reader, that letters or postal cards designed for my personal consideration, relating to books, pamphlets or obsessions, should be directed not to Dr. Peebles' Medical Institute, but to Dr. J. M. Peebles, 36 Bennett street, Battle Creek, Mich.

DR. J. M. PEEBLES.

CORRECTION—LIFE MEMBERS IN THE N. S. A.

To the Editor:—Kindly allow me to correct a statement published in The Progressive Thinker of August 6, occurring in a letter from James L. Dow, on your 7th page. The article refers to State and local societies and contains the following sentence:

"I understand that any person can become a member of the National Spiritualists Association for life, by paying twenty-five dollars, and have all the rights and privileges of a regularly elected delegate, and thus it may be seen that by the payment of this small sum by an antagonist the wishes of a majority of the state associations might be defeated."

All of this statement, Mr. Editor, is erroneous, as all chartered societies know, and the editors of our spiritual papers are aware. The N. S. A. HAS NO INDIVIDUAL MEMBERS OF ANY CLASS. Neither twenty-five dollars or one thousand can purchase individual membership in the National Spiritualists Association, even contributing membership, which never gave a contributor any right or title to vote in this association, was abolished years ago. Representation can only come through our chartered societies.

The public ought to know all this, as it has been repeated in all of our spiritual papers a number of times. It is true, that at two former conventions, an amendment was introduced, providing for individual life membership, but at each session it was lost by a large majority of votes.

I make this statement in justice to the N. S. A., and would add that while some state associations have individual members, each member is by no means entitled to a representation at the N. S. A. convention. Each state association can send one delegate for its charter, and one for each fifty members; that is, lay members, each chartered society of a state association can send a delegate, by paying $2 to the N. S. A. through the state secretary, provided that local is in good standing with its state association at the time. If our Spiritualists would carefully read the reports of the N. S. A. conventions published in The Progressive Thinker and other spiritual journals, just after the convenions each October, they would have a correct idea of this National body and its rules and work.

MARY T. LONGLEY,
N. S. A. Secretary.

Spirits Bring Her Presents.

Mamie E. Thessmann, who resides with her parents at 1148 W. 13th street, continues to receive attention from the spirit side of life. Her spirit friends have brought her numerous presents. She writes:

"I sincerely thank you for the name you gave me in The Progressive Thinker, "A Lucky Girl," for indeed I am very lucky. Yesterday was my sixteenth birthday and we had a very joyous time. Twenty-nine friends attended the party and I received forty-two beautiful useful presents, and I also received a message from my sister Maggie who passed to spirit life many years ago. The message reads as follows: 'You will get a present from us the end of this week or beginning of next week. Maggie and All.'"

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As an Educated Jap Views Them.

The Chicago Record-Herald gave place to the following special, which seems to give the opinion of one Jap at least, of missionaries. He does not war on Christianity, but on those who misrepresent it. Unfortunately, he formed his opinion of American women from those with whom he probably associated. We quote:

"New Haven, Conn.—Vulgar, ignorant, brainless, self-conceited—these are the attributes of the American missionaries, according to Jitaro Mori, wealthy Japanese, who has studied science at Yale for the past three years. His strictures both on the missionaries and the character of American women, have raised a storm, and the American Board of Foreign Missions has taken official notice of his views. These views were printed recently in a Japanese journal and Rev. J. H. DeForrest, an American missionary in Japan and a graduate of Yale, sent the translation to this country.

"In his article Mr. Mori declares there are 400 houses in New Haven that should not be tolerated. He pays his respect to the American navy by declaring that in it there 'is a lack of daring heroes.' His crowning insult, in the opinion of the board, is the broad insinuation that American women are of a 'widely immoral character.'

In his reference to the missionaries Mr. Mori is especially vitriolic. "There are some missionaries who venture to think they jumped right out of the Deity,' he declares, 'but this comes from their self-conceit. Indeed there is none with such a pitiable future as missionaries. It seems to me that the failure of their work is because the missionaries and their satellites are nothing but vulgar fellows, ignorant and without brains. It is my conviction that not until we drive them out will pure Christianity flourish."

All Prodigies Are Mediums.

The following relating to prodigies, past and present, illustrates the universality of spirit influence. They owe their remarkable powers to interested parties in the spirit realm. Blind Tom is a medium and his spirit control has been seen. James Edward McCall, a negro boy of Montgomery, Ala., like Blind Tom, is in close touch with the Spirit World. His parents were ignorant slaves.

According to E. A. Baughan in the London Outlook, the musical season which has just come to an end in that far away city, has been more remarkable for the number of prodigies than for anything else. The sisters Hegner, one a pianist and the other a singer; Miss May Harrison, a fourteen-year-old violinist, and her sister Marion, a ten-year-old 'cellist; Franz von Veesey and Florizel von Reuter, both extraordinary geniuses, make up a very formidable list. The public never seems to lose its interest in these prodigies; indeed, their popularity has a bad effect on the drawing powers of mature artists. IT WOULD BE WELL IF EXPERTS WERE TO EXAMINE THE PHYSIOLOGICAL AND PSYCHOLOGICAL QUESTIONS RAISED BY THE MENTAL AND EMOTIONAL PRECOCITY OF THESE YOUNG "FREAKS."

At the same time it must not be forgotten that there always have been musical prodigies, and I dare say it could be proved that the number of them is not really out of proportion to the increase of population of the Western world, nor, considering the facilities, for musical education of to-day, is there any reason for supposing that the increase of prodigies is unaccountable. Rubinstein, Mme. Schumann, Lizst, Joachim, Sarasate and, in this way, Mendelssohn were musical prodigies. And the most remarkable of all was Mozart. We see a Florizel von Reuter conduct a well-written and well-conceived symphony and we marvel that a lad of twelve should be able to do such things. Yet Mozart was commissioned to write an opera when he was fourteen years of age, and before that he had made a European reputation.

A newspaper announcement thus introduced the prodigy to the public: "The boy, who is not yet seven, will perform on the Clavecin or harpsichord; he will also play a concerto for the violin, and will accompany symphonies on the clavier, the manual or keyboard being covered with a cloth, with as much facility as if he could see the keys; he will instantly name all notes played at a distance, whether singly or in chords on the clavier or any other instrument, bell, glass or clock. He will finally, both on the harpsichord and the organ, improvise as long as may be desired and in any key, thus proving that he is as thoroughly acquainted with the one instrument as with the other, great as is the difference between them."

One can imagine the shocked condition with which such an announcement would be received nowadays. Grave critics would speak of the child of seven as a charlatan, and would stigmatize poor old Leopold Mozart as a monster of avarice working his tender slip of a son to death for the sake of a few pounds. Of course the prodigy appearances of Mozart in public may have helped to kill him at an early age; but to the plain man it is difficult to understand how any composer could have written more than Mozart wrote. His creative life at any rate did not suffer. Nor did the other prodigies suffer as far as we can tell. But nowadays there is certainly more chance that a prodigy will be permanently harmed. If he conquers London, as Veesey and Reuter have conquered it, he has to give four or five recitals, and in addition he is engaged to play in private during the season—a part of his career which, I should think, is much more harmful than his appearance in public. Then there is always the inevitable American tour to be taken into account. Its hardships try the staying powers of even mature artists. Young Veesey has been engaged to give a number of recitals in America in the winter, and the press has been teeming with paragraphs hinting at the extraordinary fees that are to be paid. Those extraordinary fees mean that the boy will have to play more often than can be good for him.

Whatever the future of music may be on its creative side, it is clear that we shall not lack great violinists and pianists if the prodigies grow to man's estate. Veesey, by temperament and training, is of the Joachim school, and Von Reuter is just as clearly of the Ysaye. The first plays with a sturdy calm, master of himself and his instrument; Von Reuter is more a boy of moods. His intonation is not as certain, and he is more liable to make slips; but he certainly has more life, more emotion, more genius. Veesey plays as if he had been well taught; the other as if he felt the music, young as he is. Still it is perhaps a mistake to compare the two, for both are wonderful children, and each shows a naturally musical mind. If they develop they will be more wonderful players than either Joachim or Ysaye, and there is everything to show that they have just as much genius for music. Indeed, I am inclined to look on Florizel von Reuter as a modern Mozart. His "Symphonie Royale," if it is all his own work, and there is no reason to suppose that it is not, is a wonderful achievement for a boy of twelve.

And now comes the important announcement that a colored boy, the son of old slaves, has bloomed forth as a remarkable poet. The report sets forth that what Blind Tom was and is to music, James Edward McCall, a negro boy of Montgomery, Ala., promises to be to versification. He is remarkable in several respects, and has developed talents that many believe will make him, with maturity, a rival of Paul Dunbar, the well-advertised negro poet. A son of parents who were both slaves, the boy, now twenty-four years old and blind, has written some beautiful verses and attracted to himself the attention of many men and women of learning.

McCall is a graduate of the Negro Normal School at Montgomery, receiving his education before losing his sight. He desired to be a physician, and studied medicine half a year at Howard University, Washington, D. C. An attack of typhoid fever left him with his eyes in bad condition. In spite of warning, he continued study, and as a consequence he is almost blind. He can see to walk around, but not to read, or even distinguish faces.

From early life he evinced a passion for both poetry and music, and he is a fine violinist at this time. After losing his sight, however, he became more infatigued with the poetic muse, and has spent much of his time composing verses which his sister, who is a teacher in the Normal School at which her brother graduated, copied for him. Some of these have made profound impressions, one of which, entitled "Meditations," aroused some question as to its being his production. Investigation, however, proved that it was. This poem was printed in a local paper, and was talked of by the people of his home city for weeks after.

The young fellow does not grieve over his misfortune. Rather, he looks to the bright and happy in life. He says he finds no time to grow despondent over his misfortune. His range of thought is wide, and he shows more than ordinary scope in his reading. After his sister had read pages of mythology to him, he wrote a poem of seventeen stanzas, of which the following is the first:

Aft' Penelope's ill marriage
Earth had sped but once in joy
'Round Apollo's golden carriage,
Ere Mars called her lord to Troy;
Oh, what piercing pains went darting
Through their hearts—hot tear-drops starting—
At the warrior's cruel parting
From his wife and infant boy.

In another, "The Telltale Face," he expresses the following sentiment:

Not e'en the fairest face can long withstand
The poison vapors from a vile soul shed—
The coarsest visage soon finds beauty's charm
When by the breath of a pure spirit fed.

Some idea of the beauty of the poem, "Meditation," referred to above, may be gathered from the following lines taken at random from it:

Consider, too, the insignificance
Of mortal happiness and mortal pain
When placed within the balance scales against
Eternal torture and eternal joy!
Contemplate well, now, man, many ways
Lie in thy power to render precious aid
Unto thy neighbor's soul, as, faint and sick,
It groans beneath its load of human flesh.
How mightily a gentle word inspires!
A friendly smile—how it doth soothe and cheer!
And how a generous and noble deed
Can waken joy within a downcast soul!

Again, in a selection entitled "A Two-fold Prayer," he says:

Oh, loving friend, while yet I dwell
In sorrow here,
Will you not kindly help dispel
The griefs I bear?
And wait not till my funeral knell
To shed your tear?

As touching the principle of work and merit, the young writer gives voice to this expression in his "Song to the Faint":

Not he who flies with golden wings
Up to the lofty heights of fame,
But he who climbs unaided there
Is worthy of a hero's name.

Has the Dog a Spirit?

Extracts from the following letter written by H. Rider Haggard to the London Times have appeared in American papers, but the communication is of sufficient interest to warrant reproducing in full:

Sir:—Perhaps you will think with me that the following circumstances are worthy of record, if only for their scientific interest. It is principally because of this interest that, as such stories should not be told anonymously, after some hesitation I have made up my mind to publish them over my own name, although I am well aware that by so doing I may expose myself to a certain amount of ridicule and disbelief.

On the night of Saturday, July 9, I went to bed about 12:30, and suffered from what I took to be a nightmare. I was awakened by my wife's voice calling to me from her own bed upon the other side of the room. As I awoke, the nightmare itself, which had been long and vivid, faded from my brain. All I could remember of it was a sense of awful oppression and of desperate and terrified struggling for life such as the act of drowning would probably involve. But between the time that I heard my wife's voice and the time that my consciousness answered it, or so it seemed to me, I had another dream. I dreamed that a black retriever dog, a most amiable and intelligent beast named Bob, which was the property of my eldest daughter, was lying on its side among brushwood, or rough growth of some sort, by water. My own personality in some mysterious way seemed to me to be arising from the body of the dog, which I knew quite surely to be Bob and no other, so much so that my head was against its head, which was lifted up at an unnatural angle. In my vision the dog was trying to speak to me in words, and, failing, transmitted to my mind in an undefined fashion the knowledge that it was dying. Then everything vanished, and I woke to hear my wife asking me why on earth I was making those horrible and weird noises. I replied that I had had a nightmare about a fearful struggle and that I had dreamed that old Bob was in a dreadful way and was trying to talk to me and to tell me about it. Finally, seeing that it was still quite dark, I asked what the time was. She said she did not know, and shortly afterward I went to sleep again and was disturbed no more.

On the Sunday morning Mrs. Rider Haggard told the tale at breakfast, and I repeated my story in a few words. This I need not do here, as the annexed statements set out what occurred quite clearly.

Thought It a Dream.

Thinking that the whole thing was nothing more than a disagreeable dream, I made no inquiries about the dog and never learned even that it was missing until that Sunday night, when my little girl, who is in the habit of feeding it, told me so. At breakfast time, I may add, nobody knew it was gone, as it had been seen late on the previous evening. Then I remembered my dream, and the following day inquiries were set on foot.

To be brief, on the morning of Thursday, the 14th, my servant, Charles Bedingfield, and I discovered the body of a dog floating in the Waveney against a weir about a mile and a quarter away. The two certificates of the veterinary surgeon, Mr. Mullane, are inclosed herewith. They sufficiently describe its condition.

On Friday, the 15th, I was going in to Bungay to offer a reward for the discovery of the persons who were supposed to have destroyed the dog in the fashion suggested in Mr. Mullane's first certificate, when at the level crossing on the Bungay road I was hailed by two platelayers, who are named respectively George Arterton and Harry Algar. These men informed me that the dog had been killed by a train, and took me on a trolley down to a certain openwork bridge which crosses the water between Ditchingham and Bungay, where they showed me evidences of its death. This is the sum of its evidence:

Sum of the Evidence.

It appears that about 7 o'clock upon the Monday morning, very shortly after the first train had passed, in the course of his duties, Harry Algar was on the bridge, where he found a dog's collar torn off and broken by the engine (since produced and positively identified as that worn by Bob), coagulated blood and bits of flesh, of which remnants he cleaned the rails. On search also I personally found portions of black hair from the coat of a dog. On the Monday afternoon and subsequently his mate saw the body of a dog floating down to the weir, it having risen with the natural expansion of gases, such as, in this hot weather, might be expected to occur within about forty-eight hours of death.

It would seem that the animal must have been killed by an excursion train that left Ditchingham at 10:25 on Saturday night, returning empty from Harleston a little after 11. This was the last train which ran that night. No trains run on Sunday, and it is practically certain that it cannot have been killed on the Monday morning, for then the blood would have been still fluid. Also men who were working around when the 6:30 train passed must have seen the dog on the line (they were questioned by Algar at the time and had seen nothing), and the engine driver in broad daylight would also have witnessed and made a report of the accident, of which in a dark night he would probably know nothing. Further, if it was living, the dog would almost certainly have come home during Sunday, and its body would not have risen so quickly from the bottom of the river, or presented the appearance it did on Thursday morning. From traces left upon the piers of the bridge it appears that the animal was knocked or carried along some yards by the train and fell into the brink of the water where reeds grow. Here, if it were still living, and, although the veterinary thinks that death was practically instantaneous, its life may perhaps have lingered for a few minutes, it must have suffocated and sunk, undergoing, I imagine, much the same sensations as I did in my dream, and in very similar surroundings to those that I saw therein—namely, among a scrubby growth at the edge of water.

A Few Conclusions.

Both in a judicial and a private capacity I have been accustomed all my life to the investigation of evidence, and, if we may put aside our familiar friend, "the long arm of coincidence," which in this case would surely be strained to dislocation, I confess that that available upon this matter forces me to the following conclusions:

The dog Bob, between whom and myself there existed a mutual attachment, either at the moment of his death, if his existence can conceivably have been prolonged till after 1 in the morning, or, as seems more probable, about three hours after that event, did succeed in calling my attention to its actual or recent plight by placing whatever portion of my being is capable of receiving such impulses when enchained by sleep, into its own terrible position. That subsequently, as that chain of sleep was being broken by the voice of my wife calling me back to a normal condition of our human existence, with some last despairing effort, while that indefinable part of me was being withdrawn from it (it will be remembered that in the dream I seemed to rise from the dog), it spoke to me, first trying to make use of my own tongue, and, failing therein, by some subtle means of communication whereof I have no knowledge telling me that it was dying, for I saw no blood or wounds which would suggest this to my mind.

I recognized, further, that, if its dissolution took place at the moment when I dreamt, this communication must have been a form of that telepathy which is now very generally acknowledged to occur between human beings from time to time and under special circumstances, but which I have never heard of as occurring between a human being and one of the lower animals. If, on the other hand, that dissolution happened, as I believe, over three hours previously—what am I to say? Then it would seem that it must have been some non-bodily but surviving part of the life or of the spirit of the dog which, so soon as my deep sleep gave it an opportunity, reproduced those things in my mind, as they had already occurred, I presume, to advise me of the manner of its end or to bid me farewell.

A Third Possibility.

There is a third possibility which I will quote, although the evidence seems to me to be overwhelmingly against it, and, for the reasons already given, it is inherently most improbable—namely, that the dog was really killed about half-past six on the Monday morning, in which case my dream was nothing but a shadow of its forthcoming fate.

Personally, however, I do not for a moment believe this to have been the case, especially as the veterinary's certificate states that the animal's body must have been "over three days" in the water at the time of its discovery.

On the remarkable issues opened up by this occurrence I cannot venture to speak further than to say that, although it is dangerous to generalize from a particular instance, however striking and well supported by evidence, which is so rarely obtainable in such obscure cases, it does seem to suggest that there is a more intimate ghostly connection between all members of the animal world, including man, than has hitherto been believed, at any rate by western peoples; that they may be, in short, all of them different manifestations of some central, informing life, though inhabiting the universe in such varied forms. The matter, however, is one for the consideration of learned people who have made a study of these mysterious questions. I will only add that I ask you to publish the annexed documents with this letter, as they constitute the written testimony at present available to the accuracy of what I state. Further, I may say that I shall welcome any investigation by competent persons.

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Let Us Have Light on the Errors as Well as the Facts of Spiritualism.

To the Editor:—When I read the article "Reincarnation" in No. 747 of your paper, I thought I had at least come across some one who could throw a little light on that puzzling subject; for how can anyone write with the cool assurance displayed throughout that article without possessing proof positive of the truth of the statements he makes? I see, however, that it was a false hope. After making a weak answer to my review of his article, the author seems to have made up his mind to drop the subject. I am really surprised at that, because, as I have lately discovered, he is a prolific writer and he should be able to defend properly any cause he may espouse.

I wonder if perchance he has discovered that there is more to be said in favor of reincarnation than he first thought. If so, the greater the reason, I believe, to keep up this discussion, especially if he desires us to take him seriously when he says: "Let us have light upon the errors as well as facts of Spiritualism," as he does in his last article.

Are we, or not, reincarnated spirits, is a question of the greatest importance. Its true solution would, I believe, let a flood of light on most of the "facts of Spiritualism."

If by "facts" we simply mean the control of human organism by dis-incarnated spirits, then I will admit that we need not solve the question of reincarnation to prove or disprove that fact, but if by "facts" we mean also the doings and sayings of those disincarnated spirits, then I fear that we will never explain those "facts," never be able to prove or disprove them, until we study them in the light of reincarnation. Let us pass in review some of those "facts":

First, I will say it is a fact, a positive fact, that spirits are often unreliable; many of them assuming great names, ill-fitted to their school-boy talk.

It is a fact that even when spirits with great names say something good, they never say anything better, seldom as good as that which they did say or write while on this earth. The only exception I know of to this is the continuation of the story of Edwin Drood by Dickens.

It is a fact that in their descriptions of their mode of living, their occupations and their surroundings in the other world, spirits often flatly contradict one another.

It is a fact that intercourse with spirits seldom benefits the mediums spiritually, rather the contrary. There seems to be no reason to claim that mediums who live a good life do so only through the influence exerted upon them by their spirit friends; while there seems to be some ground for the belief that when the medium has any sort of a taint in his or her make-up, spirits will often, through selfish motives, lead him or her from the path of virtue. I could keep on enumerating facts, but I think these will do for the present.

Of course, I will not ask the writer of the sentence, "Let us have light on the errors as well as facts of Spiritualism" to explain those "facts." I see he does not like to face criticisms, and for that reason I will trouble him no more. Indeed, I almost feel like apologizing for taking notice of his writings again. I had just begun this article when the sentence quoted above accidentally fell under my eyes. It is so well adapted to introduce the thoughts I desired to present that I could not resist the temptation to make use of it.

In my previous communication I appealed to all the Spiritualist leaders for light. But so far I have received no answer. The appeal was too general, I suppose. This time I will restrict it to the lecturers of the N. S. A. These are men who devote their time to the good of the cause. It is to the interest of Spiritualism that some light be thrown upon the "facts" I have pointed out; and for that reason I have hopes that some one of these lecturers will volunteer to undertake the job.

The very fact that spirits contradict one another on such a salient point as reincarnation vitiates the truth of all the information they are supposed to furnish us concerning their condition in the other world.

How can any lecturer feel sure that his or her guides (?) can be trusted to describe things properly when no two spirits seem to see things in the same light?

For one, I believe it would be a good thing for the N. S. A. to call in all the lecturers and have every one of their guides (?) put through a severe course of examinations and cross examinations, by some sharp lawyer and see if, after a thorough sifting process, enough will be left of the information thus received to formulate a creed worthy of the Twentieth Century.

I suppose I am not the only Spiritualist who has been asked, "What do you Spiritualists believe in, anyway?" What am I to answer to this if the question is put to me again? Of course, I can say we believe that spirits can make themselves visible to us and can communicate with us under proper conditions. But when I have said this I have gone as far as I dare go. Can any lecturer of the N. S. A. do any more? I am afraid no one can who has a proper respect for the truth.

What advance, then, have we Spiritualists made during the last fifty years? Is it not about time our leaders should come together and study a way to enable us to take a step or two on the road of knowledge? Will we ever be able to find out before we pass on to the other side whether or not we are reincarnated spirits? Will we ever be able to find out if spirit control (obsession; what it be for, good or for evil) is injurious or not, to both the medium and the spirit? Will we ever be able to find out how to detect truth from error in the maze of informations supposed to come from the spirits? Will we ever be able to find out how much in those informations come from the spirits and how much is due to the imagination of the medium? Individual initiative is not strong enough to push to a satisfactory end, investigations along those lines. Moreover, the publication of the results of such investigations would have no weight on public opinion. It would take the united efforts of the N. S. A. to obtain some satisfactory results, if they are obtainable, and their findings would be more likely to attract the attention of thinking people. Can we hope that they will undertake the work?

We seem to be entirely at sea concerning the value of spirit communications and it seems to me a shame for any lecturer to go on instructing the public on points, the truth of which he cannot vouch for.

Had I a seat in the council of Spiritualists I would certainly propose that a large number of spirits be questioned and cross-questioned, by men with legal training; that a number of clairvoyants be made to describe in writing the scenes they would see at a given time around a man or woman sitting in the same room with them. I would also propose that a certain number of trance mediums be requested to visit in spirit the church where Abbot Liszt plays the organ (see Petersilea's articles) and describe minutely that wonderful organ, to see if out of the several descriptions we could arrive to know if it is made of rosewood or of common pine.

It may be that these notions of mine are very crude. If so, let anyone who has better ideas bring them forward and then let us all go to work and try to find the truth about the "facts" of Spiritualism. We need not mind throwing "light upon the errors." They will disappear, of course, as soon as the truth is known.

Peoria, Ill. G. P. BENEZET.

"The Molecular Hypothesis of Nature." By Prof. Wm. M. Lockwood. Prof. Lockwood is recognized as one of the ablest lecturers on the spiritual rostrum. In this little volume he presents in succinct form the substance of his lectures on the Molecular Hypothesis of Nature; and presents his views as demonstrating a scientific basis of Spiritualism. The book is commended to all who love to study and think. Price 25 cents

HOT TIMES FOR BISHOP POTTER.

Threatened by the Dignitaries of the Roman Catholic Church.

The appearance of an article from the Publishers Press Dispatch, seems rather a great big bluff than anything to be considered seriously, although the guns mentioned behind the hot fire to be discharged are all of the large calibre, namely, Cardinal Gibbons, Cardinal Satolli, Archbishop Ireland, Archbishop Redwood and other distinguished prelates of the Roman Catholic church.

Now why should the Roman Catholic church turn these big guns and threaten to fire them off at the poor, helpless Bishop Potter, whom the Protestant people have already beaten, and cast out for dead, because he had pronounced his blessing on one particular saloon in New York, simply as an experiment in saloon reform, when 85 per cent of the saloon keepers and bar tenders of the United States belong to the Roman Catholic church, receive mass, the blessings and sanction of the bishops and priests in charge. Why should not the Roman church turn these big guns on its own interior and blow up the bishops and priests who are committing the high crime of offering masses and blessings for these heads of institutions of debauchery and sin?

When the Roman Catholic church clears itself of this and other evils, then we can stand by and see it turn these big guns full charged, on Bishop Potter, providing they have any ammunition left, and if that has all been exploded, then they might be permitted to hurl a few empty barrels at least at the poor Bishop Potter. But until the old church has gotten rid of the saloon evil in its own sanctum, we would rather see it take the same stand as it did in the Mormon fight in Washington, and say nothing. W. E. LANSFORD.

"The Truth Seeker Collection of Forms and Ceremonies for the Use of Liberals." Price 25 cents.

A HERO.

He is a hero who when sorely tried
Hath yet a firm control
O'er his passions as they strongly rise
To battle with his soul.

The silent battle which the spirit fights,
Warring against desires
Unholy and impure, if right shall win
To higher good inspires.

The soul that crucifies an evil thought,
That keeps a guarded gate
Of Christian love and brotherly good will
Between his soul and hate,

Shall stand, in all his manliness and worth,
As mightier than he
Who takes a city in his strength and pride
Or boasteth vauntingly.

The shield of purity when nobly worn,
Where faith has been confessed,
Is stronger than the cunning coat of mail
Upon a warrior's breast.

He is a hero who to truth is true,
Though lowly and obscure,
Long after earthly honors fade away
His triumphs shall endure.

—Exchange.

A Chance to Make Money.

I have berries, grapes and peaches a year old, fresh as when picked. I used the California Cold Process. Do not heat or seal the fruit, just put it up cold. Keeps perfectly fresh, and costs almost nothing; can put up a bushel in ten minutes. Last year I sold directions to over 120 families in one week; anyone will pay a dollar for directions when they see the beautiful samples of fruit. As there are many people poor like myself, I consider it my duty to give my experience to such and feel confident anyone can make one or two hundred dollars round home in a few days. I will mail sample of fruit and full directions to any of your readers for nineteen (19) two cent stamps, which is only the actual cost of the samples, postage, etc. FRANCIS CASEY, St. Louis, Mo.

"Mark Chester; or a Mill and a Million. A Tale of Southern California." By Carlyle Petersilea. A pure psychic story, elevating and reformatory. Paper covers, 40 cents.

..GENERAL SURVEY..

THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be **written plainly with ink on white paper, or with a typewriter, and only on one side of the paper.**

ITEMS.—Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require.

TAKE DUE NOTICE, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

KEEP COPIES of your poems sent to this office, for they will not be returned if we have not space to use them.

Mrs. M. A. Congdon would notify the Spiritualists and thinkers in and around the city of Washington, for a radius of a hundred miles, that she is prepared to make enagements for lecturing from September 1, in single engagements or monthly.

Mr. and Mrs. Chas. Myers, who reside at Porcupine, Wis., have been attending the Freeville camp-meeting, and report it as being very fine.

Mrs. Flora M. Allen writes from Manhattan, Kans.: "Mrs. Minnie Martindale of Wichita, Kansas, recently gave five lectures for our society here, and we were much pleased with her work. The parlor lecture to ladies only was especially good and a work that is much needed."

Sarah Stone Rockhill writes from Alliance, Ohio: "I am pleased to say that the Independent church has secured the services of Sister Cora Morrill of Grand Rapids, Mich., for a month or more, when we resume in the fall. Reports from Camp Brady confirm her as being one of the very best teachers and test mediums on the Spiritualist platform to-day, as she gave perfect satisfaction and great praise."

Bishop A. Beals writes: "The Summerland Spiritualists Camp-meeting Association will open its annual meetings on September 18—Sunday—and close the 25th. Mrs. Cowell, the noted test medium and lecturer of Oakland, Cal., will be the principal attraction. There will be other speakers beside the usual local talent. Prof. J. S. Loveland, Mr. Parsons and Mr. and Mrs. Lillie are expected to participate during the meetings, and a love feast is promised to all who may attend."

Mrs. Annie Lord Chamberlain has been sick, we are sorry to learn, and desires her correspondents to be patient; she will answer all letters in due time.

Walter T. Remierer, a medium of Bristol, R. I., is opposed to commercial mediumship. He says: "I will go anywhere that I am called for a Sunday, if I can get back to my work on Monday morning. All I ask is my expenses."

L. Worthen writes from Lake Sunapee Camp, N. H.: "August 7, opened very nicely, with a good strong wind blowing from the west, with everything in harmony. At 10:45, the second Sunday, the meeting was called to order by our president, John Gage; opened by singing by the quire, which was spoken of very highly. The first speaker was Mrs. Sadie L. Hand. Her address was well liked. At 1 o'clock there was a seance in the hall by Edgar W. Emerson. Every test was recognized. At 2:15 he gave one of his best lectures, and it was well received by the audience."

Mrs. L. P. Gard writes: "I, like a good many other true Spiritualists, cannot afford to be without The Progressive Thinker. It feeds the mind like bread feeds the body."

The first charter ever granted to colored Spiritualists in this state was unveiled by the United Spiritual Association of Philadelphia, at their cozy hall, 1235 Pine street. The services, which were impressively beautiful, were opened with the singing of the hymn, "He Leadeth Me," after which the invocation was read by Mrs. Ada Nichols. Sister Williams read selections from the Scripture, and the famous Fowler Singers followed with a rendition of the beautiful hymn, "Hear Our Prayer." Then came the event of the evening, the unveiling of the charter. Joshua S. Williams, in a few well-chosen words, presented the charter, which was received by the president, Mrs. Cayson, and unveiled by Miss Hattie Anderson. Mr. Hill gave a very interesting lecture, and Mrs. Cayson's remarks on "What Women Could Do," were received with liberal applause, especially by the feminine portion of the audience. The organization, which has been in existence but a short time, is in a very prosperous and gratifying condition.—Philadelphia Item.

Mrs. Julia M. Beeson writes from Dimond, Cal.: "My soul rejoices over the great effort you are making through your paper, to rid the 'beautiful belief' of the frauds who are throwing a dark shadow over the bright escutcheon of Spiritualism. May your efforts be crowned with success."

C. Kirchner writes: "The Rising Sun Spiritualist Mission, 378 So. Western avenue had an extraordinary large attendance, having to occupy their largest hall, on Sunday, August 7, to hear the gifted orators, Hon. Judge W. L. Snell and Ex-States Attorney, Hon Chas. Hughes. Mr. Hughes' discourse was 'The Ideal Life.' In his remarks Spiritualism was a prominent factor. He said we live not only a physical life but a spiritual life, and to feed the body to that degree of satisfied hunger, and starve the soul, is indeed a pitiful sight. If our people are so situated, ciety that there is no opportunity to improve intellectually and spiritually, then we behold a sad plight.

Take due notice that items for this page in order to insure insertion must contain the full name and address of the writer. Otherwise they may be cast into the waste basket.

ATTENTION LYCEUMS. — During June, July and August the Progressive Lyceum will be sent to Lyceums for one cent per copy. This will enable you to increase your subscription one-half its present number, with no extra expense. Address J. W. Ring, care of the Spiritualist Temple, Galveston, Texas.

Bear in mind we feed the soul as well as the body, on the earth plane, and to do that we must put in our time properly and be sincere, and when I see you are in sympathy with me in spirit for the good of the human race, I commune with you and you with me, while the soul lives in the body. Such I consider the philosophy of Spiritualism. Mr. Snell's topic was religious, but as time was limited, owing to the lateness of the hour, he postponed his discourse until a future date. Spirit messages followed, with the usual good singing. On Sunday, August 21, Dr. J. McFarland will lecture."

G. F. Campbell writes from Seattle, Wash.: "Sunday, July 24, the Seattle Spiritualist Association closed its year's work. It has been a grand year for us, and under the leadership of President Little, with the never-failing power of Rev. Lole F. Prior back of him, we have grown until we are stronger than ever before. Wishing to remember our growth we took this occasion to decorate our hall with flowers, ferns and evergreen, and realizing we were about to lose for a time one whose love for her chosen work is to her greater than this life's expression, and realizing that we have been blessed for the past year with a mighty band of spirits working around and through our worthy pastor, we felt the occasion should be commemorated with a gift that would at least, in part, express our gratitude and love, so just before the evening address, as President Little had arranged, four of our members presented our pastor with a large, handsome floral design, square in shape, and which represented the four corners of the universe. Inside was a seven-pointed star in bright yellow on a background of white, the star representing the seven vital principles of life. Just inside of the star was a circle of green on a white ground, representing continuity of life, eternity. Inside of the circle was a triangle in purple, representing triune man—man physical, man intellectual and man spiritual. In the center of the triangle were these words in white, 'Our Love.' This beautiful floral gift was most appropriately presented to our worthy pastyor by Rev. J. E. Pomeroy. So unlooked for was the gift that only tears at first came in response; then we received a sermon we will long remember. Mrs. Prior goes east for the month of August. Before returning she expects to visit the St. Louis Fair, resuming her work here September 4."

D. Boynton writes: "I think all readers of The Progressive Thinker feel like giving a cordial welcome to Brother Carlyle Petersilea from the higher plane of life, as he always has something of interest to talk about, which is taking place on that plane above our vision, but to which we are all tending. I enjoy reading his letters dearly, and would be much pleased to have that distinguished scientist, Prof. Denton, again resume his instruction to us poor denizens of these lower spheres, and how gladly we would greet that dear brother, Henry Ward Beecher, as we received some scientific ideas when he wrote before that we do not find in books. We also received grand instruction from his dear sister, Mrs. Stowe, and we see she still retains those instructive ideas she had on the earth plane, and no doubt much improved, as we are informed the tendency is upward to all so inclined."

G. C. Howard writes from Springdale, Col., stating that he is 81 years of age, but still wants The Progressive Thinker—couldn't well do without it.

Wm. Ruffle writes: "I desire to remind your numerous readers of the fact that we hold the only Sunday morning services where tests are given, at 11 o'clock; also at 2:30 and 7:30 p. m., in hall 301 Schiller Building, 109 Randolph street. Our Wednesday and Friday evening services are held at my residence, 3201 Indiana avenue."

Dr. F. L. Mehrtens is now holding meetings regularly in Ripon and Milwaukee, Wis. He is doing a most excellent work.

T. W. Sherk writes: "At the Church of Spirit Communion, 4308 Cottage Grove avenue, last Sunday evening, the lecture was given by Dr. Randall. It was the best lecture ever given in this hall was the enthusiastic comment of one who has been a regular attendant here for the last seven years. Next Sunday evening, August 21, Mr. E. Dierkess will deliver the address on a subject given to him under control. Mr. Dierkess is an interesting speaker and a large audience is expected. Good music and good messages are regular features. On Saturday, Aug. 20, our society will give a picnic in Jackson Park, on the south end of the wooded island. All are urgently requested to come. Bring lunches, hammocks and games, and an abundance of good spirits—unfermented."

Dr. Geo. W. Carey, a noted platform speaker of Boston, has just filled an engagement of six lectures at Onset, Mass., and is now open for engagements with spiritual societies. Address 337 Summer street, West Somerville, Station, Boston, Mass.

Mrs. L. LeSieur writes: "The eighth Band of Harmony benefit will be at the home, 'Maplenook,' of Mr. and Mrs. Goodrich, 634 East avenue North, Oak Park, Ill., Thursday, August 18. Take Lake street surface car, going west to 48th avenue, transfering to Chicago avenue car to East avenue, then going north to the number."

H. B. Hammond writes: "The people of Heuvelton, N. Y., and vicinity were recently given a treat by Mrs. Tillie U. Reynolds, second vice-president of our state association, who spent two evenings with us at the home of Mr. Elmer E. Best, who kindly threw open his doors to the public, and a goodly number responded to the invitation to avail themselves of the opportunity to learn something of the knowledge and aim of Spiritualism. We are glad to say that all were well pleased with Mrs. Reynolds and her mediumship. Our local society wishes to thank her for coming to us, and all extend a cordial invitation to come here again, we hope in the near future."

When writing for this paper use a pen or typewriter.

We go to press early Monday morning, hence communications intended for that current issue should reach this office not later than the previous Saturday morning. Bear this in mind.

An account of the illness of her daughter, Mrs. Born, Mrs. Isa Wilson Kayner has been compelled to cancel her camp engagements.

On the 21st of July, a little daughter blessed the union between Mary Porter Born and husband—great-grand-daughter of Mary E. and the splendid medium, Capt. E. V. Wilson, now deceased.

Priscilla E. McArther writes: "I gave a series of parlor lectures in East Saginaw, Mich., to a select company; all but one were skeptics when I began the course, but at the close all, as one voice, said, 'If that is Spiritualism, give me more light and understanding, for it feeds the soul as nothing else has ever done.' We are now holding circles at H. J. Vereg's home, LaGrange, Ind., and meeting with good results."

B. F. Spencer writes: "Mr. Loveland is noted for his correct statements, but errs in giving the year of Franklin's death. That occurred in April, 1790, not 1780, in his 85th year, his birth being in 1706."

Estella Nicum writes from the Ashley (Ohio) camp: "Sunday, August 7, was the opening day, and a more beautiful time could not be evolved out of the laboratory of nature, the crowd being larger than on any opening day for years. W. V. Nicum was the speaker of the day. In the afternoon he took for his subject a quotation from Browning, 'Progress an eternal law; man is not man as yet.' In the evening he spoke on 'Spiritual Consciousness.' Both of the addresses were well received and enjoyed by all. Dr. C. H. Figuers, of Cleveland, Ohio, followed the lectures with tests, which made a lasting impression on the audience. The writer desires to say that the medium has not lost any of his old time power. Dr. Figuers will remain over Sunday, August 14, to follow Miss Lizzie Harlow with tests; thence he goes back to Cleveland to arrange for the opening of his fall meetings."

SEEN AND HEARD.

Brief Notes on Topics of Interest, by Hudson Tuttle.

At the fourth convention of the American Federation of Catholic Societies, held in Detroit, commencing August 1, the Rev. Patrick O'Brien made the opening address. His mind was so preoccupied with the one subject of public schools, that he made it the prominent feature of his sermon. He charged the Catholics with cowardice, for not taking the affairs of state into their own hands. They were twelve millions strong in the United states. They had two millions of voters, and all they had to do to get what they wanted was to demand it.

"The church," he said, "cannot sanction the present public school system of the country because it eliminates religion from the teachings. I know that is an unpopular stand, but we must make it because we are right and the state is wrong."

The arrogance of this quotation is astonishing. He makes the demand because "we are right, and the state is wrong." That is what the Inquisitors said, and every religious tyrant since history began, "We are right," and having God with us, the right to do as we please and compel you to do and believe as we demand! What religion would the priest have taught in the schools? He knows but one, the Catholic, all others are heresies. The protestant religion would be worse than the present absence of all forms. It is Catholicism that is demanded, and the Catholic religion can only be taught by the priests. Think of it, pilgrim fathers, your own religion refused admission and Catholic priests allowed to lead and sway the minds of the children of this nation!

That time is far off, but it is a menace to liberty that such infamous treason can be uttered in high places and reported by leading journals without an editorial word of rebuke. Two millions of votes thrown with either party would decide an election, and concessions may be purchased by the promise of these votes, which would be the death of liberty, and the ruin of our government. The threat is the gleam of the fangs of the tiger of theocratic despotism.

Good Excuse for Murder.

Murderers, when given opportunity to make their last apology and excuse for their crimes, have had many and plausible ones, but none have ever thought of the one given by Ray Johnson, when brought before the Superior Criminal Court in Boston. He pleaded guilty to the charge, and then his counsel asked him why he killed the woman?

He replied: "I wanted to keep her from sinning."

"How would that keep her from sinning?"

"She was going to a better world"

What gratitude should that woman feel as a spirit sitting under the shadow of the throne of grace to the man who opened the door of the new life to her. Not only opened it, but at an opportune time, and pushed her in!

Get Rich Quick Schemes.

There are many of them, and they flourish on the desire of their victims to receive something for nothing. The so-called "trusts," pushed by promoters, are an illustration. The people hate the name of trust; they clamor for legislation against their formation; they execrate the promoters, and yet are anxious to invest their hard earnings in the stock. They jostled each other in the scramble for stock in the great steel combination, and bemoaned the loss of their good money. They intended to get many times what they gave, just like the most vulgar gambler, and do not deserve pity.

The winding up in court of one of these concerns, shows of what moonshine they are made, for it is an example of all others, and ought to teach the people to let all such schemes alone. The Eastern Milling and Export Company is the high-sounding name of a trust which controlled twenty-six mills in Pennsylvania and Maryland. These mills were all doing a good business when a promoter proposed that they go into a trust company. The valuation made since the mills were taken into the hands of receiver is $1,100,000. On this valuation, $800,000 of bonds were given and $4,000,000 common stock! This common stock was sold on the market and eagerly taken by the deluded people at par. It is now not worth the paper used in printing its certificates.

At the sale ordered by the court the entire holdings of the twenty-six mills were sold for $316,000. On this foundation eight million dollars in bonds and four million dollars of stock was issued. The owners of the mills put the bonds in their pockets, and sold the stock.

They were not ambitious or they would have sold twice as much. Now the property paying well on about a quarter of a million dollars value, was unable to meet the interest on five times that sum, and the disappointed bond-holders demanded a receivership, and to completely shut out the stock owners have the property sold—to a syndicate formed of themselves. The investors cry out that they are robbed, and so they are, as effectually as ever a ruffian relieved the pockets of his victims. They gambled and lost. They might better have entered Monte Carlo, for there they would have bet against chance and chance sometimes favors the innocent, but here they staked against a certainty planned by scoundrel promoters, and purchased stock that represented absolutely nothing!

What Is Before Spiritualists?

In the General Survey, a correspondent declares that he has witnessed astounding phenomena and become a Spiritualist? Almost as easy as for a man on the scaffold to jump through the hangman's noose into heaven! Believe—on Christ—believe in the spirits!

Yet is Spiritualism the science of this universe, not only the visible cosmos, but the invisible spirit world! It sets forth to explain the source and sustenance of all things.

To the material method of explaining the phenomena of the universe it supplements the spiritual. The first sees in matter all potentialities, all possibilities, and claims that of and by itself, it passes through the changes called creation. There is no need of an external intelligence—a God. There is no spirit existence. The conception that love, justice, truth and right grew out of selfishness, are a part of it, and go out with the expiring taper, called life.

This is the philosophy of muck—the science of dirt.

Spiritualism sets out with the claim that beneath the fleeting phantasmagoria called creation, is a realm of force or energy, of which we only know by the effects we observe. Justice, right, truth and love, are adorable, not because man in the "struggle for existence"—as claimed by evolutionists—has found such most expedient as rules of conduct, but because they are wrought into the formation of things. The human being is not a wave thrown up from the seething sea of life, to fall back again into its foam, but heir to an infinite existence.

Most Spiritualists, even those who have left the churches, have sojourned for a time on the barren fields of materialism. When they lost faith in the old religion they swung to the other extreme. They were no more satisfied, and with hunger unappeased, toiled up the mountain side to the promising summit, the new Spiritualism leading the way. Reaching that summit we gaze into the remote vistas of two eternities, the past and the future. In the past we view the infinite toil and suffering by which nature has pursued her undeviating aims, and wrought her sublime purposes, until the perfect fruitage of the tree of life appears as man, with his intellectual powers and moral consciousness. Beyond, into the future, we see the escaping spirit, carrying forward into another state of existence, in unbroken continuity the individuality which has been the object of this ceaseless travail. The material scientists may talk of the morality evolved by chemical changes in the brain, the religion of the foot rule by which they attempt to measure the aspirations of the human soul; and fathom the depths of the infinite; and bow to the revelations of the crucible of dirt, the Spiritualist passes beyond the shadow to the inner reality.

Spiritualism does not, with egotistical presumption, after eliminating God, bow in servile homage to the "Unknowable," for to pronounce on what can and cannot be known, we must be all-knowing. On the contrary, it affirms that to know is the birthright of the spirit and its possibilities have no limitation. Having for its aim the development of the highest faculties of the mind, and perfection of character, uniting the present with the future, bringing the world of spirits near, and into direct relation with daily life, cheering as well as instructing by inspiration, and kindling our aspirations for the perfection and sweetness of the beyond; actualized, right here and now, Spiritualism has little in common with any other system and least of all with materialism.

Is it a religion? If complete devotion and consecration of life to right, truth, and love that embraces all things is religion, it is the foundation of all. Is it a science? If to grasp and unitize the phenomena of two worlds, the physical and spiritual, is science, it is the one science of the cosmos.

Is it a philosophy? If to resolve the accumulated facts of the ages by the power of pure reason, be philosophy, then it is the key philosophers have for ages sought, by which to unlock the secret courts of life and death.

Spiritualism is all of these so perfectly blended that it is one, a religion that is scientific, a philosophy that is morality, a science that embraces not only the world of matter but the world of spirit.

The Spiritualist has scarcely, as yet, entered this expanding field. He has everything to learn and much to unlearn. He has no time to waste in the discussion of issues dead in the times of Hume and Voltaire. He has not time to listen to tirades against Christianity and the churches, the defamation of gospel ministers, or the coarse, cheap ridicule which passes for Bible criticism. If Moses made mistakes, what of it?

A vast constructive work is before him, and he is assured that when the Spiritual temple is completed, with its foundations resting on the material world, and its dome alight with spiritual knowledge, none will go astray from its portals.

HUDSON TUTTLE.

Married.

Married, August 10 at the residence of the bride's mother, by Dr. J. O. M. Hewitt, Mr. Grant DePew and Miss Anna K. Rosenwinge, all of Chicago. This was a quiet home wedding, with only family friends present in the form. How many of the spirit hosts were there, we will not undertake to tell, but as all were Spiritualists, and the bride a medium, we may (and we did) know that the angel world had many delegates as witnesses and to bless.

H.

TO WOMEN WHO DREAD MOTHERHOOD

Information How They May Give Birth to Happy, Healthy Children Absolutely Without Pain—Sent Free.

No woman need any longer dread the pains of child-birth, or remain childless. Dr. J. H. Dye has devoted his life to relieving the sorrows of women. He has proved that all pain at child-birth may be entirely banished, and he will gladly tell you how it may be done absolutely free of charge. Send your name and address to Dr. J. H. Dye, 14 Lewis Block, Buffalo, N. Y., and he will send you postpaid his wonderful book which tells how to give birth to happy, healthy children, absolutely without pain; also, how to cure sterility. Do not delay, but write to-day.

"Just How to Wake the Solar Plexus." By Elisabeth Towne. Valuable for health. Price 50 cents.

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.]

Geo. H. Wadsworth passed to spirit life, at his home in Iola, Kansas, July 27, 1904, of kidney disease. He was almost 74 years old. His wife and two children, Chas F. and Mrs. M. D. Helfrich survive him.

MRS. A. F. WADSWORTH.

Mrs. Katherine C. Ordway, wife of Wm. G. Ordway, of this city, passed to spirit life, Sunday, July 17, 1904. Mrs. Ordway was born in Leavenworth, Kansas, Sept. 17, 1863. Many years of her life was devoted to the light that shines through Spiritualism. She leaves a loving husband to mourn her departure, but with the knowledge that what seems his loss is her gain. Many friends and neighbors will miss the once sunny smile of their friend. The services were conducted by the pastor of the Rising Sun Spiritualist Mission, Mrs. Nora E. Hill, with words of encouragement, to wait for the time when they would be reunited in the beautiful world beyond the mystic veil. Interment at Forest Home. N. E. H.

I have to record the transition of E. W. Smith of this city. Mr. Smith was a resident of this place for many years, but for the past few months of his life was a resident of Santa Barbara, where August 2, 1904, he passed to spirit life. Mr. Smith was a man of lovable disposition and had many friends. Being a veteran of the civil war, the funeral was held under the auspices of the G. A. R. Post of Santa Barbara. Mrs. M. H. Rood of that city conducted the services, assisted by the Rev. M. E. Taylor. Memorial service was held here, Sunday, August 7.

BISHOP A. BEALS.
Summerland, Cal.

Mrs. Myron Blakeman passed to the higher life from her home near Tekonsha, Mich., July 16, 1904. A husband, three children, an aged mother, three brothers and many other friends survive her. The funeral services were held at the home Tuesday afternoon, conducted by Mrs. Emily D. King, of Girard, assisted by Rev. F. R. Randall, of Tekonsha.

MRS. MYRTLE MORRILL.
Cement City, Mich.

July 31, at 3 o'clock, occurred the funeral service of Mrs. Isabella Patton, formerly Miss Isabella Glascow. She was born in Pike county, Ill., March 8, 1852; was married September 10, 1879. She passed to the higher life, July 30. In her early life she was first a member of the M. E. Church; afterward she united with the Presbyterian church. Finally she proved the truth of Spiritualism so fully, that for several years she and her husband dedicated a room to the spirit friends and their manifestations. As I view this room and some of the proofs of spirit return that decorated the walls, I wondered why every Spiritualist did not do likewise, for the atmosphere of that room was truly spiritual, inspiring and uplifting. "By their works ye shall know them," was well proven in the sacred influences of the room in the Patton home, where spirits could come and commune with Brother and Sister Patton, free from worldly conditions and inharmonious influences. Rev. G. C. Love conducted the services, and quite a number present had their first opportunity to listen to the teachings of Spiritualism, the only religion or philosophy of eternal life that proves itself true.

COR.

Passed to spirit life, at the home of his parents, Shelbyville, Ind., Grover D. Ross, aged 20 years. His parents have been Spiritualists for years and they instructed him in its truths from childhood. He looked upon Spiritualism as a great comfort in his last hours of earth life. The services were conducted by Harry J. Moore. COR.

Passed to spirit life, Aug. 6, at his home, Chesaning, Mich., Mr. Ed Waldron. Deceased has blessed humanity for sixty years with his genial manners and happy disposition. He was a Spiritualist in the truest and highest sense of the term, doing more each day for the truth by his practice than its teachers could do in years by precept. Chesaning will miss the bodily presence of a loyal, honest, citizen; its people a kind and sympathetic friend; its poor a generous benefactor; the spiritual association a helpful member whose place they ne'er can fill; his family a loving husband, father and brother. Services were conducted by Mrs. Margaret C. La Grange, of Detroit, Mich. COR.

Mrs. Lena A. Dellinger passed to spirit life, August 8, 1904, after an illness of over two weeks from enteritis. Born in Chicago, Nov. 10, 1873; a daughter of John and Lena Stelges (Mrs. Herman Schultz). She was married Dec. 14, 1892, to James Dellinger, to whom she was a faithful and devoted wife. Of a quiet and unassuming nature, her high character and lovely disposition won her many friends in all walks of life. She devoted much of her time to Spiritualism, being a careful student of both its science and phenomena, and will long be remembered by her many friends in its ranks as a faithful, staunch and untiring co-worker in the cause. The Rev. W. G. Smith officiated at her funeral, which took place Saturday, August 13, from the home. The floral offering from relatives and friends were profuse and very beautiful. Her mission on earth was fulfilled early, but it was undoubtedly satisfactory to Him in whose vineyard she labored. It may be truly said that this world is better for her life and example here.

GEO. E. FINK.

SEER FACES THEFT CHARGE.

Bring Mrs. Sabin From West—Clairvoyant Accused of Getting Money and Jewels from South Side Women, to Be Tried for Larceny.

Mrs. Martha Ellyson Sabin, a clairvoyant, who is charged with obtaining money and jewels from several South Side women on the pretense of making them immune from disease and evil spirits, was brought from Denver to Chicago to-day by Detective P. S. O'Connell, and will be tried here for larceny.

The complaint against Mrs. Sabin was made several months ago, and a number of women in Hyde Park and Englewood told the police they had given her their diamonds as well as money, in order to have the protection of her art. The woman was unable to give the immunity to her patrons she promised, and was likewise unable to prevent her own arrest, through her alleged mystical powers.

Although she disappeared shortly after the complaints were made the detective bureau traced her to San Francisco, where she was captured, but released on bonds. These she forfeited, and the chase was again taken up. This time she was located in Denver by means of her trunk checks.—Chicago Post, Aug. 1, 1904.

BOOKS FOR ALL SPIRITUALISTS TO PERUSE.

A Conspiracy Against the Republic. By Judge C. B. Waite, author of "History of the Christian Religion to the Year 200. Price 25 cents.

A Few Words About the Devil. By Chas. Bradlaugh, the great English freethought leader, with a story of his life as told by himself and a history of his Parliamentary struggles. Price, 50 cents.

After Her Death. The Story of a Summer. Pervaded with pure and sublimely spiritual thought. Something to make the reader pause and reflect almost to entrancement. By Lilian Whiting. Price $1.

After the Sex Struck, or Zugassent's Discovery. This book is intended to teach husband and wife how to agreeably adjust their differences. Highly agreeable is its contents. By Geo. N. Miller. Price 25c.

Age of Reason. Being an investigation of true and fabulous theology. A new and complete edition, from new plates and new type; 186 pages. By Thomas Paine. Price, paper, 25 cents; cloth, 50 cents.

Ancient India, Its Language and Religions. Translations of the articles "Religion of the Veda," and "Buddhism." The Study of the Sanskrit. By Prof. H. Oldenberg. Price 25 cents.

A New Catechism. By M. M. Mangasarian. A book suited to express the thoughts of men, women and children living in the new times. Price, cloth, 75 cents; paper, 50 cents.

Angell Prize Contest Recitations. To advance Humane Education in all its phases. A book especially adapted to Lyceums. Full of enthusing ideas. By Emma Rood Tuttle. Price 30 cents.

Antiquity Unveiled. Ancient Voices from the Spirit Realms. An intensely interesting work, carrying one deeply into the mysteries of the past. By J. M. Roberts. Price $1.50.

A. P. A. Manual. A complete exposition of the principles and objects of the American Protective Association, with a vivid description of Romanism as it is to-day. Price 15 cents.

Apocryphal New Testament, being all the Gospels, Epistles, and other pieces now extant, attributed in the first four centuries to Jesus Christ, His Apostles, and their companions, and not included in the New Testament by its compilers. Translated from the original tongues, and now collected into one volume. Price, $1.50.

Apollonius of Tyana. Identified as the Christian Jesus. A wonderful communication, explaining how his life and teachings were utilized to formulate Christianity. Price 15 cents.

Aryan Sun-Myths. The Origin of Religions. A valuable compilation of historical facts relating to the ancient conception of the necessity for saviors. By Sarah E. Titcomb. Price, cloth, $1.

A Scientific Demonstration of the Future Life. By Dr. Thomson J. Hudson. Price $1.50.

A Sex Revolution. By Lois Waisbrooker, author of "Helen Harlow's Vow," "The Occult Forces of Sex," "Perfect Motherhood," and many other works. Price 25 cents.

As It Is to Be. By Cora Lynn Daniels. This is a most spiritual book and gives a beautiful account of the process of dying. Price, $1.

Asphodel Blooms and Other Offerings. A book of short poems by Emma Rood Tuttle. Neatly bound in blue cloth with silver letters. Price $1.

Astral Worship. With a chart in the front cover with signs of the Zodiac. By J. H. Hill, M. D. Price $1.

Atlantis, the Antediluvian World. By Ignatius Donnelly, is a book of rare thought, proving the existence of a continent by the name of Atlantis having existed years ago. Price $2.

Auras and Colors. An Esoteric System of Teaching Concerning Halos, Aureolas and the Nimbus. By J. C. F. Grumbine. Price, 50 cts.

Automatic or Spirit Writing, with other psychic experiences of the author. A book well worth the price, for its valuable suggestions to others wishing the phase. By Sara A. Underwood. Price, cloth, $1.

Behind the Veil. Written by a spirit in a most interesting manner, and describing his life in the spirit world. Price 75 cents.

Beyond the Vail. A Sequel to Rending the Vail, given through the mediumship of W. W. Aber. Price, $1.50; postage 25 cents.

Bible and Church Degrade Woman. By Elizabeth Cady Stanton. Comprises three brief essays on The Effects of Woman Suffrage on Questions of Morals and Religion. Price 10 cents.

Bible Marvel Workers, and the wondrous power which helped or made them perform mighty works and utter inspired words. Personal characteristics of prophets and apostles. By Allen Putnam. Price, 75c

Bible of Bibles, or Twenty-seven Divine Revelations containing a description of twenty-seven bibles, also a delineation of the character of the principle personages of the Christian Bible, and an examination of their doctrines. By Kersey Graves. Price $1.75.

Big Bible Stories. Placed in the crucible of Mathematics, they are made too absurd for anyone who can count on his fingers, one, two, three, etc. New and unique. By W. H. Bach. Price, 50 cents.

Body and Soul. A series of lectures by J. Clegg Wright. Price, $1.

Can Telepathy Explain. By Minot J. Savage. Price $1.

Celestial Dynamics. A normal course of study in the Astro-Magnetic Forces of Nature. Just the book for mental healers or students in the science. 107 pages. Price $1.

Character Building, Thought Power. A dainty little book and helpful. By Ralph Waldo Trine. Price, 35 cents.

Conflict Between Religion and Science. By J. W. Draper. Price, $1.75.

Child Culture. A small book giving a treatise on how to rear children according to the laws of physiological psychology, and mental suggestion. By Newton N. Riddell. Price 60 cents.

Children's Progressive Lyceum. A manual, with directions for the organization and management of Sunday-schools. Something indispensable. By Andrew Jackson Davis. Price, 25 cents; postage, 5 cts..

Christianity a Fiction. The astronomical and astrological origins of all religions. A richly sarcastic poem, by Dr. J. H. Mendenhall. Price 50 cents.

Christs of the Past and Present. By Rev. Moses Hull. A valuable book. Price, cloth, 35 cents; paper, 25 cents.

Clairvoyance. A book of 109 neatly-printed pages, pertaining to a system of philosophy of clairvoyance, its law, nature and unfoldment. By J. C. F. Grumbine. Price, cloth, $1.50.

Coming American Civil War. This excellent book is written in the interest of humanity, of liberty, and of patriotism. By Burton Ames Huntington. 300 pages. Price, paper, 50 cents, postpaid.

Common Sense. A book of the Revolution, and yet adapted to the present day. A book to inspire the reader to love his free America. By Thomas Paine. Paper, 15 cents.

Concentration. A series of six symbol cards and a valuable pamphlet on concentration, meditation and inspiration, with instructions how to conquer yourself and develop your innermost faculties. By Laura G. Fixen. Price 50 cents.

Continuity of Life a Cosmic Truth. By Prof. W. M. Lockwood, the well-known lecturer. Those who have had the privilege of hearing Prof. Lockwood lecture will understand and appreciate the character of this work. Price $1.

Contrasts in Spirit Life, and the Recent Experiences of Samuel Bowles. Given through the mediumship of Carrie E. S. Twing. Price, 50 cents.

Cosmian Hymn Book. A collection of original and selected hymns for liberal and ethical societies, for schools and the home. Compiled by L. K. Washburn. Price, cloth, $1; paper, 50 cents.

Crimes of Preachers. This book is just what its title indicates—a thorough exposure of the inner life of those elect of earth. A very interesting book. Price 25 cents.

Cultivation of Personal Magnetism. By LeRoy Berrier. Price, 50c.

Death and the After-Life. An excellent work relating to the transition moment; scenes and society in Summer-land; Winter-land. By Andrew Jackson Davis. Price, cloth 55 cents; postage 5 cents.

Death Defeated, or the Psychic Secret of How to Keep Young. By Dr. J. M. Peebles. Cloth bound. Price $1.

Death, Its Meaning and Result. By John K. Wilson, a member of the Pennsylvania Bar. Cloth. Price, $1.25.

Diakka and Their Earthly Victims. A very interesting and suggestive work. It is an explanation of much that is false and repulsive in Spiritualism. By A. J. Davis. Price 50 cents.

Dictionary of Dreams. One Thousand Dreams and Their Interpretations. By Dr. Robert Greer. Price, 25 cents.

Discovery of a Lost Trail. By Chas. B. Newcomb. A book that will help you see the beauty and joy of life. Price, $1.50.

Easy Lessons in Psychometry, Clairvoyance and Inspiration. By J. C. F. Grumbine. Price, 50 cents.

Echoes from the World of Song. A collection of new and beautiful songs, with music and chorus, in book form. By C. P. Longley. Price, $1; postage 15 cents.

Edith Bramley's Vision. A thrilling appeal to all who are interested in learning how the great forces of the Roman Catholic church are seeking to prevent the progress of liberalism. Price 15 cents.

Elsie's Little Brother Tom. An interesting story for children. Allen Thurber, author. This book fills a need for literature for small folks as there are but a few books, and we recommend this as being interesting and instructive. Price, 75 cents.

QUESTIONS AND ANSWERS.

This department is under the management of

HUDSON TUTTLE,

Address him at Berlin Heights, Ohio.

NOTE—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected. HUDSON TUTTLE.

"A Spiritualist": An unknown friend has sent orders to have the Arcana of Spiritualism mailed to a long list of eminent scientists, to a large number of libraries, and to every foreign commissioner at the St. Louis exposition.

He has done for the book what of all things I would have done, by placing it where it will attract the greatest attention to the subject on which it treats. As I cannot privately write to him and express my obligations and profound gratitude, I make this public acknowledgment. Many have written expressing their appreciation of the book, and the desire for its wide circulation. One enthusiastically would have a copy placed in the hands of every gospel minister. This unknown friend, is unobtrusively doing a share of this work and with a generosity only excelled by his modesty.

Charles L. Waffle: Q. Isaiah 37:35-36 reads, "For I will defend this city (Jerusalem) to save it for mine own sake and for my servant David's sake.

"Then the angel of the Lord went forth and smote the camp of the Assyrians a hundred and four score and five thousand, and when they arose early in the morning, behold they were all dead corpses."

We find this account in nearly the same language in II. Kings, 19:34-35.

What reliable history have we to confirm this Bible account, and how was it possible for all of these people to arise in the morning if they were dead corpses?

A. There is nothing—absolutely nothing—aside from this account in the Bible to sustain its assertions. There is no history extant of the Jewish people except the Bible. Admitting the story to be true the only way to account for a man's waking up to find himself a "dead corpse" would be that he recognized the fact as a spirit. But it is scarcely worth while to speculate on these improbable narratives which belong to the age of myth and not history.

Ginseng: Q. What is the prospect of ginseng growing, so much advertised, and would you advise investment in stock in a company?

A. A company has been formed, ostensibly to cultivate the root, but really to root the money out of the pockets of innocent investors.

We will state the facts of the growth of this plant, and the reader can then draw his own conclusions.

Were it possible for this plant to be grown as abundantly and as easily as stated by those who advertise seed and seedlings for sale, the price would become unremunerative. There is only one market, that of China. The celestials believe it the most potent medicine, and are now willing to pay its weight in silver, or more if its root is forked in resemblance to a man. They believe its virtue as a remedy depends on this similitude, which first attracted their childlike attention.

Physicians attribute to it nothing more than mild tonic effect, and it has a pleasing aromatic taste.

Why is the price so excessive? Because the plant is scarce, and the Chinese attribute to it wonderful virtues. Because of all plants of our forest, it is the most delicate. The soil must be to its liking, and the shade not too dense, and yet sufficient to screen it from the rays of the sun. If cultivated in the garden, it must be sheltered by awnings, and carefully watered. It requires four years of the most exacting attention to reach maturity. The seed is held at fifty dollars a pound by those who have it for sale, and if the profits of its culture are as prodigious as they represent, it seems a waste of a golden opportunity for them to sell the seed, instead of planting it and reaping, or rather digging a harvest, beyond the promise of a Klondike mine.

R. W.: Q. Why were not the victims on the ill-fated General Slocum warned by their spirit friends?

A. This question has been repeatedly asked and answered in this department recently from the standpoint of Spiritualism. It is put forward as an objection—a home thrust which cannot be parried, yet in this case it has no relevancy. If a company of Spiritualists should go out on an excursion, and meet with an appalling accident, and none of their number, even the most sensitive mediums among them, had received warning, then it would be conclusive that if there are spirit friends, they are unable to foresee, or impress their thoughts on their mortal friends. During the more than fifty years past, of all the meetings, conventions, excursions, etc., of Spiritualists, there has not been an accident meriting mention. It may be good luck, it may be more. If the former, it is remarkably good luck, rarely found.

I recall one wreck which came in my own experience. It occurred many years ago, when as the guest of Luther Colby, editor of the Banner of Light, we attended an excursion of Spiritualists out of Boston to a favorite resort. The day passed pleasantly and late in the afternoon the long train pulled up at the siding. There were not cars enough for the people and every foot of standing room and the platforms were crowded. We had not reached half way when a hand-car was met on a curve, and there being no fender on the engine, there was a sudden stop and every car in the train left the track but the last one, and two hung in dangerous poise over the embankment.

As the crowd gathered on the hillside waiting for the relief train, after the first shock and fright, it was found that not a soul was injured, except one and he was not of the society. After awhile the conductor came along, and said sententiously, "I thank God I had none except Spiritualists aboard to-day."

"Why?" asked Mr. Colby.

"Why!" replied the conductor, looking over to the cars in their frightful position, "If I'd had a church picnic, we'd all been in hell this minute!"

On the other hand, the victims of the Slocum disaster were all members of the church or Sunday-school. They had duly offered prayers to God, and accepted the mediation of Jesus. The children had been so constant in attendance on Sundays, and given such good attention, they had by merit earned the excursion. If there was ever a devout community, one near to God, it was that community.

With a foreknowledge of all things, and supreme power to order, why did not God warn his people of their danger? This is the question, the pertinence of which is axiomatic. Or must we take the terrible alternative and believe that God arranged the holocaust, and betrayed this trusting company?

That God did not interfere, does this prove that he does not interfere with events, or that he does not exist?

Of the thousand or more who went on this excursion, probably not one knew what Spiritualism is, and had they had any mediumistic experience, their minister would have abjured them to cast it aside as the work of the devil. This community accepted God and the Bible—not the spirits, and from him they should have looked and received aid.

This closely united and devout community of Christian worshipers fared as ill as the inmates of the Iroquois theatre, who belonged to the ungodly world. Surely God is no respecter of persons or places. His lightning shatters a steeple of his own sanctuaries with the same destructive energy it strikes a saloon, and leaves the preacher senseless with the same unconcern it kills an animal in the pasture.

UNITY CAMP, MASS.

Delightful Weather Attracted Many to the Meetings.

The delightful weather Sunday, Aug. 7, together with the announcement that Mrs. Cora L. V. Richmond, one of the ablest lecturers in the country, was to appear, attracted one of the largest audiences of the season to this beautiful grove.

The services of the day were as follows:

At 11 o'clock a conference meeting was held, in charge of Vice-president Samuel Merchant.

Mr. Ripley, of Stoneham, gave a message, which he said came to him from the late Dr. H. B. Storer, and Mr. and Mrs. James Smith of Cliftondale, gave readings and messages.

At the 2 o'clock meeting which was also in charge of Vice-president Merchant, remarks and messages were given by Mr. Raymond of Boston. Mrs. Julia Davis of Boston, gave messages, and Messrs Sanborn and Waite of Boston, rendered a song in the Indian language.

Mrs. Annie Coggeshall of Lowell, gave readings, and Dr. Barnicott of Boston, made remarks and gave readings.

When the time arrived for the beginning of the 4 o'clock meeting every seat in the large pavilion was filled and many were standing outside.

President Dr. Alexander Caird presided, who introduced Mrs. Richmond, paying her a high compliment and presented her as one of the ablest and foremost lecturers before the public.

The speaker fully sustained the reputation she has gained as a lecturer, and the large audience present were given an intellectual treat that they do not often have the pleasure of listening to.

Mrs. Richmond gave her hearers an eloquent, forcible, intellectual and interesting address, and many of her pointed utterances were heartily applauded.

She reviewed Spiritualism from its early inception and came along down to the present and more modern era of the philosophy. She ably defended the Spiritualistic faith from the attacks of some of its opponents and quoted from many prominent scientists and others of renown, who have been staunch advocates and believers in Spiritualism.

She referred to the early days of Spiritualism, when it was the custom to ask the audience for a subject. To-day, the speaker said, this is not the case. We have so progressed that our belief has now become a modern one, and now we have a great "tidal wave" of Spiritualism to give to you, and which is spreading throughout the length and breadth of the land.

At the close of her lecture she spoke in a poetical way on the following subjects given to her from the audience: "Buddha," "Truth and Justice," "The Golden Rule," "The Grand Army of the Republic." All of the above subjects were gracefully responded to by the speaker.

The meeting was brought to a close by the audience singing, "God be with you till we meet again."

Previous to the address of Mrs. Richmond, William Atherly rendered a cornet solo, entitled "The Holy City," in a pleasing manner and the Unity Quartette rendered a selection.

A song service was held at 6:30 o'clock.

At seven o'clock Mrs. Richmond spoke again on a subject suggested from the audience.—Lynn (Mass.) Evening News.

"Continuity of Life a Cosmic Truth." By Prof. W. M. Lockwood. The work of a strong, logical thinker, on a deeply important subject. Price, cloth, $1.

"The Light of Egypt." Volumes 1 and 2. An occult library in itself, a text-book of esoteric knowledge as taught by Adepts of Hermetic Philosophy. Price $2 per volume.

"How Shall I Become a Medium," Fully Answered

In "Mediumship and Its Laws, Its Conditions and Cultivation," by Hudson Tuttle. Price 35 cents. Send to Mr. Tuttle, Berlin Heights, O.

The Progressive Thinker Highly Appreciated.

F. M. Snarrenberger writes from Columbus, Ohio:—"I always advise the investigators to subscribe for the best spiritualistic publication, The Progressive Thinker, knowing that therein they will find truth more clearly presented than elsewhere. I am always pleased to start them on the proper road by giving them a sample copy, and thus I hope to disseminate the truths of Spiritualism among many inquiring minds that could not be reached by mere spoken words."

W. W. Wood, of Texarkana, Ark., writes:—"Do I not know how earnestly you are battling for truth? I, with other readers of the grandest paper published to-day, cannot help knowing this. Whether differing from you or with you, all must acknowledge this truth. For myself, I am with you, and only wish that my exchequer was as full of shekels as my heart is wishes and hopes for your success in the battles you are fighting—the greatest of which is truth and purity against fraud and deception. May the Open Court never cease its sessions until Error shall be crushed to earth, and Truth arise with healing in her wings."

Francis E. Hotsenpiller writes from Magnetic Springs, O.:—"The glorious Progressive Thinker is getting better all the time!"

Hubert Childe writes from Wichita, Kan.:—"To-day I came across a July number of The Progressive Thinker, and as the Spiritualistic house-cleaning tone of it suits me, I enclose postal order for one year's subscription."

D. Parker, of Stoneham, Mass., writes:—"I have taken The Progressive Thinker from the first number issued. Have read it constantly, and could not get along without it."

LILY DALE.

Notes of the City of Light Assembly.

On Thursday, August 4, Dr. E. B. Babbitt called together a large and intelligent audience in the interest of "Chromopathy," a subject which is attracting increasing attention the world over. The Doctor is a veteran Spiritualist, and with the aid of the higher powers has discovered wonderful curative properties in the combination of "Light and Color." His elucidation of the subject was followed by Dr. Huested, who explained in glowing terms the value of his knowledge of the "finer forces," as taught by Dr. Babbitt, and made manifest in practical application at his sanitarium in Rochester.

On Friday afternoon, Mr. Colville discoursed on the "Necessity of Individuality." He said in part, there is nothing of greater importance than the need of developing an intense consciousness. But however necessary it is to unfold an individual life, it is still more so to know and understand the relationships of individuals. No one lives alone. Nature has made this universal provision that when we come into life we are supplied with shelter, protection and guardianship. Heaven itself would have no attraction if one were to be the solitary occupant. You cannot be happy without sharing your possessions with someone, and as we grow toward manhood we learn that friends are more than gold and silver or precious jewels. You may be rich in friends, however simply you live. The higher needs of humanity are all social, and it is only in association that the real joys of existence are found. Everyone has a value as an individual, but the greatest good is accomplished when harmoniously related with numberless companions. God works through all instrumentalities, through every conceivable agency for the fulfillment of divine order and divine relationships. However beautiful the work any single person can do it is not to be compared with what can be accomplished by co-operation.

Following the lecture Mr. and Mrs. Lillie were tendered a formal reception, at which Mr. Barrett spoke eloquently and feelingly of Mrs. Lillie's long years of faithful service to the cause of truth, and of Mr. Lillie's unwavering loyalty and musical contributions to the work. He assured them of the deep and sincere affection they had inspired in the hearts of young and old, and uttered a repeated and cordial welcome back to Lily Dale. Mrs. Lillie responded with an appreciative spirit, in her usual happy vein. A general hand-shaking with words of welcome, congratulation and good wishes ensued. New friends were introduced and old ones made happy in the glad reunion.

Friday evening the psychometrists and mediums congregated at the auditorium under the auspices of the Willing Workers, and gave brief readings to a crowd of eager applicants, who seemed more than willing to pay 25 cents for fifteen minutes of revelation. Refreshments were served and some $20 realized for what is known as the "Class Fund." Madam Mandoras, Maud Lord Drake, Carrie Seymour, Mrs. Greenameyer, Ella Preston, Mrs. Fenner, and Mr. Armbourg constituted the volunteer corps, and last though not least, Mr. Colville gave poetic delineations for an hour.

The Saturday morning audience was favored with an exquisite solo by Miss Adams of Toronto, who is quite young, but has a voice of marvelous power and sweetness and delighted listeners predict a brilliant future for its possessor.

Mr. Wright spoke on the evolution of the human mind, and said there is tendency in the human mind to fight. We can never be all alike. There will be narrow heads and broad heads and thick heads, but this is nature's way, and nature takes as much pains in making a fool as a philosopher. Beware of philosophers who live in the clouds with the angels. Come down to the sphere of scientific demonstrations. Lily Dale is a place to air phantasies, mud puddles of intellectual effort. But it all stands for mental action. As illustrated by a panoramic picture of the battle of Waterloo, where the old gentleman took the nickels and located the military generals. In reply to the query as to which represented Napoleon, "Any one you like; pay your money and take your choice."

On Saturday afternoon, Miss Susie C. Clark of Cambridge, Mass., made her first appearance, her text being the "Altitudes of the Soul." Miss Clark compared the difficulties of mountain climbing on the physical plane, its achievements and victories, with the efforts the soul must make in the upward path of morality and rectitude. She continued her allegory by a portrayal of the ceaseless struggle necessary to attain the Mount of Kindness, of Obedience and humility, which involves the putting aside of the mantle of self, complacency and pride. The Mount of Patience, overgrown with briars and brambles, with danger of falling into the abyss of bad temper, and beyond the mount of Justice, Sympathy and Charity, the charity that thinketh no evil. Mount Trust has a trail circuitous and long, and is the greatest of all the soul heights, and is not populous.

Saturday evening, Mr. Colville gave the last of his series of lectures at Library Hall, on "The Law of Success." It was full of optimistic suggestions, and his positive assertions carried with them such a measure of conviction that no one could fail to feel assured that success is within the reach of all.

Sunday was Peace Day at the City of Light, and everything in nature testified to its beautiful reality. The skies were bright and clear, the wonderful band music permeated the grounds with a flood of inspiration, and a spirit of glad rejoicing filled the air. The crowds came quietly, pausing under the delightful shade of the tall park trees and filling the comfortable seats in the great auditorium. "Peace Day," in large golden letters shone from a white background above the stage, and in the region of the footlights a banking of fresh ferns held the word "Peace," arranged from wild flowers of a violet hue, the artistic handiwork of Mr. Armburg.

President Pettengill, Mrs. Lillie, Eleanor Kirk and daughter occupied seats on the platform, all arrayed in white, as was also the speaker, making a most pleasing picture, surrounded by ferns and flowers. Mr. Colville sang "The Holy City," and Miss Clark was introduced as the apostle of peace. Her text: "Behold, I will lay thy foundations with sapphires." Her lecture was an appeal for practical work and unity of action to bring about the universal peace so much desired.

In the afternoon, Mr. Colville was presented as a representative of the wide, wide world. Mr. Colville said: Because we are of the wide, wide world, we may well take the subject of Universal Peace."

Mrs. Ada Davis, for many years a resident of Lily Dale, passed to spirit life just after midnight on Monday, the 8th inst. She had been a patient sufferer for many months, and met the change as a welcome release from the bondage of physical pain. Mrs. Lillie officiated at the funeral, which was held on Wednesday morning, at the home of Mrs. Helen Snee, the mother of Mrs. D. Davis. The body was taken to Buffalo for cremation.

It is a strange coincidence that the "silent reaper" has borne three of our people into the beautiful beyond on the same day. Mr. A. M. Wheeler, of Fredonia, who has filled the position of barber for a number of seasons, passed away suddenly on Tuesday morning of heart disease. He leaves a widow to mourn his loss, and many friends who will miss his genial presence and kindly services.

On Tuesday, Mrs. Nelson, who has lived at Lily Dale for many years and has been ill for several weeks, answered the summons of the death angel to leave the worn-out casket of clay and "come up higher."

On Sunday evening J. Clegg Wright talked to a well-filled house on "The Social, Political and Reformatory Condition of the Time, Viewed From a Spiritual Standpoint." The subject was handled in a facetious fashion, and kept his audience in a merry mood from start to finish.

Mrs. R. S. Lillie was the speaker for Wednesday, and took as her quaint subject, "What of It?" She reviewed Spiritualism from its advent at Hydesville to the present day, recounted its victories and failures, the shortcomings and virtues of its advocates, and urged those who have the light, to illumine the pathway of those who are stumbling in the darkness, and thought, despite our failures and imperfections, so much of real value had been wrought for the world through the agency of Spiritualism, "We could pat ourselves on the shoulder and call ourselves pretty good."

Mrs. John Duss and her pretty daughter Vera, from Economy, Pa., are visiting Lily Dale for the first time, and are delighted with its many attractions.

Editor Bach of the Sunflower is the busiest man on the grounds. He has a lively interest in all that is transpiring, and is always ready to lend a helping hand whenever and wherever it is needed. His pretty Pagoda, between the auditorium and the hotel, makes a convenient half-way house and provides the current literature on Spiritualistic lines.

Mrs. Colleep, of Jacksonville, Fla., finds the City of Light well worthy of her long journey, and is in deep sympathy with the good work that is being carried forward.

August 17 will be Woman's Day, and Mrs. Lillie, Mrs. Gilman and Helen Campbell are the speakers.

On Thursday and Saturday Willard J. Hull will be with us, and on Friday, Charlotte Perkins Gilman. On Sunday, the 21st, Paul Tyner and Willard J. Hull.

People in the crowded cities are sweltering with the mercury up in the nineties; people at the City of Light are comfortably fixed in cold storage.

S. M. KINGSLEY.

Grand Ledge Camp, Mich.

Our camp at Grand Ledge, Mich., opened very auspiciously on Sunday, July 31, with Oscar A. Edgerly as speaker. Mr. Edgerly's guides have given during the last week a series of six lectures, all of which proved eminently interesting and instructive to our people. On Thursday August 4, Dr. Edson A. Titus, of Hamilton, Ont., gave an address which was well received. Geo. W. Kates and wife begin a week's engagement on Sunday, Aug. 7.

We have been favored with the presence of Mr. Geo. A. Letford, the famous "drummer" medium, who has given some exceptionally fine tests from our rostrum, "the honest kind," we are pleased to say.

The attendance is excellent, every prospect of a very successful season.

Mr. Oscar A. Edgerly is proving a very efficient chairman, and adds much to the general good feeling at camp. Mr. Edgerly solicits subscriptions for the Spiritualist papers at most every meeting. LAURA MATLOCK,

Secretary.

Thoughts on Death and Life.

(Thoughts suggested by the removal from earth life of a dear aunt, who was for years a great sufferer, but whose passing from our midst was like the coming of a peaceful restful sleep):

Why do they call thee, O Death, "The King of Terrors?"

Why is it that in all the ages, the children of earth have feared thee?

It is because you work so mysteriously and bring a change which separates that which is perishable from that which is not perishable, that which is eternal.

They have called thee conqueror, but thou art only a natural law, which has been working since life began, and will continue as long as there is life on earth.

Thou conquerest nothing, and where there is nothing to conquer, there can be no victory.

Life is eternal, death is but a change brought about, at different stages, under different conditions, to open up to the children of earth the possibilities of eternity.

Some may say, certainly the material body knows decay. That is true. We cannot always inhabit the coarser garment necessary for us while performing our mission on earth, but by a natural law it is laid aside, we are disrobed, and a garment of a finer texture, better adapted for the duties of an advanced life is given us.

We do not see the person, but the reflection of the person who has inhabited for a few years the frail tenement of clay, but when the natural change of death takes place, freeing the occupant of the house (which we have been able to behold), and not being able to behold their true spiritual body, which can never be blotted from existence, this is why we fear death.

By this natural but wonderful change, sight is given to the blind, hearing to the deaf, the use of limbs, paralyzed by age or disease, restored and all the diseases which were beyond the skill of earthly physicians are cured by this change which is so much feared and which we call death.

To me it does not seem right to call death the King of Terrors, for we believe the testimonies of those who have returned and through earthly mediums assured us of the truth of these things.

The life of man is as the green leaf of summer, with no sign of the hidden beauties which are revealed to us by the frosts of autumn.

Thus death is like the frosts; it comes so that the hidden beauties of life immortal may be revealed unto us.

Thou art only a mile-stone, to mark the progress of life eternal.

Norwich, Ct. L. M. COBB.

WAITING FOR THE BUGLE.

We wait for the bugle; the night-dews are cold,
The limbs of our soldiers feel jaded and old;
The field of our bivouac is windy and bare,
There is lead in our joints, there is frost in our hair;
The future is veiled and its fortunes unknown
As we lie with hushed breath till the bugle is blown.

At the sound of that bugle each comrade shall spring
Like an arrow released from the strain of the string.
The courage, the impulse of youth shall come back
To banish the chill of the drear bivouac,
And sorrows and losses and cares fade away
When that life-giving signal proclaims the new day.

Though the bivouac of age may put ice in our veins,
And no fiber of steel in our sinew remains;
Though the comrades of yesterday's march are not here,
And the sunlight seems pale and the branches are sere;
Though the sound of our cheering dies down to a moan,
We shall find our lost youth when the bugle is blown. —Exchange.

"Child Culture, According to the Laws of Physiological Psychology and Mental Suggestion." By Newton N. Riddell. A most excellent work for all who have the care or training of children. Price 65 cents.

"Death Defeated; or the Psychic Secret of How to Keep Young." By J. M. Peebles, M. D., M. A., Ph. D. Price $1.

Vicksburg (Mich.) Camp.

Sunday, Aug. 7, was a big day at the Vicksburg (Mich.) camp-meeting. Trains from the east and north brought large crowds in the morning, which were augmented through the day.

E. W. Sprague of Jamestown, N. Y., lectured at 10 a. m., his subject being "Spiritualism, Christianity and Materialism Compared." He is always a forceful and logical speaker, but Sunday morning he was at his best and all who heard it pronounced it a masterpiece.

He occupied the rostrum again in the afternoon, using for his subject, "Spiritualism a Science," quoting extensively some of the world's most respected authorities, such as Crookes, Wallace, Zollner, Flammarion and others.

Mr. and Mrs. Sprague have served this camp many times, and always with perfect satisfaction, and these two lectures of Mr. Sprague are to be classed among the best of his efforts.

Mrs. Sprague followed the morning lecture with messages, and Mr. Sprague gave them in the afternoon. Every test was recognized and acknowledged, and served as proof in support of the claims made in the lectures.

The services were enlivened with sweet music by our vocalist, Mrs. Flora Russell of Alliance, Ohio, whose sweet voice has charmed the Vicksburg audiences for four successive seasons. She was assisted by Miss Grace Giverson, who sang a solo, Miss Amy Pellett acting as accompanist.

One thousand people were on the grounds and the auditorium was packed to the doors.

Saturday evening a social dance was indulged in, the Alexander family of Schoolcraft, furnishing the music. Since the auditorium has been remodeled it makes an ideal place for dancing.

Wednesday was children's day; the children were present, many taking part in the services. The music, recitations, etc., by the children were lovely, and were highly appreciated by the older ones.

Mrs. Sprague presided, and several gave short talks to the children. After the services were concluded, Miss Fraser led the children to the restaurant and treated them to ice cream. It was an enjoyable day for the children of the camp.

Friday, August 12, is N. S. A. day. E. W. Sprague and wife will have charge of the services.

Campers are all the time coming and going, consequently the personnel of the camp is constantly changing.

Prof. H. D. Barrett has canceled his engagement here, and Rev. Thomas Grimshaw, of St. Louis, Mo., who has been engaged to fill the vacancy, will arrive Friday, the 12th inst. All are looking forward to his coming with happy anticipations.

CAMP CORRESPONDENT.

Lake Brady Camp, Ohio.

We realize in sadness that our camp-meeting is nearer to its closing than the opening day. When the day, September 4, closes the camp, many will be deprived of the pleasure of hearing the beautiful thought presented from the other side of life, and the messages from the people we hear and see and yet are not in our sphere of life, that ofttimes kisses away the tear of the earth-born people.

On Wednesday, Aug. 3, Mrs. Amanda Coffman, of Grand Rapids, Mich., came to the camp and began her work here by giving a nice little talk at the mediums' meeting held on that day. It would not have been Mrs. Coffman had she not permitted herself to stand between the people of the first and second stages of life and convey the thought from the second to the first.

On Saturday, Aug. 6, Mrs. Coffman entertained the people at the auditorium by a talk, followed by an exercise of her mediumship in answering queries written to her concerning matters not known to her individually. The answers to all questions were very satisfactory.

In Mrs. Conman's lecture Sunday morning, August 7, she presented the Spiritualistic idea of right one to another. She made some charming points clothed in beautiful language. In the course of her thought she said, some sixty years ago Spiritualism had its birth in modern dress, that Spiritualism had proven the continuity of life. It has taught that man is a progressive being, Spiritualism of to-day is here to teach him how to progress.

After a solo by Mrs. Sheets, Mrs. Coffman again lectured at 2 o'clock. She began her exercise by reciting in a very pleasing manner a poem from James G. Clark. In her discourse she showed from the Bible that mediators and mediums had been in the fiery furnace and lions' den in ancient times; in modern times they had handled fire unscorched. LYDIE L. CURTIS.

State Association of Ohio.

As it may interest the readers of The Progressive Thinker to hear of the prospects for the coming season, in Ohio, I will give you a few outlines.

The president, Mrs. Carrie Firth Curran, and officers of the O. S. A. have succeeded in adding four more missionaries to the list of last year, who are well able to explain the philosophy of Spiritualism in lectures as well as to prove the same with the phenomena. We will be in position to provide speakers for all our auxiliaries at very little expense to them, by way of a circuit system which we adopted. The result last year was very gratifying, but we expect to do a great deal more good in spreading the truths of our glorious cause, as we are better prepared.

The constitution and by-laws, as revised and amended last May at the state convention held at Columbus, O., are in the hands of the printer and will be ready for distribution by the first of September, when all the societies reopen their meetings for the next season. C. A. SOLLINGER,

Secretary.

Good News for Hay-Fever and Asthma Sufferers.

We are glad to announce that the Kola Plant, recently discovered on the Congo River, West Africa, has proved itself a sure cure for Hay-Fever and Asthma as claimed at the time. We have received the testimony of ministers of the gospel, doctors, business men and farmers, all speaking of the marvelous curative power of this new discovery.

Mr. A. L. Clark, Springfield, Mo., writes Jan. 22nd, was a sufferer of Hay-Fever and Asthma for thirty years and thought I would die every Fall but Himalya (The Kola Compound) completely cured me. Rev. F. F. Wyatt, the noted Evangelist, Abilene, Tex., was permanently cured of Hay-Fever and Asthma after eight years suffering. Miss D. A. Roff, Mowequa, Ills., writes May 23rd, was cured of Hay-Fever and Asthma after several years suffering although physicians said a cure was impossible. Hundreds of others give similar testimony.

To prove to you beyond doubt its wonderful curative power, the Kola Importing Co., No. 1168 Broadway, New York, will send a large case of the Kola Compound Free by mail to every reader of The Progressive Thinker who suffers from any form of Hay-Fever or Asthma. This is very fair, and we advise suffers to send for a case. It costs you nothing and you should try it.

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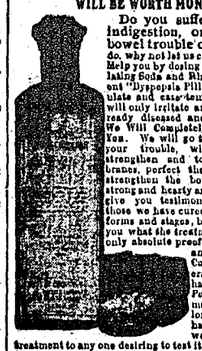
To the Editor:—On July 3rd last, I gave my daughter 50 cents and told her she could do as she saw fit with it. She spent 2 cents for fireworks, and with the rest bought goods for a waist. On the 4th, the next day, she received this message: "Wait until to-morrow. We are glad you did not spend your money for fire works. It is better what you bought. We will bring you a quarter to-morrow. J. A. P."

We found the quarter next evening in a card receiver. CHAS. THESSMAN,

Chicago, Ill.

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After Death--What?

BY CHARLES DAWBARN, SAN LEANDRO, CAL.

CHAPTER THIRD.

The spirit who has just escaped from his mortal body has been seen a myriad times by clairvoyant eye. But we must remember the limitations of that very interesting faculty. Ask the sensitive to watch the escaping of, say, a Chinese mortal, and he will soon be in trouble when he tries to describe the greetings that spirit will receive from his waiting friends and relatives. The whole scene as witnessed will be described in terms as if those of his own nationality were meeting and greeting each other, although the manners and customs of the Chinese would be very different from those of a European or American.

Yet further, if you want to hear how those Chinese spirits talk to one another, and their exact words, you will not get your curiosity satisfied. I am, of course, aware that as a rare experience a Chinese message to a mortal has been written on a slate, but we are seeking information as to how far the manners, customs and language of earth life would be exported into the spirit world. And we find the report of the clairvoyant couched in terms of his own experience, and national limitations. In a word, clairvoyants contradict one another just as common mortals do. When we seek their assistance because we really need it, as, for instance, to discover a lost friend, one may make a hit, but fifty will fail altogether, or altogether mislead us.

Mediumship, in all its forms, on account of its woeful contradictions, is interesting only as the spirit talks and tells of earth experiences. We only stop to notice that the tales and descriptions of spirit life are merely a rehash of what the medium has seen, heard or read. The more poetical the language and ideas, and idealized the descriptions of spirit life, the more fascinating becomes the narrative. But we are seeking cold facts, not fancies, and every mind trained to scientific exactness soon recognizes the impossible in most descriptions of spirit form and life.

A tremendous change has taken place. What scientists call a "critical point" has been passed when spirit man enters upon his new life. Everything in and around him has changed. So much we know. We do not have to guess, for the earth senses are left behind. They would be useless to the spirit, for his earth life of yesterday has become his spirit life of to-morrow. The first great fact is that his atmosphere is no longer the same. We assume that he still breathes, but we know nothing of the component parts of his new atmosphere. Here he is inhaling his mixture of oxygen, nitrogen, argon, etc., from which, apparently, he gains strength to exhale the poisonous carbonic acid which is left after he has extracted the nutriment from his lung food. His earth life is born, lives and dies embedded in poisons, to eliminate which elaborated forms of life are necessary, or he would soon die. His poison is food for another form of life. His food must, in its turn, give up its carbon, etc., that others may live. So life here is, at best, a clumsy succession of poisons and antidotes, through which he wends his weary way. Any mistakes or omissions and poor man grows sick and dies. But this, so far, is only a sort of kindergarten process for the mortal.

Science has discovered that his body only partially belongs to man in his earth life. Lots of other living beings share its possession, and live and die in its territories. There are friendly and necessary microbes; microbes that kill; and microbes that care nothing about him one way or the other. There are policemen corpuscles, and a vast army of scavengers keeping man's inside clean. There are independent intelligences with, we are told, different forms of life producing different kinds of living ferments for each organ. But all these necessary complications, and various personalities, belong to earth life and its conditions. Man's great task in earth life is to keep them all contented, or he soon suffers. So at this very first step of our investigation we see that these myriad forms of life within a man's body, as well as the poisons he manufactures and exhales out of both atmosphere and food, must all go with him to his new life if he is to be the same man we knew yesterday.

Here we briefly consider the nature of "critical points," for when man dies he passes a "critical point" which changes everything in and around him. A "critical point" is a change so wonderful and complete that nothing but experience would deem it possible. For instance, water plays a chief part in the appearance and preservation of life upon our little planet. Naturally it has been carefully studied from the time man began to strive to know something of both himself and his surroundings. Yet without actual experience who could have guessed that at a certain degree of temperature the water would no longer be water, but become ice, upon, or in which man would soon die. Nobody knows why there should be this tremendous change produced upon water, so the point at which the change takes place is called a "critical point." In the other direction, at another "critical point" water becomes steam, where its properties and powers are so changed that it is destruction to man to inhale, or even to touch it. There is precisely the same raw material, yet at one side this "critical point" it is an essential of man's life, whereas on the other it becomes a mode of destruction. The steam itself soon reaches another of these "critical points" at which it is no longer steam but gas, a totally different thing. Presently even the gas vanishes and man the mortal can follow it no further.

We now see that Nature in her processes is not logical. You cannot even guess what she will do next until you find out by experience. Within certain "critical points" man the mortal can go to school and learn his lesson. He will even boast him of his learning, and add certain letters to his name as marks of distinction. But suddenly he reaches a "critical point." His day's work is done, and Nature puts her children one by one to bed. That particular point we call "death." As we have seen there are lots of critical points affecting man, but this, and the other "critical point" called "death" are the two changes most important to man the mortal.

When we are now asking, "After death—what?" the student must keep in mind that the manhood we seek, and all its surroundings, are on the other side a "critical point" and therefore cannot be studied, or even judged by experience on this side. Yet since all "spirit return" is from beyond a "critical point" it is an attempt to bridge the chasm which divides the two states of manhood.

In spite of this marvelous system of "critical points" which affects man and everything he senses, or of which he can conceive, yet man has persisted in picturing life after death as just a continuance of his present experiences, but with a few very pleasing changes. And there has been little or nothing in "spirit return" to correct this impossible conception. If we are seeking a truthful answer to our question "After death—what?" we must begin by acknowledging the physical consequences that follow death, and therefore affect man, and all his surroundings.

First, the atmosphere amid which spirit man lives, moves and has his being is quite different from ours. The air mortal man breathes is as well known, and has been as carefully studied as the more solid planet it surrounds and penetrates. Man weighs, measures and analyzes it. Its various gases he separates, and at his will reduces them to liquid and solid form. But in any such changes they become unlivable for him, and apart from the necessities of his life. The air must be sufficiently condensed or he cannot breathe it. A certain number of feet above him it is so rare that he gasps, and bleeds to death. This air, so essential to his life, contains one, and perhaps more actual poisons, such as carbonic acid. Yet this is essential in its minute quantity from his cradle to his grave. But it also contains solids. Man himself, and also the planet, has only to become sufficiently broken to pieces to become dust, and float in this wonderful atmosphere. Almost everything of which we can conceive, including living beings, are found in this atmosphere, and the nearer the earth the more of them there are. And the further outward you travel the fewer you find.

The point here to notice is that though some of this atmosphere is positively injurious, yet a great deal of it, that is to say, much more than the mere oxygen, nitrogen, argon, etc., is absolutely necessary if the planet is to continue to be the abode of living beings. Some years ago a terrific volcanic explosion from Krakatoa so filled the atmosphere with broken-up planet that for several years the sunsets were gorgeous beyond the experience of any then living. In other words, there was more dust than usual, and perhaps of a different kind, in the atmosphere, and man had, therefore, more of it to breathe into and out of his lungs. But the earth itself is a living being, just as dependent upon this atmosphere and the dust in it as man himself. There must be dust in this atmosphere or both man and planet would go to pieces. Tyndall taught us long ago that every drop of water collects around a particle of dust. Water and dust thus float in our atmosphere, and some day fall as rain, without which the planet, and all things therein and thereon would presently perish. Without this dust the water, instead of falling as rain-drops, would crash down as cloud-bursts, which would wash all soil, and every trace of animal and vegetable life down into beds of our present oceans. That shows the importance of dust to the planet itself. Take it away and man's senses would become impossible, and he would drivel into impotency. Everything he sees, smells, hears, touches, is just movement of these broken-up fragments of matter, which we call "dust" for want of a better name. A little of this dust, floating in the atmosphere, just hits against a certain nerve and he exclaims, "What a beautiful sunset!" He calls the sky blue because the dust in it hits his eye, and refracts certain energies by which the sun keeps in touch with his subjects. But those energies are embedded in dust before man can recognize them. Everything he calls color, be it beauty or ugliness, is merely an effect on certain of his nerves, produced by a combination of sun's ray and dust in the air.

Every mortal is attracted or disgusted by color. The bloom on the maiden's cheek—the beauty of the flower—the verdure which bedecks nature, all depend on the dust in the atmosphere. So while we do not say with the Bible that man is made of dust, we do say that without dust man would be a very different being.

(To be continued.)

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WHENCE? WHY? WHERE?

"Where did I come from?" Straight from God.
Like the shell from the sea, or the sprout from the sod.
You are part of it all—no less, no more—
So stop your queries, and trust and adore.

"What did I come for?" You came for a cause,
To strengthen the purpose, to better the laws.
Like the rivet or bolt of a great machine,
You are all important, though all unseen.

"Where am I going to?" Never mind;
Just follow the signboard that says, "Be kind,"
And do the duty that nearest lies,
For that is the pathway to Paradise.

—Ella Wheeler Wilcox.

The possible stands by us ever fresh, fairer than aught which any life hath owned.—Jean Ingelow.

Blessings may appear under the shape of pains, losses and disappointments; let a man have patience and he will see them in their proper figure.—Addison.

No person will rule over me with my consent. I will rule over no man.—William Lloyd Garrison.

BOOK REVIEWS.

AFTER HEADBATH; THE STORY OF A SUMMER. By Lilian Whiting. Little, Brown & Company, Boston, Publishers. Price $1.

Anything that emanates from the mind of Lilian Whiting possesses great value. "After Her Death" will prove especially interesting. She wisely claims that when the spiritual being that has lived a certain period here slips out of its physical body, and is free from material clogs and lamentations, the readjustment in a number of ways is made. Those who still remain in this world, are far more truly recognized; some have been unduly appreciated; some have been underestimated. The risen spiritual being, now being able to discern spiritual states, and to adjust all to a new scale of values, rearranges his loves and friendships, so to speak. In fact here is a type of the judgment day.

THE OTHER SIDE OF DEATH. Scientifically Examined and Carefully Described. By C. W. Leadbeater. Theosophical Book Concern, Chicago. Price, $1.50.

This book comprises 502 octavo pages, in clear print, durably bound in cloth. The subject matter, pertaining to the spiritual nature of man and the immortality of his essential being, is of deepest interest and intense import to all thinkers, whether Materialists, Spiritualists or Agnostics. Mr. Leadbeater is widely and favorably known as a lecturer and author. He presents the views of the advanced Theosophist, in a clear and kindly manner, entertainingly and instructively elucidating the subject from the theosophical standpoint. The special chapters are devoted to: Some Misconceptions About Death. The Evidence for Continued Life. Religious Misconceptions. Our Attitude Towards Death. The Facts as They Are. Some Examples of Astral Life. Astral Surroundings. The Desire Elemental. An Extension of Consciousness. The Work of the Helpers. Astral Visits. Visits Just Before Death. Thought-Bodies. Apparitions Announcing Death. Those Who Return to Help. Those Who Need Help. Those Desiring to Atone. The Earth-bound. Hauntings. Apparently Aimless Apparitions. Less Frequent Types. Astral Impressions. How to Meet a Ghost. Classification of Spiritualistic Phenomena. Personal Experiences. The Utilization of the Medium's Body. Clairvoyance in Spiritualism. Partial Materialization. Miscellaneous Phenomena. Visible Materializations. Our Attitude Towards Spiritualism. The Heaven World. The Nature of the Evidence. How Clairvoyance is Developed. Index. The Objects of the Theosophical Society.

THE LIFE RADIANT. By Lilian Whiting. Little, Brown & Co., Publishers, Boston. Price, $1.

The author sets forth in beautiful language that the Life Radiant is that transfiguration of the ordinary daily events and circumstances which lifts them to the spiritual plane, and sees them as the signs and the indications of the divine leading. Every circumstance thus becomes a part of revelation, and to constantly live in this illuminated atmosphere is to invest all experiences with a kind of magical enchantment. Life prefigures before us a spiritual drama in which we are at once the actors and the spectators.

In this book Miss Whiting aims to portray a practical ideal for daily living that shall embody the sweetness and exaltations and faith that lend enchantment to life. It is, in a measure, a logical sequence of "The World Beautiful," leading into still diviner harmonies. It is calculated to render the soul in harmony with the universe. It is truly an inspiration.

THE NATURE CURE BY PHYSICAL AND MENTAL METHODS. Illustrated. A Bridge from the Old to the New. The Dawn of a New Day in Medical Practice. By M. E. Conger, M. D., Assisted by Mrs. Rosamond C. Conger, M. D. The Educator Publishing Co., Chicago, Ill. Price, bound in fine English cloth, $2; in neat, substantial cloth, $1.50.

This work presents in a plain concise manner home treatment for nearly all the diseases to which the human frame is heir. The author says:

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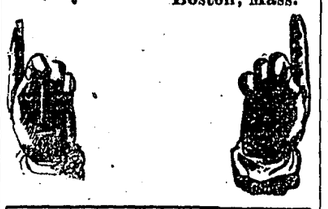
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First German Spiritualist Society on the West Side. Meetings every Sunday at 3 p. m. in Garselman's Hall, corner Ashland avenue and W. 13th street.

The North Star Spiritual Union holds services at Perl's Hall, 1546 Milwaukee avenue, every Sunday at 7:30 p. m. Mrs. Johanna Roennaw, test medium.

The Hyde Park Occult Society holds regular Sunday evening services, 7.45 o'clock, at 319 E. 55th street, between Kimbark and Monroe avenues. Jackson Park cars pass the door. The best talent available will be secured for all meetings. To spread the truth is the object of this society. Address all communications to Mrs. Isa A. Cross, corresponding secretary, 560 East 55th street. Entrance to hall, 319 E. 55th street.

The Light of the Truth Society meets each Sunday at the northwest corner of 47th street and Cottage Grove avenue. Conference at 3 p. m., and lecture and tests at 8 o'clock. Mrs. M. A. Burland, pastor.

The Progressive Society holds services every Sunday at 183 East North avenue, corner Burling, at 3 and 8 p. m. Good speakers, tests and messages at every session. Mrs. Hilbert, pastor.

The Englewood Spiritual Union holds meetings at Hopkins' Hall, 628 West Sixty-third street, every Sunday evening at 8 o'clock. Conference in the afternoon at 3. The Ladies' Auxiliary meets every Thursday afternoon at same number. Harry J. Moore, lecturer.

New Thought services conducted by Julia M. Learnered, at 7:30 o'clock every Sunday evening, at 720 West Madison street, third floor.

The German-English Society Bund der Wahrheit No. 18, holds services every Sunday evening at 7:30 in Brandt's Hall, 152 E. North avenue, between Halsted and Clybourn; and every Wednesday evening at 7:30 in Garfield Turner Hall, corner of Garfield and Larrabee streets. Mrs. Lizzie Swensen and Frank Joseph, mediums.

The Church of the Psychic Forces holds services at Wilcox Hall, corner Champlain avenue and 43d street, every Sunday. Conference at 3 p. m. Lecture at 8 p. m. The hall number is 361-363 East 43d street. Conducted by Mrs. Isa Cleveland.

Church of the Spiritual Truth holds meetings every Sunday evening at 7:30 at 962 Milwaukee avenue, near North Paulina street. Mrs. J. DeLong, pastor.

Spiritual Church, Licht und Wahrheit, meeting every Sunday evening at 8 o'clock in Wicker Park Hall, 501 W. North avenue. Lecture and tests by Mrs. Th. Loll and Mrs. J. Villroak.

Church of the Spirit Communion, Kenwood Hall, 4308 Cottage Grove avenue. Conference and messages at 3 p. m.; lecture at 8 p. m. Messages by H. F. Coates and others. Good music.

The Spiritual Unity Society holds meetings every Sunday at 3 and 7:30 p. m. at 207 Lincoln avenue. Lecture and tests by Prof. R. S. Ray, pastor.

The Rising Sun Spiritual Mission holds its meetings every Sunday at 2:30 and 7:45. Sunday school at 1:30. Star Lodge Hall, 378 S. Western avenue. All welcome.

Spiritual Science Society meets every Sunday from 2 to 10 p. m., at Arlington Hall, N. W. corner of 31st street and Indiana avenue. Admission to afternoon meetings, free; evening service, 15 cents. Mrs. Dixon and her daughter, the child wonder, will always be in attendance. Others will assist. These meetings will be continued all summer. Dr. Beverly, president, No. 44 East 31st street.

A Spiritualist Temple has been opened by Mrs. Schwann, at 523 Belmont avenue. Services held every Sunday and Thursday evening at 8 o'clock. Tests and music at every service.

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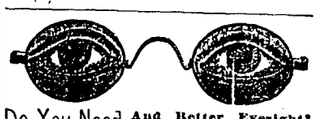
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Part II.

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Part III.

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The Value of "Theories"; Differences and Distinctions; Transmigration; Transubstantiation; Reincarnation; Metempsychosis; Self-Perpetuation; Conditional Immortality; Inherent Immortality; Individual Extinction; Psychical Reinvesture.

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SPIRITUALISM IS A TRUTH.

"One truth is clear--whatever is, is right." Pope.

"I long to know the truth hereof at large." Shakespeare.

"Let us make truth catching instead of falsehood and disease." Ingersoll.

"Truth depends on, or is only arrived at by a legitimate deduction from all the facts which are truly material." Coleridge.

"Plows, to go true, depend much upon the truth of the iron." Mortimer.

"Truth bears the torch in the search for truth." Lucretius.

Let us love our cause and dare to advocate its truth and decry fraud. If we have the pure it cannot be destroyed in the crucible of reason and fair discussion. It will only thrive, and expand more rapidly.

TRUTH IS IMPERISHABLE.

"My mouth shall speak the truth." Prov. viii., 7.

"Truth crushed to earth shall rise again." William Cullen Bryant.

"To have truth and not live it is like having lungs and refusing to breathe."

"However unwillingly a person who has a strong opinion may admit the possibility that his opinion may be false, he ought to be moved by the consideration that however true it may be, if it is not fully frequently, and fearlessly discussed it will be held as a dead dogma, not a living truth." John Stuart Mill.

The Bell Witch Mystery

The following is the only full and explicit account of the "Bell Witch Mystery," that has ever been published. It certainly is a thrilling narrative, and carries one into an interesting domain of the occult. While in some respects it reads like a fairy tale, we have reason to believe that Mr. Wiltse, the writer, has obtained information that is thoroughly reliable, illustrating the often reiterated fact that no one in particular has a cinch on those laws that enable spirits to communicate with mortals.

To the Editor:—Enclosed find clipping from the Chattanooga Daily News of August 6, which I think, if your valuable space allowed, would prove very interesting to your numerous readers. The events chronicled antedate the ushering in of Modern Spiritualism by 31 years, and the manifestations were of a more striking nature than any that have since occurred in any one family, so far as I know. Mr. H. M. Wiltse, who has written the article, is one of the editors of the News. He is no Spiritualist. I know him personally to be a truthful man, and a painstaking newsgatherer.

He derived his story from first hands, being well acquainted with the people of the neighborhood where these wonderful manifestations took place.

Could this have been an effort of the spirit world to bring to mankind the knowledge to which we did not attain until many years thereafter?

PAUL R. ALBERT.

Chattanooga, Tenn.

The most celebrated and the most interesting witch sensation ever known in the south; indeed probably the most puzzling ever known anywhere, occurred in Robertson county, Tennessee, commencing in 1817 and continuing from time to time during a period of fifty-five years.

That the phenomena described were conscientiously thought to have been real, and substantially as detailed, there is no doubt whatever. There are yet living those who, as children, heard of the demonstrations and at least one who, as children, heard of the demonstrations, and at least one who, while a baby, suffered chastisement by the chief of the witches. To the good character of the family which was most afflicted by the persecutions, and of the people who have given testimony in regard to the affair, leading men and women, doctors, lawyers and preachers of the time, have left abundant testimony.

John Bell, with his wife, several children and some slaves, removed from North Carolina in 1804, and settled on Red River, in Robertson county, Tennessee, purchasing 1,000 acres of rich land. His daughter, Bessie, was a winsome and beautiful girl. She was sent to the best school in the neighborhood, and received what was then considered a good education.

The first mysterious occurrence about the Bell premises was in 1817. Mr. Bell was walking through a cornfield with a gun when he saw a strange appearing animal sitting between two rows of the corn and steadfastly gazing at him. Concluding that it was a rascal dog he fired at it, but missed, and it ran away. Some days later his son, Drew, saw a bird which he at first took to be a turkey, and ran to the house for a gun, but when he returned and got within range the bird assumed an entirely unheard of aspect, great size, and calmly flew away.

Then commenced a series of strange rappings at the door and on the walls of the house; and a little later the same noises were repeatedly heard in the house.

Dean, a slave, reported that a black dog came into the road in front of him every night when he went to his cabin, trotted in front of him to the door, and then disappeared.

Something that sounded like rats gnawing at the bedposts disturbed the boys during their sleep, then followed sounds like dogs fighting in the room, and after that they heard exact imitations of the noises which would be produced by dragging trace chains over the floor. As soon as a candle was lighted the noises ceased.

The room of Bessie, the young daughter of Mr. Bell, was also invaded and Mr. Bell was seized with a suffening of the tongue, which affected him as if a small stick had been placed endwise across his mouth, pressing against both cheeks until they protruded. During these attacks he could not eat.

Strict secrecy was maintained by the family for a considerable time, but at last it was thought best to confide their troubles to their excellent neighbors, James Johnson and his wife. They were invited to pass a night at the house and willingly accepted the invitation. After the story of their affliction had been related Mr. Johnson led in the usual family devotions, and in his prayer earnestly besought an explanation of the mystery—or that the annoyances might cease. After the good man and his wife had gone to bed the noises were heard in their room, and the bed clothing was snatched from over them. Mr. Johnson sat up and asked the presence, if presence there were, to make itself visible and state the nature of his errand the object of the visitations. He was vouchsafed no sort of satisfaction, and the next morning he earnestly advised Mr. Bell to make his troubles public.

This was done and it was not long afterwards that the disturbed began to talk.

One of the distinguishing characteristics of this witch, as it was called, was that it never but once assumed human form, as most witches do. It was suspected, at times, of taking the forms of birds, beasts and fishes and indeed openly boasted of the power to be all things—birds, beast, fish or human. It was fond of appearing in the form of a rabbit, which would hop into the road and exhibit itself to nearly every passerby. To this day many people in that section could not be induced for any consideration to eat the flesh of a rabbit which had worn a black spot upon the left hind foot—for that is the witch mark. But human form the mysterious being never took save once, when Betsey Bell, while walking among the trees with some children, saw something which appeared to her to be a pretty little girl dressed in green, hanging to the limb of a tall oak tree, and swinging herself to and fro. But it had a very human voice. At first, however, this was but a whistle, heard in feeble response to questions after many attempts by many people to secure an answer to interrogatories. After the whistle came a faint whisper and the first intelligible answer that has been recorded was, "I am a spirit; I was once very happy, but have been disturbed."

Other answers, some of them extremely ludicrous, were given to questions concerning the identity of this voice, this spirit, this thing, this "shape that shape had none distinguishable in member, joint or limb," or whatever it may have been, at different times and in different places.

Once it stated that it was the spirit of a person who had been buried in the woods nearby, and that the bones had been removed, and one of the teeth had been lost under the floor of the Bell house. It was after that tooth.

In the neighborhood lived a kind-hearted but very eccentric and voluble woman, named Kate Batts, who was the wife of a highly respected and prosperous citizen. Kate did strange things at times, and by the free use of her sharp tongue made enemies. One day the Reverend James Gunn undertook to investigate the mystery, and in the most earnest way asked the voice to reveal its identity, and the answer was that if the truth must be known it was nothing but "Old Kate Batts' witch," and that it was determined to torment "Old Jack Bell" out of his life.

From this circumstance the tormentor became known throughout the neighborhood as Kate, and for convenience that name will be used hereafter to designate the mysterious disturber of the peace and dignity of the country around about the Bell home.

After Kate had developed the power of speech sufficiently she gave an exhibition of her powers by repeating Mr. Johnson's prayer upon the occasion of the first visit that he made to the Bell home, after the demonstrations commenced, and also singing the song which had been sung upon that occasion. She designated Mr. Johnson as Old Sugarmouth, and was fond of saying, "Lord, how sweet Old Sugarmouth prays. How I do love to hear him"

Kate made many visits to the North Carolina neighborhood from which the Bell family had emigrated, and always brough back an interesting budget of news. She proved a reliable reporter, too, although her visits sometimes lasted only a day, or even less time, including the time consumed in going and returning.

She was very kind to Mrs. Bell, whom she called Old Luce, but she evinced no affection for any other member of the family, while her sentiments regarding Mr. Bell were those of unconcealed and deadly hatred. It is thought to this day that her persecutions drove him to a premature death the victim of an unseen enemy's malevolence; a good man crucified upon the cross of human incapacity to comprehend the things that are but dreamt of in our philosophy.

She became an inveterate neighborhood tattler and informer, and was more dreaded for her gossipy propensities than the worst merely human gossip that ever wagged an unruly tongue.

Joshua Gardner was a school teacher in the Bell neighborhood, of excellent character and reputation. He was paying his addresses to pretty Bessie Bell, and one of the chiefest ambitions of the witch seems to have been to prevent the marriage. And in this she was successful, as will be seen.

The first intimation of her desire to interfere with the affairs of this young couple came in the sound of earnest pleading whispers, "Please, Betsey Bell, don't marry Joshua Gardner! Please Betsy Bell, don't marry Joshua Gardner!"

After Kate had become an established fact, a recognized institution in the neighborhood, a witch family appeared upon the scene, and the terror which her antics had inspired was now more than quadrupled. This family gave a series of concerts throughout the neighborhood, in which all kinds of songs, from sacred to shockingly profane, and from profane to superlatively obscene, were sung.

The sacred songs were often rendered as by a quartet of the sweetest female voices.

There were four members of this family, known respectively as Black Dog, Mathematics Cypocryphy, and Jerusalem. Black Dog officiated as the head of the family and leader of the orchestra. At times they made noises resembling those of drunken men in fierce brawl, and could even cause the room to reek with the odor of whisky, when there was not known to be a drop of whisky about the place. But fortunately the family organization was of short duration. It was Kate who held the boards, year after year, decade after decade, to the terror of the community and the mystification of all who had opportunity to investigate the mystery.

Kate greatly disliked negroes, and once said: "I despise the smell of a nigger. The scent makes me sick."

She did not visit the cabins of the negroes, and that was well, else some of them would most likely have been frightened to death. A house boy at the Bell home, whose name was Harry, had the bad habit of being often late about building fires in the mornings. He had been repeatedly rebuked and threatened for his remissness, and one day when Mr. Bell was expostulating with him, Kate said, "Never mind, Old Jack; don't fret. I will attend to that rascal next time."

She was true to her word. A few days later Harry was tardy again, and Mr. Bell was scolding him, when Kate interrupted with, "Hold on, Old Jack! Didn't I tell you not to pester? I will attend to this nigger."

The boy was at the time kneeling in front of the hearth, making preparations to light the fire. The unseen avenger of his many sins of omission seized him by the nape of the neck and threshed him until he yelled again and again for mercy. The blows were distinctly heard, and sounded like the noise made by striking a person with a small board.

Mrs. Bell, knowing Kate's aversion for colored people, once secreted a black girl named Anky in a trundle-bed under her own, adjusting a counterpane in such a way as to hide the trundle-bed entirely from sight, thinking that it would serve to keep the witch away, for she had company, and did not wish to be disturbed. But the ruse did not work well. While the room was full of visitors the witch was distinctly heard, saying, "There's a d—d nigger in this house. It's Anky; I smell her under the bed, and she's got to get out."

Then, under the bed, a noise was heard like that of a person hawking and spitting. Immediately Anky burst out from her hiding place in a pitiable state of frigat, and covered with what seemed to be spittle or foam. She exclaimed to her mistress, "The witch is trying to spit me to death." Then Kate said to Mrs. Bell, "Luce, did you bring that nigger in here?"

Mrs. Bell admitted that she had hidden the girl there, but made the excuse that she allowed her to go under there, where she would be out of the way, so that she might hear Kate talk and sing.

"I thought so," replied Kate. "I guess she heard me. Nobody but you, Luce, would have thought of such a smart trick as that, and if anybody else had done it I would have killed the d—d nigger. Lord Jesus, I won't get over that smell in a month."

On an occasion Calvin Johnson, a man well known as being rigidly honest and truthful, asked Kate to shake hands with him. She agreed to do so upon condition that he would solemnly promise not to grasp her hand. He promised, and stated that he felt a touch like that of a lady's hand in his. His brother tried to induce her to shake hands with him, but she flatly refused, saying: "I know you, Jake Johnson; you are a grand rascal trying to find me out, and I won't trust you."

William Porter was a prominent and highly respected citizen of that section, and prosperous bachelor. He sometimes went to the Bell home and remained over night, partly to gratify his curiosity and partly to give the family an additional sense of seecurity.

One night he felt the bed cover drawn from over him, and the familiar voice of the witch said, "Billy, I have come to sleep with you and keep you warm."

"Well, Kate, if you are going to sleep with me, you must behave yourself," replied Porter.

The cover was drawn away from him and formed into a roll at the side of the bed. He seized the roll and started for the fire, fancying that he could burn the witch and rid his friends at once of a burden that was becoming unbearable. But the load became so heavy before he got to the fire that he was glad to lay it down, and then it emitted so foul an odor that he rushed from the room into the fresh air, and rejoiced at his escape. When he returned nothing remained but the bed clothing. Both witch and roll had vanished.

Joel Johnson, who sometimes stayed with the Bells during their trouble, became tired of having the bed clothing pulled off from him, and one night made some observations upon the subject which were not couched in the politest nor the gentlest language, addressing himself directly to the witch.

"You little rascal, I'll let you know who you are talking to," said that personage or presence, and administered to him a lusty spanking.

In those days a good many Shakers traveled through that locality, trading with the people. Two of them often stopped at the Bell home, and were always made welcome. One day when they were seen approaching, the witch voice was heard to say: "Them d—d Shakers shan't stop this time."

Then it assumed the tone of the negro boy, Henry, who was accustomed to stir the dogs on in pursuit of hogs and breachy stock. The voice "set the dogs on" the Shakers, and drove them off in a state of great fright.

Mrs. Bell had a prolonged sickness, and became very weak. One day Kate said to her: "Luce, poor Luce, how do you feel now? Hold out your hands, Luce, and I will give you something."

The lady held out her hands and a lot of hazelnuts were dropped from above, into them. They were laid aside, and the voice said: "Luce, way don't you eat the hazelnuts?"

Mrs. Bell replied that she could not crack them. "Well, I will crack some for you," said the voice. A sound like that made in cracking these nuts immediately followed, and a supply of cracked nuts dropped upon the bed, within Mrs. Bell's reach.

Company was present upon this occasion, and the ceiling was examined, without revealing the slightest explanation of the occurrence.

One morning when Mr. Bell and his son were on their way to the hog-pen the elder man's shoe was suddenly jerked off. The son replaced it, tying the strings into a double hard knot. After they had gone on a few steps the other shoe flew off. It was replaced by the son, and securely fastened. While they were returning to the house both of the shoes were jerked off, and Mr. Bell was violently slapped in the face by an unseen hand. His face commenced to undergo violent contortions, then his whole body was affected in the same way, and soon the shoes were snatched from his feet as fast as the son could replace them. The air, meantime, was made vocal with words of revilement and ribald song.

It was upon this occasion that Mr. Bell's spirit, which had bravely and firmly borne up under his long persecution, first seemed to break. He predicted that his days upon the earth would be few, and firmly prayed that the affliction might pass from him. But the prayer was not answered. He sickened upon reaching the house, and never left it again. He lingered for weeks, the witch all of the time persecuting him with some manifestation of its hatred.

One morning, when he failed to awake at the usual time, his wife went to his bed and found him in a heavy stupor. The family was summoned, and when the son who had been administering medicine went to get a dose, he found that the bottle had been removed, and a smoky-looking phial, half-full of a dark, sinister-looking liquid had been left in its place.

Doctor George Hopson, of Port Royal, a nearby hamlet, was sent for and hastily appeared at the bedside. Neighbors were called in, and among those who were present were John Johnson, Alexander Gunn, and Frank R. Miles.

Kate did not fail to attend, and said jeeringly, "It's no use for you to try to relieve Old Jack. I have got him this time. He will never get up from that bed again."

Asked about the phial she said: "I put it there, and gave Old Jack a big dose out of it last night, while he was asleep, which fixed him."

The physician could not tell what was in the vial. Some of it was forced into a cat's mouth, and the animal died in convulsions soon afterwards.

Before the death of Mr. Bell, Kate indulged in a good deal of joyous revelry and song, but after he had breathed his last she held her peace until the funeral had occurred. Mr. Bell died in the morning of December 20, 1820. The burial services were conducted by three clergymen, of wide local distinction, one of them, Rev. Sugg Fort, being a member of a family which has for long been one of the most distinguished in the south, and is yet represented by some of the country's best known and wealthiest families. The other clergymen were Reverends James and Thomas Gunn. After the grave had been filled, and the family had turned to leave, Kate commenced to sing a lively, flippant air, of which the refrain was, "Row me up some brandy, O."

The fame of the witch spread over the whole country. After the death of Mr. Bell she had little to say, and in the spring of 1821 disappeared, or went out of business perhaps, would be a better expression, and was heard no more during a period of seven years.

It bade Mrs. Bell an affectionate adieu, and stated that it would not appear during that period of time.

In February, 1823, it reappeared, and the first intimation of its presence was about the same as the first that it gave upon its first arrival—scratching at the doors, then knocking, and then pulling the bedding from sleeping people. The first public demonstration that it gave after the return was upon the occasion of a great fishing excursion, when pretty nearly everybody in the neighborhood, white and black, had gone to the river for a day's sport. Kate put in her appearance there as a big fish, and thoroughly aroused all of the fear and superstition which had begun to die out since her departure.

She had given no attention to the affairs of Bessie Bell and Joshua Gardner, and the young people had practically forgotten her objections to their marriage, had become engaged and the wedding day had been fixed. On this fateful fishing day, however, Kate suddenly approached them and said to Bessie in the old, pleading tones which she had assumed years before when addressing the girl upon the same subject: "Please, Bessie Bell, don't have Joshua Gardner." It is pitiful to relate that Bessie's terror and superstition at last persuaded her into compliance with the wishes of the witch, and the match was broken off.

Now, witch conjurers, witch doctors, detectives, pretenders, curiosity-inspired people and all classes commenced to flock to the Bell neighborhood as they had done in the days before Kate's disappearance. During the lifetime of Mr. Bell the family had always flatly refused to accept compensation for entertainment to those who came to investigate the witch's performances. There seems, therefore, to have been no ground for the suspicion which some people are said to have entertained that the demonstrations were devised and executed by the Bells for notoriety and profit.

Because they would accept no pay, and it was known that the resources of no family in that country at that time were equal to such a tax, many parties went with all the necessary equipments for camping out. One such, which went from Nashville, was headed by General Andrew Jackson. They had a wagon well loaded with a tent and ample provisions. The men rode on horseback. They were following the wagon when the near proximity of the Bell place was signalized by an event. The team suddenly stopped, without apparent cause or provocation. The road was perfectly smooth and level, but although the animals pulled with all of their might under the stimulus of the driver's voice and whip, they could not move the vehicle an inch. By direction of the general the men dismounted and put shoulders to the wheels. It was of no avail. The wheels were removed, examined and found to be in normal condition as was every part of the wagon. Suddenly the general threw up his hands and exclaimed, "By the Eternal, boys, it's the witch!"

Then proceeded from the bushes at the roadside a voice, saying, "All right, general; let the wagon move on. I will see you again to-night."

The general remarked as the party proceeded, the team having started of their own accord, that this sort of think was worse than fighting the British.

The party stopped at the Bell home and were hospitably received. It chanced that a "witch layer" was present, who boasted much of his wonderful power and prowess. He had a horse-pistol, which was loaded with a silver bullet. He also had the tip of a black cat's tail. He stated that he had shot the cat from which it was taken with a silver bullet, while sitting on a woman's coffin. This, of course, gave it magic. By stroking the bit of tail on his nose he could produce a light and flash it upon a witch, in the darkest night, but the witch could be seen only by himself.

Late in the night Gen. Jackson whispered to a friend that the fellow was a great coward, and said he wished "the thing" would appear, so that they could see him run. Soon light footfalls were heard, and a voice said: "All right, general; I am on hand, ready for business." Then it addressed the witch layer, saying: "Now, Mr. Smarty, here I am. Shoot!"

The fellow stroked his nose with the tip of the black cat's tail, took aim, pulled the trigger of his pistol, but it failed to go off. He was told by the witch to try again. He tried again, with the same result.

"Now, it is my time," said the witch; "look out, you old coward and fraud, I'll teach you a lesson."

Sounds were then heard as if some person was slapping another with the open hand.

The magician commenced to cavort about the room, screaming, as if in much agony: "O, my nose, my nose! The devil has got me! O, lordy, he nas got me by the nose!"

Then the door flew open, as if of its own volition, and the witch layer rushed out and ran away, yelling like mad all the time. The witch joined in the general roar of laughter, and said: "Lord Jesus, how the old devil did run and beg. I'll bet he won't come here again with his old horse-pistol, to shoot me." Then it promised to return the next night and show another rascal who, it asserted was in the party. But the party left for Nashville the next day. Perhaps they felt anxiety as to where the lightning might strike.

Kate was fond of unlacing Bessie Bell's shoes, and sometimes asked permission to do so, following the request by suddenly jerking them from the girl's feet.

One girl in the neighborhood had heard that a four-leaf clover would enable the possessor to see a witch, and hunted diligently for the talisman, but for a long time without success. Going to visit some friends across the Kentucky line she was so fortunate as to find the long-sought prize. She secreted it in her bosom, and told no one of her good fortune. The next day she went home, and soon after her arrival there Kate said to her: "Lord Jesus, Theney, what a fool you have made of yourself. You went all the way to Old Man Placely's to hunt a four-leaf clover. You brought it home secretly in your bosom, believing that it would make you able to see me. But you will never be smart enough for that. Ha, ha, ha!"

Reynolds Powell and Allen Bell slept at the Bell house one night in 1861. They left the doors open, in order that they might have plenty of fresh air. The dog, which was outside, suddenly commenced to bark furiously, and soon after ran into the house, snapping and snarling. He soon ran out again. In an hour or so the bolster was violently jerked from under the sleepers' heads. They searched, but found nothing, then fastened the door. They put the bolster in place, laid their heads upon it firmly, and with all their strength held onto it with their hands. But it was quickly torn from their grasp and thrown upon their heads.

As late as 1872 two young ladies of highest character, encountered an experience near the Bell place which they feel positive arose from the same source that gave origin to the demonstrations which continued from 1817 to 1861. But dreading notoriety, they refused to divulge the nature of their adventure, and also refused to allow the use of their names,

Scores of people who live in that vicinity to-day have testified in writing to the nigh character of many who left behind them testimony of personal experiences with the witch.

A literary woman of the writer's acquaintance, whose social standing is the highest, and who lives only a short distance from the Bell place, says that she knew Frank R. Miles, one of the men who saw and heard many of the demonstrations, and vouches for him as a man of perfect reliability. She states, too, that members of her own family connection told her of numerous instances of these demonstrations which she would not like to repeat, so great a tax do they impose upon human credulity.

She states that a portion of the Bell kitchen is yet standing, and is an ob-

(Continued on page 7.)

MATERIALIZATIONS.

We take pleasure in spreading before our readers this week, the views of Mr. W. J. Colville. His views should be read in connection with those expressed by Mrs. Cora L. V. Richmond, in a former issue of the paper. Both are leading workers in our ranks, and their views will be read with special interest.

The word materialization, like incarnation, means, strictly speaking, a manifestation of spiritual or psychic force rendered objective to physical sense. Keeping this definition clearly before us, we shall not find it difficult to discriminate between subjective, objective and superjective phenomena, though we are well aware that the third term we employ is by no means so generally used as the two preceding.

Subjective experiences, which are extremely common are in the strictest sense mediumistic, and they imply the possession of an involuntary phase of mediumship, but though sub-volitional, not necessarily unwelcome. In this first category we include all such instinctive sensitiveness as enables children and delicately organized persons in general, to become aware that they are in touch with a subtler grade of substance and with entities living in another realm than that usually perceived by the average mass of human beings by whom these sensitives are surrounded.

To such people materialization has no distinctive message, as they do not require external phenomena to reveal to them what they perceive without its aid. But as the great majority of non-sensitive people, who are to be encountered at every turn, desire some direct proof of spirit communion if they interest themselves at all in psychical investigation, objective phenomena, which we place in the second category becomes necessary for their enilghtenment, and this mode of demonstrating spiritual reality ranges all the way from mysterious noises, such as the famous "Hydesville rappings," to what is technically designated "full-form materialization."

With the third division of psychic revelation that which pertains to super-consciousness—only those can be directly concerned who are aware of conscious exaltation, at least at intervals, far beyond the common level of every-day sense observation.

Dismissing the first and third categories and confining our attention immediately to the second, we will seek to explain by what process materialization in any degree can be accomplished. Directly we inquire into the constitution of matter we confront the theory of atoms, but no sooner do we imagine that we have now reached an indestructible ultimate than some authoritative voice in the field of scientific research shatters the idea of ultimate atoms into fragments by deducing that every atom is decomposable into electrons which in turn may be disposed of by the suggestion that they also may be resolvable into something else.

Primum mobile, or the primordial substance designated etheria by some schools of occultists, certainly exists, but it is beyond the present scope of psychical investigation to discern and analyze it. Whether matter or substance be the correct term to employ when referring to this something out of which all definitely differentiated things are made, is an open question, but leaving aside the inquiry as to a name, it is admitted on every side that some force or energy resides in the universe which responds to the manipulative touch of some intelligence adequate to direct its movements.

Alchemy or occult chemistry is undoubtedly a science, and by means of it all genuine feats of magic are performed. Materialization is a magical act pertaining to a realm of intelligence beyond the physical and beyond that mental or intellectual groove in which external scientists dogmatically dwell. Unless it be admitted that human will has power to dominate the prime substance out of which organisms are constructed, no theory of materialization can be dated comprehensively. That there may be much simulated phenomena in various places we admit, and we are by no means averse to cautious investigation, but we do maintain that all that has ever been claimed for materialization is within the bounds of reason and can be philosophically accounted for. Ordinary observation suffices to convince the average student of human industry that an idea or mental concept always precedes external work as no object can be fashioned except in accordance with a pre-existing plan. Architecture is before building, and mental prototypes must precede any physical design submitted to a builder. All that we know as the gross matter of the most external world yields gradually to human persistence, until at length it is rendered completely subservient to the will of man.

When apparatus is first invented it is rude and clumsy, and ponderous in the extreme, and work can only be very imperfectly done by means of it. But after awhile apparatus becomes refined and when it is extremely delicate it does the most effective work as an agent of some directing intellect.

Beyond all stages of intellectual expression during which constantly refining physical apparatus is required is another, even a superphysical plane of activity where intelligence acts more directly upon substance and it is on that plane that magic is possible. Magicians on earth can do all that is claimed for spiritual entities who have recently left the fleshly body, therefore it is not unlikely that some phenomena witnessed at seances may be due to the determined psychic action of some one still on earth. But granting that this is the case, no ground whatever is cut from under any Spiritualistic edifice because there is always more power to act in the spiritual spheres than there can be embodied on earth. Nothing can be done by an incarnate entity which cannot be done by excarnate entities, but who the entity is, who is manifesting at any particular time must be decided by existing evidence. As we come to realize that there are no limits to the possibility of the manifestation of spirit, whose property it is to dominate matter, we shall cease to even greatly wonder at such transcendent evidences of spiritual domination as are displayed in "full form materialization" which it must not be forgotten, has been witnessed by Prof. A. R. Wallace and other eminent men of science under satisfactory test conditions.

The average circle or seance does not usually afford such conditions as are necessary for complete manifestation, therefore what is presented from a cabinet is very often extremely imperfect though not fraudulent. Even when a medium is entranced and made to personate an entity who is desirous of reaching friends among the sitters, there is no wilful deception on the part of anyone, but the manifestation is at best only a partial transformation. That there can be complete materialization we know to be true, but it is seldom accomplished except in places to which the general public can gain no access, and for the reason that more delicate conditions are necessary for its production than can be usually afforded outside the precints of specially set apart meeting places. As the atmosphere contains humanized particles in great abundance, it is often possible for spirits to partially build up the fac-simile of a human frame, but for purposes of exterior identification it is not necessary to fashion a complete structure with every organ belonging to a natural human body. We declare that it is quite possible for spiritual beings to do the very utmost which has ever been claimed for them, but the usual phenomena at seances is either a mediumistic person entranced and employed as an instrument of communication, or a sort of lay figure produced by the action of spiritual volition of just sufficient solidity or corporeality to serve for the purpose of a manifestation.

Far greater demonstrations are presumable in private circles sitting regularly two or three times per week than can possibly be afforded at promiscuous gatherings, therefore we strongly advise patient private investigation in preference to the desultory methods which often cause confusion and distrust.

W. J. COLVILLE.

AN OPEN COURT



Established for a Few Weeks Only, for the Consideration of Certain Important Questions Connected with the Welfare of Spiritualism.

An Impartial Hearing Is the Friend of Justice.

It Is a Safety Valve.

THE OPEN COURT IS A SAFETY VALVE WHEREIN VARIOUS OPINIONS CAN BE EXPRESSED BY SPIRITUALISTS THEMSELVES, THE ANALYTICAL MIND WILL READ THE SAME, AND IN SO DOING WILL HAVE AN ACTUAL KNOWLEDGE OF THE EXACT STATUS OF OUR CAUSE. THE ONE WHO KNOWS THE FALSE AS WELL AS THE TRUE, IS WELL PREPARED TO FORM A CORRECT OPINION, WHILE THE ONE WHO KNOWS NOTHING BUT THE FALSE, IS ONE-SIDED, IS IGNORANT, AND INCAPABLE OF FORMING A CORRECT OPINION. HE, TOO, WHO HAS THE TRUTH ALONE, AND KNOWS NOTHING OF THE DECEPTION GOING ON IN OUR RANKS, CAN NOT CORRECTLY JUDGE OF THE CONDITION OF OUR CAUSE. IT IS NECESSARY TO KNOW THE BAD AS WELL AS THE GOOD, AND THEN A CORRECT ESTIMATE CAN BE MADE. THE OPEN COURT PRESENTS BOTH SIDES, AND IF YOU WILL CAREFULLY READ THE SAME, YOU WILL BE THE WISER AND BETTER THEREFOR. REALIZING FULLY BOTH THE GOOD AND THE BAD, THE TRUE AND THE FALSE, YOU CAN ACT UNDERSTANDINGLY IN FORMING AN OPINION, BUT NOT OTHERWISE.

FRAUD IS RAMPANT.

In Social, Religious, Commercial or Governmental Conditions.

To the Editor:—Much is being said and written on the ever-present subject of "Fraud in Mediumship."

I have just read the last contribution to the columns of your most excellent paper on that subject by Brother Loveland, which by very many may be regarded as an extinguisher; but to my mind nothing that I have yet seen, or read, or heard, has gotten down to bed rock of primary causation. Frand is rampant everywhere. Nothing that we know of in our social, religious, financial, commercial, or governmental systems is free from it. Fraud, as we know it, see it, and practice it has come and continues as a result of pre-existing and continuing conditions, and we will have it just so long as those conditions continue to exist; just as everything else comes and continues under the law of evolution.

Even the churches and ministers are full of it. Only recently a friend of the writer, who is a medium and a healer, had a patient—a fat, self-satisfied and arrogant minister, who prided himself on his ability to secure converts for his church, particularly among women. My friend discerned the man's true character, and frankly told him that he was a moral pervert, and recounted to him the gross evils which he was at that very time practicing almost daily, and got an admission from him that it was all true.

Thousands and indeed millions of people are now compelled to resort to fraud, perjury, theft, arson, murder and every wrong in the calendar of wrongs to get money in order that they may continue an existence, even though a miserable one. Now, what is the way out of all this?

What the world needs more than all else is better government.

There is no government in the world that is as good or as just to all of its people as it should be. Switzerland and New Zealand are leading the way to greater freedom and better government than any other lands on our planet. Why do we not learn of them? Mainly because of our arrogant and unreasoning partisanism.

It is said, and I think very truly, that our country produces in such abundance all the necessaries and comforts of life; that a much greater population than we have could be supplied with everything that life here can need or desire, if only the masses had the means to acquire what they need, and there were the facilities of distribution.

These facilities we undoubtedly have, so that in its last analysis it means only the means of acquiring. More is wasted and permitted to go to loss every year than would suffice to feed and clothe the needy poor throughout the length and breadth of our land.

But who is going to give to them, except a limited few in number without compensation in money?

It is also ascertained that any person with the physical strength to work from four to six hours a day, through from five to seven years, along industrial and productive lines, produces a sufficiency of necessities, which if it were stored up and preserved, would suffice to keep them in comfort all their lives. But why keep it?

Let all become producers along different lines of useful industries, and eliminate from our land all that is useless and harmful in its results. Let us have the Co-operative Commonwealth; community of interest; the welfare of each the interest of all; every one receiving their share in products of joint labor; none in want. Eliminate the tyranny of an unjust monetary system. Establish great supply houses where each and every one on the presentation of a certificate of service rendered can procure every necessity and comfort of life.

Let us have a currency that no one can steal or obtain unjustly, or if they did which they could not use, and which would benefit only the one to whom it was issued. Then what a wonderful transformation we would witness. Only the very best in every human soul would be educed or brought out. Self-help and co-operative helpfulness will revolutionize the world by mild and peaceful methods.

Fraud, deceit and indeed all crimes will pass away, and the world will become what it ought to be—a heaven on earth. Then we will become spiritualized to so great a degree that we will be enabled to walk the earth in daily and hourly communion with those we love, who have passed from the earth life and are now living the life immortal.

I have here given only a very meager outline of this great subject as I see it in my mind, but it will serve to show the way to a higher life through Spiritualism, to Socialism, here in the earth life; and to understand Spiritualism, we as recent converts to that most beautiful and inspiring philosophy, must in order to get it, begin at the beginning, which is the study of spiritual or psychic phenomena; that being to us the strong evidence, the enduring conviction, the truth of which nothing can overthrow. These phenomena as demonstrated by clairvoyance, clairaudience, the voices through the trumpet; the real forms and faces, as we saw them in the earth life, through materializations.

These phenomena are necessary to bring the certainty home to us; otherwise we must believe it only through faith, and what is evidence to others is not evidence to us; only the real is the convincing evidence. Your writer nas seen the real materializations, and has walked and talked with them, and conversed in regard to matters and things that occurred in my early life, wherein the materialized subject has recalled to my mind events, which had entirely passed from my mind, and has related past events which I had never had any knowledge of, as occurrences in our school days of long ago.

In the face of all these facts it is impossible for me to concur in the oft-repeated denials of materialization. Because, I say it boldly, that I know of my own positive knowledge.

PAUL DESTEN.

Cleveland, Ohio.

The Surest Way to Suppress Fraud.

To the Editor:—While genuine mediumship, and genuine spirit phenomena, have been the glory and grandeur of Modern Spiritualism, the fraudulent and spurious have ever been its greatest curse; for the fraudulent is ever culated to undermine the genius of the spiritual philosophy, to generate distrust, and to otherwise reflect on the spiritual cause; although the spiritual cause is in no way responsible for it.

While, too, the genuine mediums are contributing their share to the grandeur and glory of Spiritualism, their names will live in history, and be remembered by all intelligent and broad-minded Spiritualists, with gratitude and respect; the wilfully fraudulent, who bring reproach upon Spiritualism for the money there is in it, will only be thought of with ignominy and contempt.

But some one has said, cover up the fraudulent, give it no publicity, lest the contagion of the iniquity abound, or the publicity of the offenders injure the cause.

This advice, I am sure, would not be in accordance with the wisdom or judgment of Solomon; nor like the wisdom or genius of The Progressive Thinker, which, from its first inception, while ever defending the genuine, would expose and condemn to the uttermost the wilfully fraudulent.

No legitimate cause could ever be injured by an exposure of crime, and no legitimate cause could ever be helped by a concealment of crime. It would, therefore, be an outrageous crime of any spiritual journal not to expose and condemn, to the uttermost, the crying evil of dishonest or pretended mediumship, when or wherever found.

The fearlessness with which The Progressive Thinker has always protested against dishonest or pretended mediumship is deserving of the world's congratulations. But this is only what might be expected of its editor, by those who know him best—as the genuine friend of genuine mediumship, but the veriest foe to frauds or spiritual impostors.

Spiritual imposture, like religious imposture, is greatly to be deplored, but how to stop the evil, is not by hiding it, or suggesting to the spiritual press the policy of concealing it, but by denouncing it as crime—unpardonable crime—in its editorial columns.

TO TRY TO HIDE SPIRITUAL FRAUD, WILL BE A GOOD WAY TO PLEASE THE SPIRITUAL FAKIR, BUT A BAD WAY TO PLEASE THE SPIRITUAL PUBLIC.

And, now that the subject of fraud is again aroused, especially since the recent exposure of Elsie Reynolds by Mrs. Laura M. Hyland (bless her), let the good work of exposure go on, which will meet the approval of all good people, and which, in the end, will prove the surest way to suppress spiritual fraud—to send the wilfully fraudulent to work, or to jail.

DR. R. GREER.

Chicago, Ill.

A COMPREHENSIVE EXPLANATION.

Letter From H. W. Richardson, President of the New York State Spiritualist Association, and One of the Most Prominent and Efficient Workers for the Cause of Truth in the Ranks of Spiritualism.

To the Editor:—Permit me to say through the columns of The Progressive Thinker that the New York State Association of Spiritualists stands for honest mediumship and does not endorse, excuse or knowingly tolerate deception, trickery or fraud in connection with the practice of the God-given powers of mediumship. In thus voicing my own sentiments, I am certain that I voice the sentiments of every officer of our state association as well as of the worthy conscientious workers of the state.

No one feels more keenly than do we as state officials, the injustice to honest workers in our beloved cause, and the great injury to the growth and progress of the spiritual movement resulting from the deception and dishonesty which is sometimes practiced and palmed off as mediumship. And in so far as I am personally concerned, it would seem that my 20 years work in the cause, many times sacrificing business interests and denying myself the ordinary privileges of an occasional leisure hour, working without money and without price for Spiritualism, should be sufficient evidence of my integrity of purpose and of my loyalty to truth, and furthermore, it would seem that my activity as a member of the board of trustees of the Cassadaga Lake Association, in purging Lily Dale camp of fraudulent practices under the name of Spiritualism, were sufficient proof that I was not condoning fakism (and by the by I have experienced no change of heart in this direction since that time). Consequently I was indeed surprised to find in The Progressive Thinker, issue of August 13, page four, under the caption, "A Plea for Honesty," the following statement: "The state association of New York in giving expression to the wish that fakirs be let entirely alone forget the fundamental fact," etc., etc.

Now, Brother Francis, this statement as it will be generally understood, is misleading, for it will give the impression that we in the Empire state favor fraudulent mediumship—which is untrue.

To be sure we may sometimes be cheated or deceived, for we are only fallible beings, but we do not knowingly recognize or employ persons whom we believe are thus abusing and degrading mediumship; so that in this sense and to this extent we do intend to let fakirs alone. But the statement as published and the remarks in connection therewith, as it will be understood generally, is unjust to our state officers and workers and will tend to retard and neutralize the honest conscientious work they are doing in this state; and I trust you will favor us as you have done so many times before, by again opening the columns of The Progressive Thinker and giving space to this letter.

Were this purely a personal matter, I should remain silent. But Spiritualism is a grand and noble movement and its proper presentation is of such vast importance to the human family, that I as as president of the state association, feel it duty to defend the integrity of our workers. And you, Brother Francis, are so loyal and conscientious a worker in this cause that I feel certain you will correct the misapprehension under which the writer of that article seems to have been laboring.

H. W. RICHARDSON,
President N. Y. State Association.

PROOF PALPABLE.

Excellent Results in a Private Seance.

To the Editor:—The inquiring mind is searching after truth, the vital truth as to the proof of the continuity of life, and the possibility of intelligent communication across the border land, the river of death. Is that proof attainable? It is by and through the phenomena of modern Spiritualism alone that the answer is to be found. IN VIEW OF ALL THE DISCUSSIONS, LET IT BE ADMITTED THAT THERE ARE FRAUDS, IN THIS, AS IN ALL POPULAR MOVEMENTS, SO LOW IN THE SCALE AS TO CARE NOT IF THEY RUIN ANY CAUSE, PERCHANCE THEY MAY THERBY OBTAIN LUCRE.

Fully developed mediumship is a rare gift, and we must therefore look to such for that proof of what we are seeking.

Long experience and careful observation have taught me that for some reason, not generally understood, all our best mediums have been at one time or another accused of fraud, so-called, in the manifestations. When the charges are sustained and the medium is consciously responsible, there is no excuse to be offered in palliation of the offense. But let it be the work of the Society of Psychical Research, or any others, to look fairly into that subject and ascertain, if possible, why it is so; particularly as it is well known that much of the alleged trickery is chargeable to a psychic condition brought about by the sitters and investigators, as well as of excarnate spirits, all playing upon the subtile instrument who is accused of all the blame. The more highly attuned the instrument, the greater the liability to these perversions.

All right minds condemn deception, but delight in truth and honesty. Let us then seek for light and truth.

The writer has been fortunate enough to have had a couple of private sittings recently with one of the finest psychics ever met with. It matters not that there may have been accusations against him, as with all others, justly or unjustly; I wish for the benefit of your readers to narrate briefly the main points of the sittings. My personal acquaintance with this medium is slight, have not seen him, until recently, for about six years. He is gentlemanly, and courteous to all, and always ready to accord reasonable test conditions. The phenomena in his presence, which are varied, are certainly above suspicion.

At the first of the sittings referred to, I sat at table, in full daylight, the medium opposite to me. Upon the table was a single pair of slates, 6x9, and a pile of blank paper, size to fit these slates. This paper has a black glazed upper surface upon which the independent writing appears in gold or white ink. The contrast to the black surface, when the writing is produced, is very pronounced as well as beautiful. The medium is extremely passive, while the sitter apparently does all the work. I was requested to place a quantity of this paper upon one of the slates, and did so, mixing and disarranging the sheets. This then lay before us undisturbed or untouched, on the open slate. I was invited to write any questions, addressing same to my spirit friends. I did this, folded the paper and after enclosing the same in an envelope, sealed it. This envelope never left my sight during the sitting. The medium occasionally held it, rolled up, in the palm of his hand. We sat engaged in ordinary conversation something more than an hour before the medium felt the influences. Suddenly, as he felt the presence of the power, we closed the slates and placed, my unopened questions thereon; we held them between us, above the table for about six minutes, feeling a vibration. Then on opening the paper was at once seen to contain writing, in white (although no such material had been provided). Astonishing as it may seem, there were 28 pages written upon, all consecutively numbered using that number of the upper sheets which I had placed within the slates.

There were six messages received, including those whom I had addressed, and all queries fully answered.

This was certainly marvelous, for there were no less than 1350 words precipitated after closing the slates, at the rate of 3¾ words per second, faster, really, than one can read. It is food for thought, and such facts appeal to all truth lovers.

The subsequent sitting was equally acceptable. I wrote my inquiries and sealed them at home, and had like good results. Among the incidents I may mention that on my paper containing questions, I had addressed one subject to two spirits, not at all connected, and then before sealing decided to erase one of the names, and did so effectually, yet the message was signed by the said two names. Light tappings were heard while holding the slates. An audible request was made that the control would put the writing substance on heavier than usual in some one spot, and in proof that the invisible intelligence heard this remark, on opening one sheet was found thus stuck to the upper one from this very cause.

There were 25 sheets written full at this sitting, and at this as at the former, the communications are most interesting, and personal, and characteristic of the communicators. The subjects of my interrogatories were fully comprehended and replied to by those whom I addressed.

I will not take up more space at present. Such phenomena carry conviction with them, and my wish is that all who earnestly and sincerely desire to be convinced of the reality of spirit communion would seek for it where it may be found.

CHAS. P. COCKS.

Brooklyn, N. Y.

A Policeman and His Club.

To the Editor:—As a constant reader of your valuable paper, I wish to add a word of mine as to the question of materialization. I firmly believe that it is not possible for our loved ones to return in the form as flesh and bone, and all that goes to make up as we see men to-day.

Many have said it is true. But give us the truth. Many exposures have been made all over this country, and to-day we have a materializing medium in our city who has a policeman at her seances with his billy in his pocket, and he has said he would knock any one down that would grab the spirit. The fact of her having a policeman there carries with it the evidence of fraud.

As to Mr. Hale, I know him, and he is well known as a man of honor. I have heard him speak, and will say he is a power. He hits straight from the shoulder. He told me he denies nothing, but is looking for the truth.

Mr. Hale takes part in our Sunday morning meetings in the Truth Seekers, and his friends are legion, for we know how he has suffered by those frauds here and those that have left us for our good.

I only wish we had a thousand such men as Mr. Hale—our cause would be stronger, for he stands only for the truth, and when he takes the rostrum we always have a feast. Only the fakirs fear him.

MRS. MARY I. FOWLER.

Los Angeles, Cal.

Opinion of a Prominent Rockford Spiritualist.

To the Editor:—I have been much interested in reading the various opinions expressed pro et con, but am surprised and disappointed that some who believe themselves to be good, true Spiritualists would advocate keeping silent on the fraud question, or in other words, letting the frauds and fakirs keep right on in their nefarious work of deception, without molestation. To keep silent is to give consent, and is equivalent to lending our aid to this most unscrupulous class of deceivers. A burglar who enters my house at night and robs me of my valuables, is no worse, in fact, is not so bad as the man or woman, who, for financial gain, tries to induce me to believe that my dear angel mother emerges from a cabinet in materialized form, tells me she is my mother, embraces me, and speaks to me in most endearing terms, when in reality, the form is that of the person posing as medium, and the beautiful apparel worn is a gauzy construction previously prepared for the occasion. For this clever piece of deception, I must pay one dollar or more. The person who takes my money, and gives me in return this spurious representation of my mother in spirit, is not only a robber, but a base, conscienceless hypocrite, who makes use of things most sacred, to deceive us and get our money. And after we are convinced that we have been robbed and deceived by one of these unfeeling money grabbers, shall we let them go right on robbing and deceiving others?

I emphatically answer No!

Should we do so, we wrong our fellow man and the grand cause of Spiritualism. We should not lose an opportunity to inform the public of their deceptive work, and bring them to justice. If we fail to do this, we are guilty of gross neglect of duty to our fellow Spiritualists, to the cause we represent, and to the public at large.

For illustration, we will suppose that a minister of an orthodox church has been unmistakably detected in lying, cheating and defrauding, for financial gain, in his business transactions with others, both in and out of the church, and the members of the church society that employs him, are thoroughly convinced of his guilt, what would we Spiritualists think of them, if they endeavor to hide and smother his crimes, and continue to endorse and employ him, and permit him to go on in his evil work of wronging his fellow man? Would we not think far better of them, and better of their religion, if they rise up in open revolt against, him, and openly denounce his unscrupulous, dishonest methods? Should they fail to do this, we could not have much respect for, or confidence in them or their religion. The same will apply to us as Spiritualists. If we fail to boldly and openly denounce the frauds and fakirs in our ranks, we place ourselves in the same position before and in the opinion of the public.

That there are genuine materializations, I am thoroughly convinced, and I have seen many of them, some of which gave me indisputable proof of their identity. I have seen them come from the cabinet to the center of the room, walk about, converse, sing, and then vanish or dematerialize in the center of the room, apparently sinking through the floor, though upon close inspection, no opening could be found in carpet or floor. I have seen them descend from the ceiling like a ball of phosphorescent light, and upon reaching the floor, gradually rise up into the form of a beautiful spirit, talk for a few moments in a clear, sweet voice, then dematerialize in the center of the room, without having been near the cabinet.

Though there is much that is genuine, there is also much that is not, and we must use our best judgment in distinguishing the one from the other. We should not be too ready to endorse, nor too willing to condemn, but without prejudice or partiality, thoroughly investigate before we decide. About two years ago, we had an experience in this city with a man, who was in reality, a good physical medium, clairvoyant and psychometric, but in private, he was trying to induce persons whom he thought he dared approach, to enter into same investment schemes he presented to them, and after securing several hundred dollars in this way he suddenly disappeared. His victims, so far as we know, were all widows. This all came out after he was gone, as his victims, now realizing their situation, revealed the facts, hoping to have him intercepted, and get their money back.

There was one Spiritualist in the city, who knew he was doing this kind of work, for he was told it by one whom he had tried to make one of his victims, yet he made no effort to have him brought to justice, but let him escape with his ill-gotten gains. This good (?) Spiritualist boasted while the medium was here, that he knew some Rockford people were going to get "left in a hole" by him, but he would not explain what he meant by such an assertion, but after he was gone, and all was revealed, this good (?) Spiritualist bother went about with an exultant smile upon his face, and saying, "I told you so."

After the man had gone, and was no doubt, working in a new field, and gaining new victims, this man who considers himself a good Spiritualist, tells what he had before kept a secret. Was he acting for the best good of his fellow-man and the cause of Spiritualism, when he permitted this man to escape without being brought to justice and placed behind prison bars for getting money under false pretenses? After I learned of his bad work here, I immediately wrote him up for the Spiritualistic press, desiring to warn all Spiritualists against him, and hoping that he would see the article himself and be afraid to continue in his work of swindling, knowing that the public had been warned against him.

After the appearance of my article, I received many letters from all over the country, stating that a man whose work and appearance tallied with that I had given, had at some time previous, been in their midst, and was wanted in these places for swindling in like manner, thus showing that he or some one else had escaped many times before, no doubt taking a new name each place he went. When Spiritualists know of such an unscrupulous person representing Spiritualism, it is certainly their duty to have them intercepted in their dishonest work, and brought to justice, notwithstanding their mediumship, for such persons are wholly unfit morally and spiritually, to represent the sacred cause of Spiritualism. Let us not be afraid to condemn and expose the frauds and dishonest mediums, and in this way uphold and protect the honest ones, and save our cause from disgrace. I believe the recent exposures of fraudulent materializations will help to root them out, and put the fakirs out of business.

MRS. F. C. KRAMER.

Rockford, Ill.

Commercial Mediumship.

To my way of thinking there seems to be only one way of stamping out fraud, namely, to do away with commercial mediumship altogether; this I believe to be the only effective and radical cure; let mediums make a legitimate living same as other people do and let the home circle be more encouraged. Whenever we put a commercial value on Spiritualism we degrade the cause. An exalted spirit rarely ever enters the personality of a commercial medium. The old seers and mystics never offered their spiritual gifts for sale. As another example, analogous to the above, I might cite the old masters; their souls were wedded to their respective arts, not to the money value of their work, for they all died poor. Their ambitions were of a purely spiritual nature, and their success reached the limit. How is it today? A Paderewski may play before crowded houses, receiving a princely salary, but he is only reproducing the compositions of the old masters—nothing more.

But to come back to the subject. I think it has been pretty well proven that materializations are mostly of a fraudulent nature; why, then, encourage them and those that produce them?

Better have paid teachers or lecturers (non-mediumistic) who teach the higher philosophy of Spiritualism, and do away with the phenomena craze. It will only be a matter of time before the local authorities will stop materializations and like productions altogether; for as long as money is involved in sutch exhibitions the temptation to resort to fraud is ever present, and the investigator, as well as the public in general, is continually being humbugged. I know a good many will say such a course would retard the growth of Spiritualism; it may for a time, but what of it? The truth (if there be any truth at all in Spiritualism) would finally triumph.

I think Spiritualists could do without paid mediums.

It has been said that in nearly every family there is one sensitive, one gifted with clairvoyance; if such be true why can't Spiritualists develop some of the members of their own family, and have home circles, instead of going to witness a doubtful materialization show?

I have been investigating spiritual phenomena for the last twelve years, and have found but precious little that would be any proof to me of the genuineness of materialization. I wish to say in conclusion that if commercial mediumship is done away with, we might get at the real truth regarding all physical manifestations relative to Spiritualism. This is my candid opinion.

WM. RAUSMAYER.

Coshocton, Ohio.

Dean Clarke's Opinion.

To the Editor:—Though able to write but a few words, I wish to express my full endorsement of the course of The Progressive Thinker in exposing fraud, whether in the seance, or upon the platform. It is a crime against two worlds, and deserves severe punishment. I have always felt it my duty to expose it even though it was against my personal interest to do so. I made many enemies in San Francisco by exposing the tricks of Mrs. Reynolds, and the character and career of the notorious Fred Bell, both of whom, at that time, were the idols of many deluded Spiritists.

Time has justified my course. As regards Mrs. R., however, they were partly excusable from the fact that she has been a medium from her childhood, and can, and does when she chooses, give genuine phenomena. But this, in my opinion, is all the worse for her, for she abuses her spirit helpers, besides wickedly deceiving her patrons, when she gives spurious phenomena.

Undoubtedly there are deceiving spirits, as well as tricky mediums, who should share in the dishonor and disgrace of an exposure. It used to be a favorite (and a very appropriate) expression of Mrs. R., that, "The devil helps his own!" But she wouldn't have had such help unless she wanted it, and cannot thereby shirk responsibility.

I trust that The Progressive Thinker is the Hercules that will purge our Augean stables thoroughly, and I believe its "Open Court" should be kept open till all the vile deceivers who disgrace our holy cause have been exposed, and then, at least, given a "good letting alone" by all who love Truth, Honesty and Virtue.

DEAN CLARKE.

THE RECLUSE.

I'm told I'm lax in my duty,
I do not go to church
Nor pay my tithe to help along,
But always in the lurch;
I seem exclusive and alone,
They cannot make me out,
They call me a backslider,
An idler and a lout.

I'm not so old, they say, but
Selfish grown and cold,
Forgetful of the Sabbath day,
And in my speech too bold;
A dreamer of strange dreams
Of poetry and prose,
A seeker after strange Gods,
The Christian God oppose.

I'm not so social as they like
Of one so common-place,
And one of such humble birth,
Of little worth or grace;
They cannot see why I should be
So content in heart and will,
And not more concerned about
The wrath that's sure to kill.

I'm not ambitious of worldly fame,
To be among the rich apart,
The weight of years is on my head,
But peace is in my heart;
I seek no lofty illusive shrine,
The worldly may adore,
But see thro' earth's fading light
Love's bright and fadeless shore.

I'm in a world they know not of—
A world of light and love,
Where sweetest pleasures overflow
The garden walks above;
Where thro' the aisles of summer skies,
Walk loving forms of grace,
Untrammeled with earth's weight of woe,
With peace on every face.

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I am somewhat familiar with the tendency in modern thought to give primary place to feeling—with James' "Will to Believe," with Ward's social philosophy, with Shelley's and Browning's philosophy. "The Wisdom of Passion" fits in with their contributions. The main thesis of the book—that the soul forms its own forms by its choice—I can ascribe to—Prof. Oscar Lovell Triggs, University of Chicago.

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Power of the Unknown in Practical Affairs.

There is a study far deeper than the surface of things in the following literary presentation by Irene Clark Safford, in the St. Louis Globe Democrat, and perhaps to no class of readers will it be more interesting, and be better understood and appreciated than by Spiritualistic readers of The Progressive Thinker.

To be thoroughly interesting one must, of course, be inscrutable. The yellow mask is the one thing to overcome the yellow peril. To get at the heart of Japan the nations would almost be willing to lie at her feet. Baroness Hayashi, with the child look of wonder on her face, and the keen grasp of all the diplomats' problems and policies in her brain, is the commanding figure even in the social life of London.

Something to bring the spell and power of the unknown into the prosaic atmosphere that measures man's life by his ability to earn money is a growing Western need that figures more perhaps, than the papers take note of in the eager turning of the white man's eyes toward the martial stir among the yellow brethren. For centuries on centuries missionaries and teachers, statesmen and governments have been knocking at the door of the Orient and seeking to unveil the temple of Isis, and still the silence and the mystery remain. "Japan is the key to the Orient," says one of the latest and closest students of the Eastern problem, "but nobody has the key to Japan." "I have been in India all my life," said a cultured Christian teacher, with the East India exhibit at the World's Fair, "but I am only at the very threshold of their temple of life. It would take many lifetimes to penetrate beyond it." Indeed, lifetimes are small matters to people who have been listening at the gates of the unseen for thousands of years.

There is the dividing of the ways, the hopeless break in any meeting ground between East and West, that one is hunting mainly for wealth in the unseen, the other bent still upon building up wealth in the seen. And, curiously enough, this "other" represents all the Christian nations of the earth, whose avowed business it is to seek first the kingdom of God and his righteousness. Now, let alone any higher claim in the matter, would it not be well for these bustling Christian nations to wrap themselves in a few holy mysteries and purposes, if only to become a little more interesting, and less transparently measurable, purchasable and vulnerable to the entire universe.

"If you meet a man whose centrality is unknown to you, you might as well snub the sun," said one of those blessed Concord philosophers, who came as near to the Eastern triumph in the unseen as any beings our own land has harbored. But no man whose treasures were mainly on earth was ever able to hide himself from the snubs and stabs of the hunters. Even love, which is adroitest of all time's children in concealing its movements, is forever getting caught in the snare of the fowler, and the heart that can not shelter itself in the heart of the eternal is never quite sure that daws shall not find and peck at it.

So satisfied is the world becoming that it can read all the secrets of the natural man that it is moved to reduce the entire population of the earth to three or four fixed types, and keep them all going by a few springs of action affixed to those types. "Spasmodic muscular contractions" determines the nature of their smiles and tears, and the condition of the arteries the precise measure of their loves or hates. Some occult world to hide himself in is becoming an absolute necessity for any creature who would not be turned naked and open to the eyes of those with whom he has to do by the exploits of science and the physiologist. Of course, the incorrigible pursuer with the N-ray proposes to follow him even there, and psychology is doing its utmost to hunt him down in all the secret places of his soul. Yet, once he drops down into the unfathomable sea of the parent soul, human science fishes after him in vain.

And this is precisely what all the true mystics and seers of earth have been doing for ages; and, not alone in the wilds of India, but in the simplest hamlet of the land, where some fair child, or patient pilgrim by the wayside, looks at you with eyes that stir the mystic depths of your own soul, because you can see, as the poet expresses it, that "they have looked at God."

It is the story of little Mattie in Mrs. Browning's tender lines,

"She has seen the mysteries hid
Under Egypt's pyramid."

All the mysteries of Isis, of Brahma or of Buddha resolve themselves to nothing deeper than the Christian mysteries cover, if any Christian soul cared to take refuge in them.

The papers looked upon it as an amusing joke when recently a Japanese youth in New York took a card hung out from various houses for the street scavenger as a prayer card, indicating "a beautiful religious custom similar to that of Orientals." But that it might carry some clew to the understanding of the Japanese mind which all the world is seeking did not occur to any them. Clearly, as far as the East is removed from the West is that state of mind removed from us which looks upon illuminated prayer cards as a natural part of street hangings and the daily life of a people. And the final commentary of the foreign observer that "the religious and mystical symbol did not seem to have any restraining effect on those in its vicinity," though amusing enough under the circumstances, yet points a moral on the place which the real thing holds in the two nations that might warrant a few Japanese missionaries in undertaking a salvation work on our shores. Likewise it suggests the strength and revolution of ideals which these nations that have been silently working in the unseen and spirit forces for centuries on centuries would bring to mankind if at length they should throw off the human slumber and resolve themselves into world powers.

Of course, it has been a wily devil, far more than a righteous God, that has been supposed to figure in the inscrutable counsels of the Orientals, and the unspeakable Turk and unconscionable Chinese Boxers have done much to foster this stern idea.

Yet, in penetrating to the heart of the matter everywhere, one finds that it is pious zeal for some supposed god of truth and justice, and fancied, or perhaps real, insults to him, that creates the difficulty. Even the Chinese cry against "foreign devils" shows the nature of his mind and faith as to the things he should fight for and against. In fact, everywhere among the Orientals it is their religion and their altars, their temples and their gods, around which all their whole life, thought, literature, social systems and governments, revolve, and take their colors.

And when Christ cometh, shall he do more than this? is the natural question which they propound to Christian nations. Perhaps it is reserved for them to bring their own answer. Let them in, with their spiritual zeal and fervor, to the Christian mysteries along the natural path of world's progress and development, and who knows but the star of the Christ may again dawn on us from the East. Certainly something different from the god of mammon would take possession of our civilization.

IRENE CLARK SAFFORD.

THE LAWS OF LIFE.

Their Origin, Which, Material or Spiritual?

In the advancement of life from the lower levels of its existence it realized in proportion to its development the necessity of coming under the dominion of law. The Biblical account of life previous to the operation of the creative or organizing forces well illustrates the conditions of life then existing. "And the earth (life) was without form and void; and darkness was upon the face of the deep; and the spirit of God moved upon the face of the waters." "And God said, let there be light, and there was light." The dawning of that light was the unfolding of the consciousness in the human of the fact that the spiritual law is the directing force and from whence all external laws emanate. When they are barbarous and selfish they represent the medium through which they have been transmitted. But they will, as surely as the laws of attention and repulsion operate change to a higher type of manifestation when the medium through which they are given to the external world develops out of its crude systems of life, comes up onto a plane of being where it can comprehend a higher manifestation of law, then, and not till then will the higher law be given them.

The laws of life are only manifested to the external sense in a limited measure. The external mind cannot understand the gifts of the spirit. The enactment of barbarous and cruel laws by any nation, those that oppress the less favored brother or sister, preventing them from rising unto their true estate proves that such nation or governmental system has not come under the dominion of the spiritual law; because that when manifested is an uplifting power, helps every one however low their phase of development, to rise; and when a nation makes an effort to remove from their external records those barbarous enactments it is proof that their interior life is becoming more in harmony with the higher law, and the more perfectly that is made manifest the less crude will be the interpretation given to the external world.

Marytrdom has been the portion of thousands of the world's most advanced minds because they interpreted the laws of life from too high a plane to be comprehended and accepted by the masses; but while they suffered by the hands of one generation, succeeding ones having come up to the level of that high ideal and made it practical, have in their turn honored those martyrs of a former age, they have pronounced eulogies on their character, and erected monuments to their memory. The views of humanity in regard to what constitutes the laws of life are changing from one generation to that viewed by its successor. What may be considered right and was for the race who could not comprehend anything higher, with succeeding and more advanced races, that interpretation of law was too barbarous and brutal to be tolerated or recognized under the name of law. The degradation under which chattel slavery compelled its victims to live was styled law which was enacted in due form but happily most of the world has advanced to the plane where they refuse to recognize such a condition as lawful and have placed the seal of their condemnation upon that system.

The farther upward life advances the more perfectly it comprehends the fact that what is not right cannot as viewed from the higher levels be lawful however much human selfishness may seek to argue the point that because it has gone through the form of legal enactment it has been made right and lawful. It has taken a long time and practice to arrive at that point where that fact could be understood in the measure that it is at present.

There are social and economic conditions existing at present that may be legal but no amount of legislation can make such conditions right; they have the brand of condemnation placed upon them by the higher interpretation of what constitutes the laws of life. Piracy on the high seas was once allowed to be a proper occupation, but now the ban of condemnation is placed upon it by all civilized nations, so what at present is not right but is protected under the guise of legality will receive its condemnation and its legal privileges removed by the more advanced thought of the coming generations.

There is existing at the present time among the civilized nations of the world a condition that may properly be termed legalized anarchy; and none have yet advanced to that condition where they are able to come out of that horrible nightmare which is a constant source of terror to the governmental systems and which will continue until the legalized phases that are the creators of that awful condition are removed.

Geology tells us that in the earlier periods of world formation the eruptive processes were more violent than at the present time. They were needed as a reorganizing force and nothing could silence those violent outbursts of nature's forces but a growth to a plane of life where the action of those forces was not needed. The moral and spiritual development of the world and the material must move in harmony, the difficulty is in drawing the line of demarkation between the external and internal realm, they are closely interblended, and if one moves upward, evolves a higher life, the others feel the stimulus and advance.

The positive force being the spiritual, from that is evolved the energy and can if understood and intelligently applied control even the physical elements. The origin of all law is spiritual, whatever the realm in which it for the time being operates.

The ignorance which at the present time exists in regard to the use of those spiritual forces will be replaced by a knowledge that can utilize it and the destructive storms that at present are manifesting their power will be brought under the control of a power that will manifest its superiority to those external forces.

To the materialistic mind these statements may seem the height of absurdity. It is characteristic of that form of development to condemn everything that it does not understand. The wonderful inventions that have revolutionized the external world were once denounced as impracticable. Their adoption has been the means of bringing life nearer to a more perfect understanding of the laws that more directly govern the spiritual life, and the researches that are being made are coming nearer to the realm of the occult, the region from which originated all of the forces that at present are being utilized in the external world.

The laws that the different races of mankind have formulated, by which they were to regulate their conduct in relation to each other, could only be of a type representing the intellectual and spiritual development of the race or nation at the time they were formed. They could not be any higher, but as soon as advance was made to higher planes of life religious or political the external laws changed so as to represent the internal spirit in its growth. This must be if they are to be effective for it would need a despotism of the first water to be able to enforce laws that did not have at least a passive recognition. Many good laws have failed in their intended mission because after they had been placed on the statute books they became inoperative, an interest not being aroused in the necessity of their enforcement, and many bad laws have also failed after they had been made legal through nefarious means because they did not receive the support their advocates expected. Human life externally in all of its various forms is a type of human life internally; the dominant note sounded on the keyboard is the one proving the predominating influence of the spiritual forces in life, and in proportion to its refinement is the outward manifestation graded.

HAMILTON DE GRAW.
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SHALL WE ESCHEW MEAT?

Dr. Lillard Points to the Japanese to Show What Vegetable Diet Will Do for Men.

There is a legend that before the flood, meat as a food was unknown. Those were the days when, the Scriptures tell us, men lived to be 700 and 800 years old. According to this story, which has been handed down from the ages, it was not until the waters receded and man dwelt upon the earth again that he began the consumption of meat.

I do not vouch for these statements. Neither do I write myself down a vegetarian. It is a fact, nevertheless, that man is practically the only animal that eats dead food. The lobster lives on dead food, and so does the hyena, but aside from them and man, there are very few of the thousands of birds and animals that inhabit the earth who will eat anything but what may be described as being alive.

When a baby is born, its first demand is for live food—milk—and so I think the natural tendency is toward the live foods as distinguished from the flesh of slaughtered animals.

Nevertheless, the question as to the comparative value of the meat as against the vegetable diet is one that depends largely upon the individual. I don't think there is any doubt that a man or woman can exist without meat as well as with it. But then there are some whose systems demand a little meat in order properly to nourish their bodies. It depends entirely upon the physical condition of the individual, his habits and the work he does.

Aside from the broad aspect of the case, I think that this is a good time of the year for all of us to give up meat, or at least to eat as little of it as we feel that we can manage on.

Meat is stimulating, and stimulation is just what is not needed, except in isolated cases, in the summer. Take some meat extracts, and one may almost become intoxicated on them. This is bad, for it is always a good rule to avoid all stimulants during the heated term.

As a substitute of meat, weight for weight, there are some vegetables that are ever more nutritious and strengthening than any meat that can be eaten. Beans, corn and peas, to which I may add oatmeal and wheat, and all kinds of fruits are splendid substitutes, and are an ample diet for the normal man and woman during the summer. Spinach I can also add as one of the finest tonics for the system that is known.

I know of a physician who is now practicing in this city who for one whole month, with his family, lived on a bushel of wheat, and thrived upon it.

I don't recommend this as a steady diet to the ordinary man or woman, and I am not advocating either side of this discussion. What I am trying to do is to present both sides of the matter as it appears to me.

The Japanese will always be a shining example of what a strictly vegetarian diet will do. Look at them. They have infinitely more energy, vitality and endurance than the Russians, who are a great meat-eating race, and in the present struggle in the far East are suffering reverse after reverse, one of the reasons being that they lacked the stamina and endurance of their enemies, and, also, that they are unable, like the Japanese, to thrive on a minimum of food such as satisfies the little fellows from the land of the Mikado.

I frankly admit that I believe a great many people eat too much meat; but at the same time, let me be understood as not meaning that the same people could get along without any meat. It might be as great a mistake for them to eat too little meat as it is to eat too much.

The whole problem resolves itself into the question as to what the individual system demands. A general rule would probably be that meat and vegetables eaten in fair proportion would most effectively promote perfect health.
—Dr. Benamin Lillard, in the Practical Druggist and Pharmaceutical Review of Reviews.

To the Editor:—If there ever was a time when the subject of "Meat Diet" should prove interesting to the readers of The Progressive Thinker, it is now (when the butchers' strike is on), and prices are so high as to make that article, for many, almost impossible to procure. Besides, it is well enough for our people who wish to preserve their good health, to pay some attention to the judgment of science and historical facts, and then reason within themselves, as most of them are wont to do.

I send the the above clipping, because it seems so apropos to the present condition of things in the city of Chicago, applicable to the ideas and teachings of the spirit, and reasonable in deduction.

DR. T. WILKINS.

How a Woman Paid Her Debts.

I am out of debt, thanks to the Dish-washer business. In the past three months I have made $600,000 selling Dish-washer. I never saw anything sell so easily. Every family needs a Dish-washer and will buy one when shown how beautifully it will wash and dry the family dishes in two minutes. I sell from my own house. Each Dish-washer sold brings me many orders. The dishes are washed without wetting the hands. That is why ladies want the Dish-washer. I give my experience for the benefit of any one who may wish to make money easy. I buy my Dish-washers from the Mound City Dish-washer Co., St. Louis, Mo. Write them for particulars. They will start you in business in your own home. L. A. C.

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Life In the Spirit Realms.

A Series of Letters from Spirit Carlyle Petersilea, Mrs. Carlyle Petersilea, Medium.

LETTER NUMBER FOUR.

Oh, if you of earth could know how it is with us here, you would all be bright and happy as the lark.

It seems to me like this; as though all these people, one by one, or more as the case might be, had started on a voyage to Europe, or Asia, or even Africa; and at last I myself also started on a similar voyage, and when I arrived, one by one I would meet those who had gone before.

Now, instead of Europe, just change it to Celestial Land—and all these people are so much better and happier and brighter than they formerly were, the voyage having changed them into beauty and brightness.

Now when one is in America, and one has a very dear friend who has gone to Europe, what is it intervenes between them? One may say it is distance, but what makes the distance? Is it not land and water and air, and are not land, water and air material things that separates those friends.

My wife cries out, sometimes, in her grief: "O! Carlyle! Where are you, my husband? If you are with me in spirit, I cannot see you, or hear you with these material senses. Oh! it is a great gulf that separates us;" and I reply telepathically: "I am truly near you but we are separated by the material—the material lies between us, dear.

"A friend in Europe would be a thousand times farther away from you than I am, but the opaque material lies between us. You cannot see through it with your material eyes which are only fitted to see material things; and your material ears are only fitted to receive the vibrations caused by material sounds. You are yet in prison, my dear. You are imprisoned within the dark material and cannot see or hear other than the material."

Then she asks me: "Can you see me, dear?"

"Yes, for I have escaped from the material prison-house and my vision now not only can penetrate the material, but the spiritual has come into view like a vast new continent that my eyes never beheld before.

"Suppose you were imprisoned in a large room, my dear, where there was not a loop-hole or window, and you had always lived there. You had heard that there was an outside world, but your eyes had never beheld it; and after awhile someone rolled away some large sliding doors, and a great world of light and beauty was revealed to your enraptured sight. Now the material within which you are imprisoned is like that, and when the material is rolled away from you, like those large sliding doors, a great world of spiritual and celestial beauty bursts upon your sight. You can still see the prison and all it contained, yet you do not want to be confined within it any more."

As my wife reads over articles in The Progressive Thinker, her soul cries up to me with a great cry:

"O, Carlyle! my dear love—my other self—come to me and answer some of these questions that so puzzle humanity. You are now where you know and can answer many of them. Here is N. B. Freeland, who asks, 'What use could a spiritual body have for feet? Why have ears where there is no atmosphere? What use can a spiritual body have for a mouth, abdomen, stomach, heart, lungs, and so forth?' "

"My dear wife, I am here in answer to your call. I never failed when in the material body, to respond to any cry for help that you might send forth. I will not fail you now, though the heavens fall—but, first, I desire to make a statement; then, afterward, try to show a materialistic world that the absurdities lie in materialism and not in Spiritualism. My statement is the following: I am now out of my material body and so do know, positively, that I have hands, feet, mouth, ears, abdomen, stomach, brain, and all the organs that go to make up the body of a man. These organs have, simply, thrown off a coarse material covering. The organs themselves are perfect in every respect. This is my statement as a spiritual being through my own dear wife who is not a fraud, a falsifier or a liar; and, in her overwhelming grief, cannot be accused of foisting a base deceptive fraud upon the world; moreover, she has not the least incentive to do so, for it is not a question of money with her. Money does not enter into it at all, for I have left her comfortably provided for, as far as the material is concerned. Thanks to spiritual guardianship and oversight for that, for I most solemnly assert that it was not of myself that this was so, but my father's spirit who guided, as he could see what I did not then know or think—that I should soon pass out of my form and she would be left helpless and unprovided for. How can I ever thank him enough? Now I have called to my aid, Robert G. Ingersoll; and he, by a great natural law, will help me to answer these questions. While I control my wife to write, he will stand near to aid me in my thoughts; and, together, I think we shall be able to make them plainly understood by the people.

"But, first, I, Robert G. Ingersoll, desire to say that I want you all to send to this lady, Mrs. Carlyle Petersilea, Garvanza Station, R. F. D., Los Angeles, Cal., for a book called 'Philip Carlislie,' which is inscribed and dedicated to me—Robert G. Ingersoll—which I, myself, read diligently and thought upon deeply, for it was written by a spirit for my especial delectation, and in it the ancient spirit prophesies my own departure, and states why I should be shortly gathered to my fathers; not only this, but my exact condition of mind was therein explained and well shown up.

"Now, by a great natural law, I must undo the wrong to humanity which I did; the good will take care of itself. I have tried to reach the people, through these twain that make one, before; but received a slap in my spiritual face, and so retreated to bide my time which I well knew would shortly come. I am no coward, as you all know, and would have faced hell and the devil without flinching had I been called to do so and could have found them, but this time I will stand third in the chain, and, when you slap, slap the lady. You are all brave men, agnostics and materialists, some of you of my own making. Slap the lady. Now I will show her up to you: A white-haired, broken-hearted, grief-stricken, desolate widow, of more than sixty years of age, whose husband now stands by my side, one of the dearest friends that I have, with his great, noble heart overflowing with profound grief and sympathy for his wife. Now, show yourselves brave men and profound thinkers and slap this woman while I dodge behind the two to escape the blow, that is, providing you can think so meanly of me.

"No, I do not stand behind the two to escape the blow. I would much rather stand face to face with you, but I came unto my own and my own received me not. I came unto Spiritualists, thinking that they would gladly receive me; but they waived me aside. Now, I will try again; but allow me to retire behind my barricade. Slap the lady!"

Mr. Ingersoll has indulged in a little harmless, jocose irony. His individuality will assert itself whether in or out of the body, and now we will proceed to answer some of the questions Mr. Freeland asks.

"As we taste but to feed our material bodies, what use could a spiritual body have for a mouth?"

Is a mouth used for no other purpose than to eat? Does the mouth, which consists of lips, teeth, tongue, and so forth, all connecting with the vocal organs, answer no other purpose than to feed the material body? What sapient thought is here. The mouth can utter and express—ask Hudson Tuttle how many different languages; I am a musician, never counted them up. Through and with the mouth has been given to the world all the grand orations that the world has ever received since the first speech was made. Through, and with the mouth, Robert G. Ingersoll gave all his grand lectures to the world. All the speeches of Parliament, and also those of the Senate, by which the world is governed, at least England, and her provinces, and the United States—are given by and through the mouth. All the ministers, in all parts of the world, give forth their sermons with the mouth. All the grand discourses of Spiritualists have been given through the mouth. All the beautiful lectures of Cora L. V. Richmond are given by the mouth. Think of the mouth of a Colville; and how about Moses Hull's mouth? also his brother, D. W. Hull? All the messages from the spirit realms that have been given at the Banner of Light circle rooms, have been given through the mouths of various mediums. Think of dear little Mrs. Longley and her beautiful speeches and lectures, and the seances at the Banner of Light for fourteen years. Think of Wendell Phillips and William Lloyd Garrison, of Henry Ward Beecher and Phillips Brooks. Thinks of a Daniel Webster; all these people used their mouths for a far higher purpose than simply to eat with. No doubt they all ate with their mouths, and fed their bodies thereby, but I think that each and all of them would have said that eating was the lowest use to which they put their mouths, although wholly necessary.

With the mouth the lover woos his bride with tales of love, and with their lips they kiss each other and seal their vows of eternal constancy. With her lips the mother kisses her new-born babe, and instructs her older children in ways of wisdom, gentleness and peace, and tells them of her eternal love and watchful care over them, and sings her babies to sleep. With the mouth, teachers of all grades and classes instruct their pupils—and now we come to my own art, the art of musical expression. O, my dear singing pupils! How could you get along without your mouths? Your throats would be of little use without your mouths. Where is Jenny Lind and her mouth? Think of all the great opera singers of the world, both male and female. Oh, what would they do without their mouths?

Now I was connected with a theater, as orchestral pianist, for a number of years; and I do not know what all those actors and actresses would have accomplished without their mouths, for they were declaiming for a number of hours every evening; and this is being done all over the world year after year, night after night.

Now we will leave out all the gossip and tale bearing, for they drop down to a lower plane. On earth the mouth answers more than one purpose. You eat, talk, kiss and sing with the mouth. Strange that all this should be overlooked or forgotten by our wise philosophers who talk, or write rather, about the mouth merely being necessary for the purpose of eating to feed the body, and when the body, or the material body rather, falls apart the mouth is no longer needed; but it was, simply, the material covering that the spiritual mouth took on.

To eat means that one eats to preserve the material covering through which the spiritual may be able to express itself to and within the material, while it is on that plane of existence.

Evolution without involution, leads you all astray. You commence wrong and end wrong; and you will never be right until you commence right. There is something more to life than matter, force, and intelligence as there is something more to the mouth than simply to eat, as I think I have amply proved, and this something more is the entering into matter of the invisible spiritual germ from out the ether, perfect as a germ in all its parts, for the purpose of growth and development up through matter, which it attracts to itself through the method of eating, until it is strong enough to go on without it. I would that I could make the world understand this great truth, but it is passed by as of no account or not true. I bide my time however; the world will go on with evolution without involution like a man without a wife, one half and not the other, until it lands in the morass of error, as the church dogmas have landed it; then the people will look around and discover involution smiling at them, and pointing to higher and firmer ground.

Mr. Freeland also says that an unused organ is eliminated by "innocuous desuetude;" but why should he think our organs are unused. Organs grow and develop up through matter, especially that they may be of use. Do you think, my friend, that we have no music in the spirit realms? Is music something belonging entirely to earth? Did it originate within the material? Was it eliminated from matter? Does a grand oratorio already exist within a crawfish, to be at length unwound or unrolled? Now I hear Mr. Ingersoll laughing; so you perceive that I have ears as well as a mouth, and he must have a mouth and a throat or he could not laugh.

Of what use would music be here, in the spirit world if there were no ears to hear it, or no mouth, or throat, or fingers, to perform it? Our fingers have thrown off their coarse, material covering, to be sure, which renders them ten times more powerful.

Mr. Freeland speaks of a Marconi transmitter, that vibrates the ether. Precisely! And it is ethereal vibrations that our ears are adapted for—To catch and register upon our ethereal brains; for we have ethereal, spiritual brains as well as mouths, ears, fingers, hands and feet. He asks: "Why have ears, where there is no atmosphere?" At the same time he admits ethereal vibrations. So there is an ether which vibrates—a vibratory, ethereal atmosphere.

Ah, ha! We have you now! A vibratory, ethereal atmosphere; and within that vibrating atmosphere we live and move and have our being; it vibrates and our ears catch the vibrations. We have spiritual lungs and we breathe it in. We have a spiritual heart and it beats, and with each throb it sends a current of ethereal, magnetic fluid through our ethereal bodies.

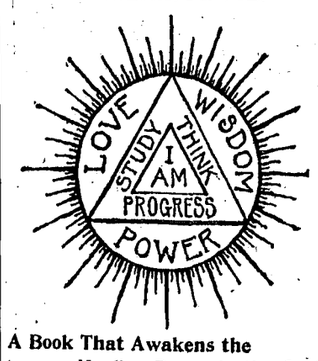
He asks: "What use could a spiritual body have for feet? Do spirits walk?"

Well, how do you think we get around? Do we fly, roll, or walk, within this ethereal atmosphere? We have no wings, so we cannot fly. We do not roll like a ball, a hoop, or a barrel. That we move, or float, within the ether a great deal, I admit; but in order to do this we move our hands, arms, feet and legs. Nothing can move without there is a resisting element within which to move, and the ether has great resisting power, and it is by our will power and the movement of our bodies and limbs that we are able to overcome the resisting force and move through it.

"Do spirits walk?" Yes; most emphatically, yes! We have feet and we walk; they are ethereal feet corresponding to our ethereal bodies, and we have ethereal land whereon to walk. We have here the ethers, or ethereal essences of all that exists upon the earth; grass, trees, flowers, birds and beasts in their ethereal

(Continued on page 8.)

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SATURDAY, AUGUST 27, 1904.

WORDS OF CAUTION.

You should not send money in a letter. You may do so a dozen times safely, and then the next remittance may be lost or stolen. Secure a postal order for five cents, and then you are perfectly safe, and will save yourself annoyance and trouble.

HUDSON TUTTLE.

Editor-at-Large for the National Spiritualist Association.

Mr. Tuttle has been engaged to answer all attacks in the secular or religious press on Spiritualism. Send him clippings when an attack is made, giving date and name of paper. Address him at Berlin Heights, Ohio.

Heir Promised in a Dream.

If there is a church more saturated with religious superstition than the Roman Catholic church, it is, beyond doubt, the Russian Greek church. From emperor down through nobles and aristocracy, down to lowest peasantry, all—except the few who like Tolstoi and the nihilists, have broken from priestly thrall—are dominated by a superstitious priesthood, which is viewed with awe and blindest reverence as mouthpieces of God.

According to the New York Sun, concerning the recent birth of a son to the Czar and Czarina, the religious superstition connected with the event gives the clergy a renewal of the hold upon the imperial family and people. This is evidenced by an incident which the people of St. Petersburg are eagerly discussing. The Czarina about a year ago dreamed that she saw one of the saints of the Russian church, who expressed sympathy with her desire for an heir. He directed her to open his tomb and remove the relics therefrom and her wish would be gratified.

The Empress related the dream to the Czar. She did not know the name of the saint, so the Czar collected pictures of all the Russian saints and the Empress identified St. Seraffim as the one of her dream.

The Emperor and Empress went personally to his shrine in a forest on the Volga. The tomb was ordered opened. The body of the saint was in a state of perfect preservation and the relics which were there as described were givn to the Czarina. News of their Majesty's mission to the shrine became known through the past year and hereafter it is certain to become a Russian Lourdes or Mecca.

There is a tinge of Spiritualism in the matter of the dream or vision of the Czarina, and the incident shows that spiritual influence is active everywhere, among the high and the lowly alike, dignitaries of church and state not excepted. Indeed we may truthfully say that Spiritualism is extending among all classes, the most intelligent and best educated, the lowest and most ignorant, and all the great mass that ranges between these extremes. None is exempt from its manifestations and influence, from the least to the greatest, the superstitious or the non-superstitious.

Of course, to the superstitious churchly Russians the affair is rated as miraculous, and St. Seraffim will be accorded high veneration and worship.

To the intelligent and well-informed Spiritualist the incident is easily susceptible of a spiritual, non-miraculous explanation.

Worthy of Notice.

There are two things in Moses Hull's notice of Hudson Tuttle's Arcana of Spiritualism which are worthy of especial thought by Spiritualists. Aside from his hearty and general commendation of the book, Mr. Hull says: "The book as a whole should be studied. So thoroughly convinced are the Morris Pratt school faculty of this, that our leader of the psychic class has determined to use it to some extent in her lessons."

It is of especial interest to Spiritualists to note that there is not another institution of learning in this country or any other, that maintains a psychic class, in which the psychic side of life and its nature and phenomena are made a special line of study. As understood by Spiritualists, psychism is ignored by all the great colleges and universities, if not absolutely flouted and contemned by their faculties.

This matter of psychic fact which is always with us, and is of deep import to mankind, is largely treated as if it were unworthy of notice, and its phenomena beneath serious consideration—a mere matter for contemptuous jest and ridicule—by the governing forces that control the studies of these institutions.

The Morris Pratt Institute is thus unique in making a distinct study of this important subject which is of so great interest to Spiritualists in particular.

This fact does seem to be worthy of notice and special thought, and to constitute a special claim of the Morris Pratt Institute on the patronage of those Spiritualists who feel interested in its special line of work.

"Origin of Life, or, Where Man Comes From." "The Evolution of the Spirit from Matter Through Organic Processes, or How the Spirit Body Grows." By Michael Faraday. Prince 10 cents.

The Weeding Process.

Many Spiritualists, usually those who have more recently been born into the light, have an insatiate thirst for the phenomena.

Spiritualism came to them through a medium, no doubt, and it is so beautiful to know that the loved ones gone in death are still alive and conscious, and with them every day, that they cannot pause to think of the philosophy; they are so hungry to see the dear ones that they rush to every seance in the country, and as a consequence every "fake" in the land has a minute description of both sitter and spirit friends, and the same spirits appear just the same at each seance, though given by a different medium in a distant city.

They make the demand and the "fake" furnishes the supply.

These descriptions are soon in the hands of every member of the "secret circle," and they are put down as "dead easy."

There are many genuine mediums who have no "stock tests," and who would not stoop so low as to use even one pointer that came from the human side of life, but their tests are not so marvelous as those of the pretending mediums, who use the stereotyped tests, and they are swept back in the mad stampede for "the marvelous."

This cannot always be. There must come a turn in the tide of spiritual events. It seems slow to an old-time Spiritualist, but it must arrive some day.

How often have correspondents uttered the words in these columns: "We must clean our own door-yard, and not leave it for our neighbors to do." In their envy, as a rule, our "Christian" neighbors would rather make our door-yard look unclean to the world, but if we go into it with the lawn-mower, the rake and sufficient determination the world will see that it is clean, and we need not proclaim it from the housetop or advertise it in the secular press.

It should be the aim of all devout Spiritualists to make Spiritualism the purest religion, the most profound philosophy, and an absolute fact in science.

Can this be done by harboring fraud because it makes additions to the cause?

Spiritualists condemn the Catholic church because they know that the very scheme that holds them in power is deception through and through, and yet, when the spiritual press deems it proper to point to the deception in the ranks of Spiritualism, there are those who raise their virtuous hands in holy horror, and would pull down the curtain between the eyes of the world and these wily rascals, who take advantage of the opportunity and encouragement offered them and crawl up under the wing of our "religion" for protection.

To "hold our peace" would be considered by the best legal authority, "aiding and abetting," or sanctioning the crime.

Ninety-nine out of a hundred of those who censure the editor for this act, would be still more rabid in their denunciation of the frauds, were they in possession of one-tenth of the data furnished this office.

Only recently a detective sprung a search-light on a so-called medium in Milwaukee, and caught her standing with trumpets in her hands, through which an instant before she had been giving spirit messages.

These things are piling up uncomfortably rapidly recently, and, for instance, read the following audacious business proposition, received by a conscientious friend, and sent us a few days ago:

To the Editor:—Enclosed find a letter received by Brother D. L. Haines, and it has been decided to give the man no reply, but to warn the public of his vile scheme, and give him such a ventilation that he will get no patronage from Spiritualists. I hope that you will use the letter. J. M. WHITE.

Franklin, Neb.

I am preparing a demonstration of clairvoyance and psychical phenomena for the stage, which will be quite startling, and as it has several new features, I have no doubt will attract no little attention.

For this act I need a lady who has good stage appearance, good general education, good command of language, one who is a judge of human nature and who can get the most startling and dramatic effect in answering a more or less simple question. If she has been a professional clairvoyant medium or palmist, so much the better. Experience in active business and experience in bucking up against the world will help her.

The act is somewhat in nature of work done by Anna Eva Fay, but in no way is it an imitation. I shall introduce many new and unheard of effects. If the lady has the natural requirements I will teach her the rest. I shall put her at the head of a company playing week stands. I am willing to pay a reasonable salary, but as I furnish the money, the ability to manage and the important secrets, I do not propose to pay any large salary. For her this will be an opportunity to make an easy living, make a name and reputation, a chance to travel and as I intend this to be my permanent business she will have an assured occupation for many years.

Can you not put me in communication with a lady who is the right person for me. Let her write me, giving full particulars of herself, age, salary expected and any effects she is able to accomplish. Also have her send her latest photograph.

I take this means of finding an assistant as I dislike the undue and undesirable publicity of an advertisement in the newspapers or the Spiritualistic press.

Thanking you in advance for any favors extended to me, I am, very truly yours, S. BALL.

(Address omitted.)

Do you wonder why it seems apropos and eminently fitting to discuss this very important question, just at this time?

We believe in the facts as they come from the spirit side. We believe in the phenomena and philosophy of Spiritualism, but we do not endorse the employment of fraud to gain converts to our cause.

Are you ready, dear old conscientious, cautious friend, to go into partnership with, or to hire out to, a being who would demand that you sacrifice your most sacred possessions (honor, nobility, dignity and your very spirituality) for the dollars that you might get for it? Would you brazenly stand up and represent the arisen loved ones of your friends? Do you sanction the acts of these conscienceless villains who would tear at the bleeding heart of a sad and sorrowing mother by bringing back her babe in the shape of a rag doll, and then mocking her devotion and agony when her back was turned and her money deposited? If not, why would you have us do so by maintaining perfect silence over so horrible a swindle, when known to be such?

Is this the way to reform our cause and maintain an honorable place among other institutions of this country?

To say that those who come into Spiritualism through fraudulent manifestations make good Spiritualists, may be telling the truth, but is that any reason we should advocate the employment of fraudulent means by which to increase our numbers?

It is known that there is a truth underlying Spiritualism, and that truth is all that will make our cause substantial. That truth will live when the name of Spiritualism will be defunct; it has lived before and is eternal, and upon the strength of that truth lies the hope and the aspiration of the scheming sharks who would fatten upon its nutrition.

Must we, can we, shake them off? This is the question, and the vital question.

The police are about to begin a general crusade against mediums in Milwaukee, we learn from a reliable source; not on account of mediumship, but on account of the numerous exposures, and of swindles that have been perpetrated and the swindlers caught in the act.

Must we, as Spiritualists, rush to the rescue because they operate under the name of "Spiritual Medium," when the exposure brands them as "fraud" and not as "medium" at all?

But the odor is becoming more and more obnoxious, and the fakes more numerous, as the exposures made in the secular papers prove, having been read by at least 35,000,000 of people, and something must be done, and that soon, or the cause of Spiritualism will suffer among all thinking, reasoning men and women.

The fact of spirit communion will endure as long as there is one genuine manifestation, but our cause cannot long survive as a factor of great worth to the world, and remain so seriously afflicted by those barnacles of destruction.

Comes Like a Specter.

Philadelphia, Pa., Aug. 15.—Clad only in undergarments, Miss Mary Black, a pretty young woman and a distant relative of ex-Governor Frank S. Black of New York, walked up the aisle of the Fortieth Street Methodist Episcopal church, corner of Walnut street, interrupting the Sunday evening service and announcing in solemn tones, "I come with a message to you from Christ."

It was just as the pastor, Rev. N. B. Masters, concluded a prayer that Miss Black entered the edifice. She tiptoed through the vestibule, then with arms outstretched she walked slowly toward the pulpit.

Over her shoulders hung loosely the folds of a silk bodice. Her eyes were partly closed and her lips moved inaudibly. As she neared the altar rail she raised her voice, repeating in measured tones, "I come with a message to you from Christ."

Awed by the apparition, the congregation, numbering upward of 300, sat speechless. None knew what to do and the silence was like a pall and in another moment as the girl stood helpless before them women wept and prayed.

Assisted by other men and some of the women whose nerves had been calmed Professor Foster persuaded the girl to go home with him.

She was taken to her home by a family of the name of Hyde. She appeared to be rational upon all subjects other than religion. Later she did not recall going to the church, in which she was an active worker.—Chicago Chronicle.

If this incident had occurred in a Spiritualist meeting, what a text it would have afforded some ministers to expatiate on the evils and dangers of Spiritualism. But as it was one of their own fold—the case is different, of course.

"Spiritual Fire Crackers, Bible Chestnuts and Political Pin Points." By J. S. Harrington. A pamphlet containing 79 pages of racy reading. Price 25 cents.

Opportune Suggestions.

While the good church people are conducting their reform saloon business, we suggest that they enlarge the scope of their operations so as to include reform gambling hells, moral brothels, pious get-rich-quick concerns, heavenly pawn shops, golden rule boards of trade, holy opium joints, reform beer and moral whisky, warranted to induce religious aspirations and godly life and conversation.

It must be admitted that this new enterprise opens up vistas of wide expansiveness in the direct line of cognate businesses. It opens a new era in moral progress—in a horn.

SUPPLEMENTARY REPORT OF MEDIUMS' RELIEF FUND.

To the Editor:—The following sums have been received for the Mediums' Relief Fund, to be added to the amount that was being raised in order to secure the thousand dollars promised by our treasurer, and to strengthen the work. The final report was supposed to be that of July 1, but as the friends herein mentioned were a little late, we give them the privilege of having their contributions printed with those of former donors. Mrs. E. M. Lindsay, $5; Jacob Hey, second contribution, $2; T. S. A., Truth Seeker, fourth contribution, $2; Mrs. T. F. Goeltz, $2; Mrs. H. G. Harmon, $1; T. F. Malitz, 65 cents. Our sincere thanks are due to each contributor.

We trust the Mediums' Fund will not be forgotten in future days; the N. S. A. is paying out a large sum monthly in pensions for mediums, and we feel it to be a most blessed work.

MARY T. LONGLEY, Secretary.

"Spirit Echoes." My Mattie E. Hull. This pretty volume contains fifty-seven of the author's latest and choicest poems. Neatly bound in cloth, and with portrait of the author. Price 75 cents.

A Psychic or Mediumistic Horse.

According to the Associated Press dispatches, Wilhelm von Osten of Berlin, Germany, who has for a long time made investigations of the intelligence of animals, has reached results in educating an Orloff stallion that causes amezement among scientific men and psychologists. Some of those who have tested the mental powers of the animal are Dr. Studt, the Prussian minister of education; Prof. George Schweinfurther, the famous African traveler; Prof. Karl Stumpf of the Berlin university; Herr Schillings, the naturalist, and Ludwig Heck, director of the Berlin Zoological Gardens.

The horse, besides adding, subtracting, multiplying and dividing sums, does examples involving several of those operations, finds square numbers and not only simply repeats what is taught, but solves fresh problems put to him by examiners in the absence of his master, showing a grasp of the principles of arithmetic. The stallion also forms little sentences, remembers them next day and discriminates twelve colors and shades, giving their corresponding names. The animal distinguishes musical tones, indicating where they are situated on the chromatic scale, and picks out discords, designating which tone to omit to restore harmony. He communicates by a system of hoof-beats, representing the alphabet.

Prof. Schillings has taken much interest in displaying the horse's accomplishments to other scientists. Dr. Studt says Herr von Osten would have been burned as a wizard in the earlier ages of the world. When the exercises are prolonged the horse becomes nervous, inattentive and mistakes become more frequent.

Prof. von Osten affirms that the horse is as well educated as a boy who has gone to school for the same number of years, and the professor desires that a commission of specialists be selected to take the horse under observation for four weeks. This probably will be done with the view of determining whether the conventional idea that animal instinct and human intelligence are essentially different, is true.

Verily, that horse is entitled to immortality.

Superstition Exemplified.

The New York Bureau of the Chicago Tribune sends to that paper the following piece of information, which illustrates the methods of the Roman Catholic church to cultivate superstition in its devotees:

"In the smallest Roman Catholic church in the city a reliquary, said to be one of the most precious and representative of any in America, was shown at mass to-day. It is the Bohemian church of St. John, in East Seventy-first street. Authenticated by the vatican, and accompanied by a certificate signed in 1842 by Cardinal Patruzi, then in charge of the vatican collection of sacred relics, the church has a cabinet collection that cannot fail to impress the devout.

"In the center, upon a silver cross, is a little piece of wood, said to be a portion of the cross on which Christ was crucified. Near this is a part of a red robe worn by the Savior after leaving the sepulcher. There is also a scrap of the title of the inscription on the cross, a chip from the table of the last supper, a shred of rope used to bind Jesus, a piece of the pillar at which he was scourged, a splinter of the crib that held the Christ child, a bit of soil from the grave of the Blessed Virgin, and a piece of the cloak of St. Joseph.

"Alongside the columns supporting the altar are affixed small pieces of bones of the twelve apostles."

The more ignorant and superstitious, the better Catholics they are. It is the well-informed and thinking ones, the church is in most danger of losing, though the chains of early priestly teaching are hard to break.

Probably not one of these sacred relics in this "reliquary" is what it purports to be, although "authenticated by the vatican."

But thoroughly believed in and held as sacred, the collection of pieces of old bones, etc., "cannot fail to impress the devout," that is the superstitious believers.

A Voting Constituency of Mothers.

When Judge Ben Lindsey, of Colorado, the highest authority in the United States on Juvenile courts, was asked what effect the influence of a voting constituency of mothers had had in the success of the Juvenile court system of Colorado, he replied:

"The Juvenile court of Denver has always had back of it the support of the women and whatever successes it may be credited with is largely, if not entirely due to their efforts."

"The results of woman suffrage in Colorado have been so satisfactory that it is hard to understand how it encounters opposition in other states. I have never observed one evil as the result of woman's suffrage.

We have in Colorado the most advanced laws of any state in the Union for the care and protection of the home and the children, the very foundation of the republic. These laws in my opinion, would not exist at this time, if it were not for the powerful influence of woman's suffrage which, at all times, has been back of them and those who have conscientiously and faithfully administered them.

I know that the politicians in both parties reckon seriously with the woman vote and I know that men of immoral character have been refused places upon party tickets because of the fear inspired by the woman vote.

"We believe we have the best Juvenile law, the best child-labor law, the best compulsory education law, the best laws for the prevention of cruelty to children and the enforcement of the obligations of fathers to support wife and child, and the best administration of these laws of any city of the Union."

In view of the fact that every irresponsible, unreliable and malicious canard of the failure of woman suffrage in Colorado is seized upon to exploit their predictions by opponents of political power for women, the testimony of a man like Judge Lindsey, an acknowledged expert in child saving, will be of value to those who want the truth in regard to woman suffrage in practice.

PROGRESS.

A Correction Corrected.

In The Progressive Thinker of August 13, I made a mistake in correcting a mistake in reference to Dr. Franklin and the Age of Reason. The mistake consisted in using the figure 8 instead of 9. Dr. Franklin died in 1790, and the Age of Reason was not written till 1793 or 4. J. S. LOVELAND.

"Mark Chester; or a Mill and a Million. A Tale of Southern California." By Carlyle Petersilea. A pure psychic story, elevating and reformatory. Paper covers, 40 cents.

What Is Matter?

The majority of people think they know a great deal about matter. They name its so-called properties and qualities, never doubting that they are describing an external substance as it exists per se, instead of the different ways in which their consciousness is affected by a reality of whose ultimate nature they know nothing. They imagine that outward things are directly mirrored by the senses, and that they are exactly what they seem to be. Tell them that to us matter is a congeries of qualities—weight, resistance, extension, etc.; that these words imply and describe our own conscious states, and the effects on us of an external reality rather than the reality itself—and they are utterly unable to comprehend what you mean.

It is none the less true that mind and matter form a synthesis, and neither can be conceived without the other. We are compelled to think of mind in terms of matter, and matter in terms of mind. The hardness and softness (resistance), for example, which we ascribe to matter are sensations; the substantial form in which we are compelled to represent mind is necessarily material.

Every perception, every sensation, implies a sensitive organism and an external reality acting upon the organism; in other words, two factors, without either of which sensation is inconceivable. This is what Aristotle meant when he described sensation as "the common act of the feeling and the felt."

Without the living organism, what are sound, color, fragrance, hardness, softness, light, and darkness, or any of the so-called secondary, not to speak here of the so-called primary, qualities of matter?

Can there be sound without an ear to collect and transmit the aerial vibrations to the acoustic nerve where, to use a materialistic terminology, they can be assimilated and transformed by some mysterious process into sensation, or where they can be so modified that the motion in its subjective aspect becomes the sensation we call sound? Without an eye can there be luminous effect?

There must be both vibrations of the air and an acoustic nerve to have sound, undulations of ether and retinal sensibility to have light, emanations of particles and an olfactory nerve to have fragrance, and external objects and nervous sensibility to have hardness or softness. Vibrations of the air, undulations of ether, emanations of particles, and external objects may all exist in the absence of a living organism; but what are sound and luminousness, fragrance and hardness, but sensations? And, of the external factors mentioned, what do we know, except in connection with the subjective factor? We need not pursue these reflections far, to become convinced of the truth of Tyndalls remark, that "matter is essentially transcendental in its nature." By psychological analysis, our conceptions of matter are reducible to sensation, "the common act of the feeling and the felt;" and this is what Fenelon meant, when he said of matter, "It is a je ne sais quoi, which melts within my hands as soon as I press it."

Let no one imagine that these facts give any support to the theory that there is no objective reality, and that everything resolves itself into the various states of the conscious subject. The doctrine of the relativity of knowledge, as Kant and Spencer have shown, leads logically to the conclusion, in accord with the universal reason and common sense of mankind, that there is something beyond consciousness that, in co-operation with the organism, produces the sensations of which we are conscious.

What is the externality? What can be affirmed of it? We turn to the great philosopher Kant, and he tells us that knowledge of the object unmodified by the subject can never be known, since subject and object co-operate in every act of cognition; and that, "though the existence of an external world is a necessary postulate, its existence is only logically affirmed."

"As well might the bird, when feeling the resistance of the air, wish that it were in vacuo, thinking that then it might fly with the greatest ease." And Spencer says, "The antithesis of subject and object, never to be transcended while consciousness lasts, renders impossible all knowledge of that Ultimate Reality in which subject and object unite." Mr. Fiske declares that we cannot identify it with mind, "since what we know as Mind is a series of phenomenal manifestations," nor with matter, "since what we know as Matter is a series of phenomenal manifestations. Thus is Materialism included in the same condemnation with Idealism." What is the Ultimate Reality that produces in us coexistent or sequent states of consciousness, that appears to us under the forms and appearances of space, matter, force, time, and motion? Who shall tell? It certainly is the basis of all phenomena, mental and physical, and constitutes the enduring part of man. B. F. UNDERWOOD.

A Ball Game With a Moral.

A game of baseball that came off Saturday last in West Paterson, N. J., was one of the most remarkable ever played.

The remarkable feature of the game lay neither in the skill of the players nor in the size of the crowd that witnessed it, but in the fact that it was played between the local nine and a team of ministers.

Swift as mountain deer came the young men of Paterson to meet them, and on the diamond, for more than two hours, victory swayed back and forth between the enthusiastic contestants.

It matters not which side won—although that honor, I believe, fell to the local team—the main thing is the fact that the ministers played, and played well, and played with tremendous enthusiasm.

The two thousand spectators enjoyed themselves; the players enjoyed themselves, the ministers as much so as the others; and all the world, with the exception of a few old fossils, is glad that the game was played.

That game of ball means very much more than appears on the surface. It was more than a game of ball—it was a game of ball with a moral, and the moral is nothing less than this: That the ministers are at last becoming reasonable.

There was a time—and that time was not very long ago, either—when religion was the gloomiest thing in the world.

"Hung be the heavens with black," seemed to be the motto of every clergyman and every church member.

Sundays the ministers preached mainly on "death and the judgment," and on the same doleful themes the people thought all the week days through.

The idea prevailed that the world was mortgaged to the devil, and that those who took any interest in its pleasures were sure to be damned.

It was given out from the pulpit that it was a sin to be happy and pretty nearly everybody felt that the pulpit was right.

There was little joy in the world. In the presence of the terror that everywhere reared its awful crest there was but little disposition to laugh, but a slight inclination to be merry.

Man's business in this world was to make sure of his "calling and election" for the world to come; and it was at his everlasting peril that he permitted himself to dally with the pleasures that met him by the way.

I am still many decades younger than Methuselah is reported to have been at the time of his death, and yet I can well remember the time when the few of my acquaintances who persisted in enjoying themselves as they went along were looked upon as being mighty risky, and as "tempting Providence" to a degree that was exceedingly dangerous.

It wasn't "safe" to allow oneself to fall in love with the pleasures of this world—a world that was soon to be licked up in flames and crumpled in the fervent heat of God's wrath like a leaf in a red-hot furnace.

As a joy killer the old time religion was perfect. The incense of its pessimism hung like a pall over the beauty of the world. The life that now is was a curse—and the one to come was dreadfully uncertain.

But it is evident that a change is coming over the spirit of our dream.

When ministers play baseball, and enjoy it, we need no extra argument to prove to us that religion is experiencing a "new birth."

When ministers play baseball, and enjoy it, we may be sure that, in their opinion at least, there are some pleasures of this world that are not to be despised.

In a word, after a long, hard fight, human nature is beginning to win its rights. Long scouted and scorned, it is now beginning to be recognized. Its claims are being allowed. It is entering into its patrimony.

Upon the world, long cursed by theology, is falling the light of reason; and it is beginning to be perceived, on all hands, that human gladness is no sin, and that it is contrary to no law, human or divine, for men and women to get what pleasure they can out of the life that has been given to them.

It is only wrong to do wrong. It is not wrong to be happy.

It is wrong to be selfish, to be cruel, to be dishonest, to be untruthful, to be less than a manly man or a womanly woman—but it is not wrong to enter with zest into the enjoyment that the passing day may offer.

And so it was a grand thing when those clergymen played baseball. It is true they were beaten, but they played well, and, incidentally, did a mighty good day's work for humanity in general.—Rev. Thos. B. Gregory in Chicago American.

Lake Brady Camp, Ohio.

An old-fashioned literary entertainment was given at the auditorium on Friday evening, August 12. The home talent did not say they were there. They did if the Breeze did not say he was not there.

When the first edition of the Breeze was brought forth the hand clapping and laughter declared it was the fourth.

Mrs. Coffman now proceeded to give her editorial of the "Bridal Troup." The bride of the camp hollyhocked in hair and dress until the bridegroom said—so the Breeze said—"I will not walk with her." He saw the plain little dress under the hollyhock and he said, "I gues I will walk on."

The Breezy Breeze breezed some of the "medials" of the camp until they whooped.

It was a little far on, when the editor insisted "our secretary must be reincarnated." He looked around and said, "I will not be told out of my spirit home."

The Breeze feels the Ravenna minister ought to arrest the Katydid. The editor said, "I don't care if he does. Katy will till his soil." When the court reigned o'er her she said, "Katy did, Katy did."

The Breeze says, "The mosquito ought to be arrested, he has been singing on Sunday." He said, I will not say I sang on Sunday," so he said to them, "I do not know whether that was 'sing' or not," and the soil did not get its till."

In the next incarnation the Breeze will be continued.

Mrs. Coffman, on Saturday afternoon, August 13, gave a very interesting lecture, followed by the answering of questions written by persons in the audience. They were very kindly answered; in truth, they were answered justly to all present. Her Sunday lectures were full of beautiful truth and contained many thoughts that ought to be instilled into the heads of all.

LYDIE L. CURTIS.

"The Truth Seeker Collection of Forms and Ceremonies for the Use of Liberals." Price 25 cents.

"Love—Sex—Immortality." By Dr. W. P. Phelon. Price 25 cents.

Nobody Knows But Mother.

Nobody knows the weary cares,
The many trials which she bears,
Hidden behind the smiles she wears:
Nobody knows but mother.

Nobody knows the hopes and fears,
The lonely hours, the silent tears,
The faith that lasts through dreary years:
Nobody knows but mother.

Nobody knows how deep the blight
When Death came like a thief at night,
And stole her baby from her sight:
Nobody knows but mother.

Nobody knows how deep she wept,
When silently she often crept
To know if baby only slept:
Nobody knows but mother.

Nobody knows the mental strain,
The aching heart, the frantic brain,
When baby would not wake again:
Nobody knows but mother.

Nobody knows the grief she bore,
In her fond heart how deep the sore,
To be forgotten never more:
Nobody knows but mother.

Henry M. Edmiston.

DEAF.

As to a bird's song she were listening,
Her beautiful head is over sidewise bent,
Her questioning eyes lift up their depth intent—
She, who will never hear the wild birds sing.
My words within her ears' cold chambers ring
Faint, with the city's murmurous subtones blent;
Though with such sounds as suppliants may have sent,
To high-throned goddesses, my speech takes wing.
Not for the side-poised head's appealing grace
I gaze, nor hair where fire in shadow lies—
For her the world's unhallowed noises base
Melt into silence; not our groans, our cries,
Our curses reach that high removed place
Where dwells her spirit, innocently wise.

—Henry Cuyler Bunner.

THE ROOM.

Here in this old deserted room,
Where cobwebs fringe the tapestries
Swayed by the breezes in the gloom,
My heart renews life's ecstasies.
There where the dusty shade's let down,
Against the yellow light I see
A bended form whose silver crown
Is more than queenly crown to me.

There in the quiet corner nook
A leathern chair leans to the wall—
There bended o'er some cherished book
A form arises in the pall;
A form I looked to with delight
In days of childhood when I trod,
A vagrant and a tott'ring wight,
A trembling babe o'er vernal sod.

I list the voices faint and sweet
Borne to me in soft roundelays,
Like echoes from some dim retreat
Of life's exquisite choral days.
And while the mould'ring tapestries
Swayed by the breezes in the gloom
Crumble to dust, life's ecstasies
Bring back the sunshine to the room.

—Horace Seymour Keller.

A Host of Angelic Spirits Assist Her.

To the Editor:—As you well say, Spiritualism is world wide, and of course co-extensive with Spiritualism is spirit influence. A large and influential band of spirits are constantly at work in aiding Grandma Shulhoff in her humanitarian work. She attributes her success to the Lord (only a kindly spirit) and says, "I just leave it all to him—all the providing, that is. And of course he sends bread and milk for the babies. He wouldn't send them to me to go hungry or starve.

"For myself, I want nothing. I haven't bought a garment for myself or my daughters in two years, and I don't expect to. We just spend and are spent for the babies—and we love them, every one!"

So Mrs. E. J. Shulhoff, a Chicago woman, as set forth in the Tribune, who, because she believes a higher power called her to work among destitute Chicago infants, had faith and courage a year ago last May to rent a large house with no visible prospect of being able to pay expenses. A large number of homeless and delicate infants, frequently accompanied by mothers equally ailing, have been cared for since the courageous beginning, and never once has a mother or child gone hungry or the rent been long owing. In one way or another the necessary money has always come in.

At present eleven children, the oldest 2½ years old, and nine under 10 months of age, are sheltered in the nameless, informal home at 571 West Congress street. One of these babies is cared for by its mother, a frail girl now able to help a little with the care of some of the other diminutive morsels of humanity, but the main burden of their support and tending devolves upon Mrs. Shulhoff and her two daughters, equally devoted to the babies. No light task, this, when it is remembered that all the little ones are "bottle babies" and require frequent and generous feedings to keep them in their present flourishing condition, and when the nerve wearing tasks of day and night baby tending are recalled.

"But it's all right when one loves the babies and believes God sends them," says "Grandma" Shulhoff, quaintly, smiling upon the two eldest charges, playfully demanding her attention. "We haven't had a night of uninterrupted rest since November, but we seem to be getting along."

Work Is One of Love.

No charge is made by the three devoted baby lovers, no price set upon the care and affection rendered the babies "God sends us." The needy mothers who are in destitution and distress are helped, fed, tended, set upon their feet again in similar spirit; sometimes a needy, destitute father is stirred to new hope by the knowledge that his cherished child will be tenderly cared for until such time as he may be able to support and reclaim it.

"If ever I do get into work again I'll do something nice for these other babies," fervently promises one such father who, his wife in the insane asylum, was in sore straits to know what to do with the tiny baby concerning which he felt so utterly, wretchedly helpless until led to Mrs. Shulhoff's vicinity and friendship.

The baby meanwhile blinks and smiles and prospers, well fed, well tended, lacking not even affection. And across the room from the big bed that enshrines him are tiny girl twins whose mother will strive hard to keep them with her by and by. Six other infinitesimal fragments of humanity, all well and thriving, share the four rooms on the top story. The two little "big boys" of the family, sturdy and laughing toddlers, neither of whom has yet attained the dignity of the third birthday, have the freedom of the household save only the front parlor, where their two pretty and girlish "aunties" give music lessons, in the intervals of bay tending, in order that fruit and milk and breakfast foods and good bread and butter may be forthcoming for each member of the large family. And there are lively times on the top story of 571 West Congress street if the proper time for meals is even momentarily delayed.

How Her Unbounded Faith Was Born.

Back of the good work performed so quietly and unostentatiously lies the simple story of a woman's faith.

A long time ago Mrs. Shulhoff herself had four little children, one of whom died some years back. A second, the son, is married and lives in Wisconsin. The two daughters, at home and with their mother, share in and sympathize with all her unselfish, philanthropic efforts, heart and soul. Growing up together and much with one another, mother and daughters have always kept close.

Three years ago the mother was ill, given up by a physician as a speedy prey to tuberculosis. "California or Florida may prolong her life, but nothing can save her." This was the doctor's verdict.

Concerning the daughter who had always suffered from hip malady it was said that she must always remain a cripple. But faith and prayer, according to the story and belief of Mrs. Shulhoff, cured both mother and daughter. Grateful and fervent, they looked about them for some unselfish work to do.

For years it was "borne upon" the thankful women, together with the other daughter who thought and felt with them, that work in behalf of destitute babies was that towards which they felt special leading. But the money which had been lacking to defray the expenses of the proposed sojourn in California or Florida, as for the various kinds of expensive treatment frequently proposed for the daughter, was also lacking for the support of the babies. The husband and father, now no longer opposed to the work for the children, but willing to assist with it, although for some time an invalid, disliked the idea of the child mission intensely. The small apartment in which the family resided precluded the taking of more than one child.

Couldn't Save the Most Loved Babe.

But in strange ways which Mrs. Shulhoff considers providential she was led from the small apartment into the large house now occupied and the first child was quickly brought to her, a distressed young mother being saved to happier days through the effort. Other children followed, one by one, save in the case of the twins who naturally came together, until fifteen babies laid claim and siege to the hearts of the devoted baby lovers. The sick little baby, motherless from birth, and for several months left to the neglectful tending of a drunken neighbor, the baby whose early death was inevitable but who was saved much suffering, was loved, perhaps, the most of all.

"I do wish we could have had that baby's picture," says the proxy mother of so many infants. "We cannot think how any one could have deserted it so cruelly, it was so sweet."

Though herself a firm believer in the power of healing through faith, strong in the long held intent never again to take medicine or medical treatment, Mrs. Shulhoff exacts no such rigorous faith from the destitute mothers who stay in her house with their children. A skilled physician visits the home upon occasion, several times the inmates have called in other medical assistance, when anxious concerning the babies, but in the main the small shavers are well and lusty and speak well for the "treatment of faith."

To this treatment Mrs. Shulhoff and her daughters, following the famous example of Dr. George Miller, who for many years maintained an orphan's home in London upon a similar basis, yield complete trust and confidence. Do they lack money wherewith to buy the next meal, or milk for the babies, or some necessity for the house or the older patients? Is the rent due and the household pocketbook empty? Is there responsibility of any kind to be met?

Support Always Rewards Her Faith.

"We pray for support and assistance," says the woman whose faith, if it has not already moved mountains, has at least been potent to accomplish the seemingly impossible, "and it always comes somehow. 'Where two or three shall agree together,' says the Bible, and my daughters and I are of one mind in this matter. And, as I said, it is the Lord's work and we trust him to look after it.

"I never go out and look for the children; in fact, I am careful never even to seem eager to take them. They are all brought to me, and in strange ways sometimes. Providence would not send them without the means to keep them alive and well.

"I never speak, even to my dearest friends, of our needs or the needs of the babies. I would not for worlds make appeal for aid or assistance, and all the money we make ourselves we 'turn in' to the work. But somehow, in some way, enough is always supplied to take good care of the babies and any one else whom we may happen to have with us. Now and then friends give us money; once or twice, when we have been practically stranded, it has come by letter; several times I have received it with no clew to its origin or donor. And other things come in strange ways, too.

"We wanted a baby carriage not long ago, for instance. If we had been choosing one we should have selected a double carriage, on account of the twins, but we didn't make mention of this when we prayed for the perambulator. A few days later we had a baby carriage sent us, however, and—it was a double carriage, just right for the twins!

"I haven't the faintest doubt but we shall be able to keep up the work on the 'faith basis.' It's marvelous what strength and endurance have been given us; it takes lots of strength and endurance for three women to look after eleven or fifteen babies, although we've always been able to manage it so far. And as long as friendless, homeless, or destitute women and children come to us we shall take them in."

Mothers Lend Aid When Able.

Sometimes when the women assisted are stronger and able to secure desirable positions they make the home a small present or "divide" with the proxy mothers of the numerous other babies. One woman, who, with her tiny child, was tenderly cared for during several months, left 75 cents when she departed as earnest of the help she would like to extend to other unfortunates were she able. Two young mothers, partially recovering the strength depleted through illness and hunger, have helped a little with the work of the home, one of them being paid for such effort. But as a rule no material return of any kind is made for the care and love given, and the only claim upon this care and love necessary to secure the fullest possible benefits is that of need.

Modest and shrinking in manner, earnestly deprecating praise or publicity, Mrs. Shulhoff has something of the eager spirit of the martyr or devotee evident in her glowing eyes and quiet manner. Extremely slender and frail in physical appearance, the brave faith that is in her inspires every movement.

Her daughters, youthful, attractive, accomplished, are no less in earnest in their devotion to the work, to do which they believe a special call to have been sent them, and as the woman who lovingly mothers eleven little stray babies quaintly expresses it, "when young women give up everything, spend all their time, never go out, do nothing but care for poor little children, they must have grace and faith and love in their hearts."

There is something sublimely beautiful in the above philanthropic work, carried on by "Faith." An invisible host of spirits cluster around that home, and Grandma Shulhoff is their medium to do a beautiful humanitarian work. DIVINE WRIGHT.

WHEN OUR MOTHER PASSES ON.

When our mother lives among us and we see her all the while,
We forget that she must leave us and take with her that sweet smile.
We forget, while she is supple, and goes lightly to and fro,
That she soon will get so feeble that she can but slowly go;
We forget when she embraced us in our childhood days now gone,
Till we see the dumb clods cover her, then wisdom seems to dawn,
Then our heart-strings draw us closer, as we sense her closing day;
And we weep in bitter sorrow when her spirit goes away.

Titled lord and humble peasant on a level here must be
To the mothers that produced them, in our world's humanity;
For a mother, poor and humble, loves as well her humble child,
And as deeply as the mother who has gold around her piled.
And as nature has decreed it that all things shall pass away,
It is no event unlooked for that we all shall go some day,
But the world seems dark and dreary and and the thoughts upon us dawn,
That we love her and shall miss her when our mother passes on.

It is then we feel the value of her counsel and her love,
When her spirit has departed for its mansion up above.
It is then we feel regretful, if a thing was left undone,
For the comfort, ease or pleasure of our dear old angel one.
It is then remorse goes gnawing through our bleeding consciousness,
It is then an obscure future blights our hope of happiness,
And the world looks gloomy to us when the thoughts upon us dawn
That we love her and we miss her, when our mother passes on. DR. T. WILKINS.

A PAT UPON THE BACK.

When th' days are dark and dreary an' a feller's in th' dumps,
An' his cards is mixed so badly that he don't know what is trumps;
When th' sunshine leaves him stumblin' an' a-gropin' in th' gloom,
An' th' flowers o' love are blighted of their blossom an' their bloom,
Sort o' sets his feet a-travelin' in a safer, surer track,
When you boost his courage upward with a pat upon th' back.

An' it gives a chap th' confidence to take a firmer stand,
Just to feel th' kindly pressure of a sympathetic hand.
An' his eyes 'll git to fillin', when you whisper in his ear
Just a little word o' comfort; just a little note o' cheer;
An' he'll bear afflictions torture, when he's placed upon th' rack,
With th' courage of a martyr, by a pat upon th' back.

Maybe you have been discouraged; felt morose an' glum an' blue,
An' th' load you struggled under was almost too much for you;
An' when all your sky was clouded, an' you only saw despair,
Like a black-winged monster hoverin' 'round about you everywhere,
You remember how th' sunshine chased away th' shadows black,
When some feller cheered you onward with a pat upon th' back.

Why, 'twill never cost you nothin' just to do a thing like that—
Cheer some weary-hearted feller with a friendly little pat!
You will never miss th' minute that you stop to do th' deed,
Or regret th' kindly action to th' feller who's in need.
Oh, you'll brighten many pathways if you'll learn th' little knack
Of assistin' others onward by a pat upon th' back.

—E. A. Brininstool.

LIFE IN THE SPIRIT REALMS.

(Continued from page 2.)

forms; for all entities and all forms are as eternal as we are ourselves.

All are but parts of one stupendous whole, and each fills its position and place. You of earth are accustomed to think that each organ of the body has but one use. You say, the eyes see, the ears hear, the tongue tastes, the feet walk; whereas, each and every organ of the body answers a great many different purposes. The eyes not only see but they express all the various emotions of the soul; they weep when the spirit within is grieved; they smile as does the mouth and lips; they flash with anger; they express joy, and hope, and love, and tenderness. But for the eyes there could be no great paintings in the world; no beautiful buildings nor architectural colorings; no symmetry anywhere. The eyes answer for more than one purpose. They are for the soul to use for a great many purposes; not, simply, to see with.

And thus of each and every organ of the body. They not only serve the body but the indwelling spirit, and are needed as much, and even more by the spirit than by the body.

The material body can and often does get along very comfortably without some of its organs, but the spirit body never, for if a material member is missing the person is conscious—and it has also been proved—that the corresponding spiritual member is still intact. If a man loses his leg he is conscious that his spiritual leg is still with him, proving that spirits have feet, legs and arms.

My wife has asked me a great many times since I passed out of the body: "Dear Carlyle, have you eyes to see with as here, and ears to hear; have you feet and hands and so forth?" and my reply has been in the most emphatic and positive manner: "Yes! I have. I can see you and hear you; and each and every organ of my body is intact, ethereal and spiritual. Paul truly said, "there is a natural"—or material—"body, and there is"—an ethereal or—"a spiritual body." Even the Christians, Catholic and orthodox, all believe this; and they are right as well as the Spiritualists.

Miss Abby A. Judson has been visiting me of late, and she is very anious to control my wife to write, and she will tell you of our earth, water, fauna and flora.

(To be continued.)

REMARKABLE INVENTION

AN INSTRUMENT THAT RESTORES EYESIGHT.

Spectacles Can Be Abandoned.

This instrument is in the form of a pocket battery, which the inventors have patented and which they call "Actina," a word which is their trade mark and owned by them.

In the treatment of eye diseases the inventors of "Actina" claim there is no need for cutting or drugging the eye for any form of disease, cataracts, pterygiums and other abnormal growths can be removed and weakened vision restored by the new and more humane method. If this is a fact, there will be no need to go blind or to wear spectacles. "Actina" has been tested in hundreds of cases and has effected marvelous cures. So confident are the inventors that this device is an article of great merit that they give an absolutely free trial. They want every one interested to make a thorough investigation and a personal test of the "Actina." As it is sent on trial postpaid, any person can give it this test.



They issue a book of 100 pages—a complete dictionary of diseases—which tells all about "Actina," the diseases it will cure, what others think of it, what marvelous cures it has effected, and all about the responsibility of its owners, and it is sent absolutely free upon request. This book should be in the library of every family. Address New York and London Electric Association, Dept. TR, 929 Walnut Street, Kansas City, Mo.

NEW INVENTION!



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LILY DALE.

Notes of the City of Light Assembly.

Everything at the City of Light is moving steadily forward with assured success. Showers by night and sunshine by day afford a most delightful climate. Lectures and classes follow in succession, and activity on every plane is the watchword of the hour. The mental science advocates are teaching the practical application of the truths which Spiritualism has been giving for more than half a century and the people accept it cordially.

Thursday afternoon, Dr. Chas. Brodie Patterson addressed a fine audience on Mental Healing.

The lyceum sessions held at the auditorium every Friday morning are full of interest, marching with band music, carrying flags and banners affords the keenest delight of from 60 to 70 children, and their songs and recitations show the faithful labors of the philanthropic teachers. Mrs. Peterson and her assistants may well feel proud of the splendid results achieved.

Friday afternoon Mrs. Helen Campbell talked on the Education of Children.

Letters of inquiry are received daily from most intellectual sources concerning the possibilities of the City of Light for investigations along phenomenal and mental lines, and they are all here. The most skeptical can secure the evidence if willing to investigate.

Mr. Lockwood's class lessons continue with unabated interest, and people are being taught an understanding on purely scientific lines of what has long been considered mysterious.

Mr. Conway, a wealthy oil operator from Texas, is making his yearly visit to Lily Dale, and takes a wholesome interest in all our proceedings.

Col. Van Horn, of Kansas City, is a keen observer, and alive to everything of interest.

Mr. J. S. Drake, recently of St. Louis, and the husband of Maud Lord, is a welcome visitor and is enjoying old friends, along with the rest and recuperation from business cares.

On Saturday, August 13, Dr. Patterson spoke on "Concentration, Meditation and Breath."

Mr. J. Clegg Wright lectured Saturday morning on the Evolution of the Human Mind, and said, in part, "I cannot imagine any limitations to the universe, though Peter Parley wrote of a sailor who sailed to the end of the world and found a high wall, which he climbed, and looking over, saw a heap of old moons on the opposite side. You cannot conceive of the end of space more than a limited space. Reason is not a representation of consciousness, and is only perfect on a certain plane. This life should be the basis of evolution for another life."

Mrs. Campbell spoke Sunday morning on "Body Building."

The speaker was followed by Mrs. Lillie, who received her subject from the audience, "The Growth of the Soul." She said: "The soul is the intelligent, conscious Ego. Dr. Buchanan said, 'We have soul, brain and body and that we become body as well as soul builders by various processes.' The soul, like a seed, finds its own way of growing, and is dependent largely on its environment. Every thought we think is to help us in soul development. Spiritualists want the best light that can be given, the greatest amount of truth that can be received. We have sent for teachers of the various cults, and are willing to accept truth from every source."

Sunday afternoon Dr. Patterson discoursed on "The Law of Success."

On Sunday evening Mrs. Mabel Todd lectured on "Japan Revisited."

Tuesday afternoon was the day appointed for Mrs. Gilman to speak, but failing to arrive in time, the platform was occupied by Willard J. Hull, who paid glowing tribute to President Pettengill and to his old friends, Mr. and Mrs. Lillie; also to the memory of Mr. Skidmore and other tried and true ones who had been loyal supporters of the divine gospel taught on these grounds.

Woman's Day, one of the fairest of the season and a grand gala day at the City of Light, was ushered in with great pomp and display. A large banner bearing the inscription, "Lily Dale Greeting to Political Equality," was suspended just within the gateway. Flags floated from every available place, while drapings and festoons of yellow and white made beautiful the line of cottages from the gates to the auditorium. Badges of yellow were everywhere in evidence, and bright yellow blossoms were profusely worn by the ladies, on the waists and in the hair. Everywhere women had the floor, but the perfection of artistic handiwork was realized when the auditorium was reached. Busy hands, under the direction of Mrs. Pettengill and Miss Florence Ahl, with Mr. and Mrs. Further, had been active all the night long and transformed the great platform into a veritable bower of beauty, surpassing everything in the line of decorations ever before produced. Evergreens and yellow blossoms covered the columns on either side of the stage, and above the decorated arch was stretched a scroll with "Woman's Congress" in large letters. The front of the stage, festooned with yellow, tied with huge white cords and tassels, and surmounted with an evergreen border produced a most charming effect. In the background was a large white flag of peace, over a section of which was arranged the small flags of every nation, and beneath it the pictures of Mrs. Skidmore, Elizabeth Cady Stanton and Susan B. Anthony. Over the electric lights were immense yellow pond lilies, while groupings of ferns and blossoms were arranged in bountiful profusion with the most surprising taste and skill, and elicited unbounded admiration.

The exercises of the day were opened by Mrs. Humphrey, president of the Willing Workers, as chairman, who presided with easy grace and ability.

A quartet of ladies sang, "Cast Thy Bread Upon the Waters," and Mrs. Parkhurst rendered a vocal solo.

Helen Campbell, the speaker of the morning, gave an intensely interesting recital of her two years' experience in Denver, Colo., where she registered as a voter and went to the polls on election day, and did not encounter any of the direful results predicted by the opponents of suffrage. She recounted various amusing events in connection with this novel experience, and explained many of the benefits and advantages which were made manifest as the result of universal suffrage in Colorado.

Mrs. R. S. Lillie was the first speaker of the afternoon and referring to the exquisite beauty of surroundings, said, "Its inspiration touches not only the eye and sense, but the heart as well." She recalled the well-known fact that Modern Spiritualism made its first appearance in 1848, the same year the Woman's Suffrage movement was organized, and pointed to the fact that all along the lines of Spiritualistic teachings the thought had been emphasized that intellect knows no sex, that real progress for the race could never be achieved till the mothers were made free and placed on perfect equality with man. Mrs. Lillie was heartily cheered, and in response came forward and spoke in reverent feelings of the arisen ones whom she saw clairvoyantly, and prominent among them Marion Skidmore, for whom she voiced the message that the work being done was what they had hoped for in the past; the weight of the burden may seem oppressive, but it is only temporary; brave souls are working with you, and the work which is greater than any one can conceive must be done.

Miss Edna Grant rendered a sweet solo and was recalled for a second song.

Mrs. Charlotte Gilman of New York, was the next speaker, and was received with a long-continued round of applause. Mrs. G. has just returned from Europe, and said that the International Council held in Berlin, Germany, was the most inspiring she had ever attended. It was composed of delegates from national councils all over the world and meets every five years. It was a question how Germany would receive this great movement, since children and churches, kitchen and clothes are the limit of interest to German housewives. The delegates represented the best class of people among the arts and professions, and doctors, who are studying the woman question scientifically, after the manner of the Germans. A reception was given by the Empress of Germany and banquet by the city government of Berlin, where the officers wore big gold chains and made pompous speeches. The Empress had a chair brought to Miss Anthony and stood while she talked to her. Every honor was conferred that the great capital could bestow, showing the dignity of the movement that lies so near the heart of the suffrage advocates. Mrs. Gilman said she did not like to put six lectures in one and very nearly succeeded in doing so. She made a strong point of the fact that we learn by doing things. The progress of the world is made by progress in work. If humanity could have ascended the stairway of development by prayer we might have stayed in the garden of Eden. Her lecture bristled with new thought and original suggestions concerning the position of women as cooks and care-takers of children.

The dance in the evening drew a packed house and was supposed to be entirely in the hands of the ladies who purchased tickets and invited their partners, but the most ardent advocates of feminine supremacy were hardly prepared for the surprise that awaited when the entire band filed in arrayed in women's apparel; needless to say it brought down the house, and the hours that followed were strikingly hilarious.

S. M. KINGSLEY.

Report From the Camps.

After four weeks of camp work, Mrs. Morrill and myself are again at our home in Grand Rapids, Mich. We started July 15 for Lake Brady, arriving there the 16th. We were met by the president, Mr. Rouse and the chairlady, Mrs. Hollis, and given a cordial welcome by all. It was our first visit to the well-known Ohio camp and we were charmed with its beauty. We found the camp in good condition, with bright prospects for the future, and we enjoyed our stay there very much.

While there we had the pleasure of meeting Mr. Bond the president of Lake Helen Camp, Florida. We also met for the first time, the veteran writer and lecturer, Dr. D. M. King, president of Maple Dell camp. He cordially invited us to visit his camp, and Monday, July 25, we bade farewell to many kind friends at Lake Brady, and left for Maple Dell.

We were met at Ravenna by Mr. King, and while enroute to the camp he pointed out to us the birthplace of Modern Spiritualism in Ohio. It was an old house standing by the road side, surrounded by trees, and Mr. King informed us that raps that could be distinctly heard in the middle of the road, were heard in this house about six months after the Rochester rappings began. The house is unoccupied, but stands there an old landmark to the memory of Modern Spiritualism.

We found Maple Dell a delightful place, well shaded by grand old maple trees, from whence it took its name. They have a fine auditorium, hotel and numerous cottages. The officers and members are very enthusiastic and are working for the good of the camp.

While there we had the pleasure of meeting for the first time, Mrs. Mattie Hull, and also of listening to a very interesting and instructive lecture which she delivered Tuesday afternoon. We also had a short visit with Mr. Gaston, of Lily Dale. Mrs. Brown the landlady, did much to make our visit pleasant during the two days that we were there.

With the usual farewells we left for Cleveland, Thursday morning, arriving there at about 10 o'clock; we were met by Mr. Pope and conducted to his beautiful home on Archwood avenue. After a very pleasant visit with Mr. and Mrs. Pope, they informed us that they had planned a reception for us, and in the evening about twenty of the Spiritualist friends gathered in. The evening was very pleasantly passed, with music, short talks and recitations. Light refreshments were served, then with hearty handclasps and good wishes from all, we bade good-bye to our new-made friends.

Friday morning we started for Michigan. We arrived at Haslet Park Saturday morning. We found the camp in the usual hurry and bustle of opening, but a very delightful and restful place. After one week's stay there, which concluded Mrs. Morrill's engagement, we went to Grand Rapids, stayed one night in our home, then on to Forest Home Camp in northern Michigan, located at Snowflake, on Intermediate Lake.

This camp is just the place for a summer outing. It is a charming spot, surrounded as it is by wooded hills; one feels as he enters these grounds that he is far from the worry and bustle of city life, and in close touch with Mother Nature. This camp is located on the Pere Marquette railroad, three miles from Central Lake, and five miles from Belair, the county seat of Antrum county. A few earnest workers are striving to make this camp a success, and we feel that they will succeed.

They have platted the grounds into lots, which will be leased at a nominal sum. Those desiring a sumer home in northern Michigan equal to any of the summer resorts, and much more restful, should at once avail themselves of this opportunity to secure a lot, by writing to the secretary, Mrs. Ruth Eastman, Mancelona, Mich.

D. A. MORRILL.

Grand Rapids, Mich.

"Wedding Chimes." By Delpha Pearl Hughes. A tasty, beautiful and appropriate wedding souvenir. Contains marriage ceremony, marriage certificate, etc., with choice matter in poetry and prose. Specially designed for the use of the Spiritualist and Liberal ministry. Price 75 cents.

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"Three things make this book remarkable. Its authorship, the astounding claims put forth in it, and the philosophy and revelation of a future life it contains."—B. O. Flower, in the Arena.

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"Everybody will be charmed with it, for it is not only a great Spiritual book, but a most beautiful romance of two worlds."—Banner of Light.

It is Printed in elegant style and bound in cloth and gold. Price $1.00.

The Mystic Thesaurus,

Or Initiation in the Theoretical and Practical secrets of Astral Truth and Occult Art. By WILLIS F. WHITEHEAD, Editor Agrippa's "Natural Magic." The book treats of The Symbol of the Cross, Spiritual Gifts, Inspirational Conception, Initiative Exposition, The Astral Brotherhood, Message of the Brotherhood, The Magic Mirror, and Celestial Companionship. It is a good text book for students of the Mystic, and will be sent postpaid, in paper, for $1.00.

VEDANTA PHILOSOPHY.

Lectures by the Swami Vivekananda, on Raja Yoga; or Conquering the Internal Nature, and other subjects; also, Patanjali's Yoga Aphorisms, with commentaries and a copious glossary of Sanskrit terms. Revised and enlarged, 12mo., Cloth, $1.50. Raja Yoga is an ancient system of Indian Philosophy, and one of the four chief methods that the Vedanta Philosophy offers to obtain freedom and perfection. Swami Vivekananda became a familiar figure in several American cities during the three years following the Parliament of Religions at Chicago; he was cordially received in America, where the breadth and depth of his teachings were soon recognized. His teachings are universal in their application. The book is cheap at $1.50. For sale at this office.

THE LIFE RADIANT.

BY LILLIAN WHITING.—In this book Miss Whiting aims to portray a practical ideal for daily living that shall embody the sweetness and exaltations and faith that lend enchantment to life. It is, in a measure, a logical sequence of "The World Beautiful," leading into still diviner harmonies. It is calculated to render the soul in harmony with the universe. It is truly an inspiration. Price, cloth, $1.00.

The Religion of Science.

By Dr. Paul Carus. Ver thoughtful and interesting. Price, 25 cents.

..GENERAL SURVEY..

THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be **written plainly with ink on white paper, or with a typewriter, and only on one side of the paper.**

ITEMS.—Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require.

TAKE DUE NOTICE, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

KEEP COPIES of your poems sent to this office, for they will not be returned if we have not space to use them.

Take due notice that items for this page in order to insure insertion must contain the full name and address of the writer. Otherwise they may be cast into the waste basket.

ATTENTION LYCEUMS. — During June, July and August the Progressive Lyceum will be sent to Lyceums for one cent per copy. This will enable you to increase your subscription one-half its present number, with no extra expense. Address J. W. Ring, care of the Spiritualist Temple, Galveston, Texas.

The camp meeting at Lily Dale, N. Y., will close September 4, instead of September 14, as appeared in the announcement.

Will C. Hodge writes from San Diego, Cal.: "Our temple meetings are fine and Spiritualism is in the ascendancy in San Diego."

Utica, N. Y., Aug. 11.—Joseph Falatice had a couple of guests who talked Spiritualism and handed him a blank paper, telling him there would be writing on it in the night. Joseph rose and was amazed to find a message illuminated on the paper. It told him to bury $1,000 in his cellar and soon he could dig up $27,000. Falatice heeded, but another man who heard what Joseph had done, stole $200 of the buried treasure, thereby revealing the game to the police. The visitors were arrested.

Dr. J. H. Randall will lecture for the Society of the Psychic Forces, 361 East Forty-third street, Wilcox Hall, Sunday evening, August 21, at 8 o'clock. Mrs. Isa Cleveland, pastor.

Ashland, Pa.—Grace Weisshold, only three years old, is one of the most remarkable children in the country. She speaks four langauges and besides has decided musical talent, playing Beethoven.

The Spiritualists of Topeka are planning a revival in Topeka this winter. From private sources a large amount of money has been obtained for that purpose, and the work on an unusually large scale will be carried on. The building of a temple, worth in the neighborhood of $20,000, is included in the plans. The Occult Science Club is the principal in the movement. The crusade for a big following will be led by this organization, which is the strongest Spiritualistic society in the city. The church which it is planned to build will be known as the "Topeka Church of Spiritualism" and the Occult Science Club will practically be in charge of its organization.—Topeka Journal.

O. E. Kropp writes: "The next regular meeting of the Chicago Spiritualists' League will be held at the hall of the Hyde Park Occult Society, at 319 East 55 street, on Monday evening, September 5, 1904, at 8 o'clock sharp. Take Jackson Park car."

Two hours after waking from a dream in which she fancied she saw her mother and sister killed in a railroad wreck, Mrs. Angie Williams Devine, 5478 Ellis avenue, learned that both mother and sister had been lost in the Colorado wreck. Mrs. Devine has gone to Pueblo to attend the funeral of her sister, Carrie Downing, and to assist in the search for her mother, whose body was washed down the river by the raging flood. Neighbors of Mrs. Devine declare she related the dream to them before the arrival of the papers giving particulars of the wreck.—Chicago Journal.

Miss E. R. Fielding writes from Washington, D. C.: "Mrs. M. T. Longley, secretary of the N. S. A., and Miss Agnes Winke, spent two weeks at Asbury Park. Prof. Longley is at Onset, Mass. Mr. F. H. Wood is expected home from Boston, where he went to join the G. A. R. encampment. The Ladies' Aid of the First Society is progressing, and the meetings held at the grove down the Potomac were well attended. Hon. Theodore Mayer is busy at his desk. Washington has had a very cool summer and nearly all the prominent mediums have remained in the city. The Second Society which has its camp named Camp Fox, after the Fox Sisters, will break up camp in a few weeks and return to the city."

C. I. Kehligua writes from Canton, Ohio: "We will furnish any speaker who will come to us on trial for permanent salaried position the use of a hall every day and every night, should they wish, and a room and office for readings, including a well-fitted place to heal, and guarantee a fair to fine income from the start and a very substantial one later, should they prove satisfactory. We wish such a worker or workers now. Will they write? Address me at No. 215 West Fifth street, Canton, Ohio."

The Los Angeles Express says: "Motion is an expression of life, and life is God," said Dr. G. E. Chesbro, as he spoke last evening before the First Spiritual Mission of Los Angeles. "Motion, under the impulsations of the one supreme force or power of life—the direct means by which all manifestation is produced, has always marked in its train a perfect order of arrangement with all things which give rise to the idea of intelligence. Hence we have life, motion and intelligence, all unseen, comprehending this vast immensity called eternity while consciousness was asleep. But the unfolding of life by the power of motion into outward visible expression called creation is in fact nothing more nor less than that which is recognized by the awakening consciousness. When God said, 'Let there be light,' it was consciousness that rubbed open its eyes to see the light. When God said, 'Let there be a firmament,' it was consciousness awakening to recognize space, and when God said, 'Let the waters be gathered together into one place, and let the dry land appear,' it was consciousness recognizing those things in that way. 'And it was so.' And so on through the whole chapter of creation until we have a universe externalized according to the unfolding the awakening consciousness fodingthe awakening consciousness into the power of recognition."

L. Worthen writes from Blodgett's Landing, N. H., Lake Sunapee camp: "August 9, at 2:45 p. m., meeting called to order by the president, John Gage. A lecture followed by Edgar W. Emerson, lecturer and test medium. Aug. 10, at 10:30 a. m., conference, which was very instructive. At 7:45 p. m., a seance by that veteran, Mr. Emerson. Every test was acknowledged to be true. Aug. 11, at 2:15, lecture and tests by Mr. Emerson. Aug. 12, at 10:30 a. m., conference; at 7:45 p. m., a seance by Mr. Emerson. It was one of the largest held on the grounds this year, and was well received by all. Aug. 13, at 2:15 p. m., a lecture by Dr. C. E. Watkins, the great slate-writer. Mr. Irving F. Symonds, the business manager of the Banner of Light, and Mrs. Minnie M. Soule of the spirit message department, and a lady friend, were at our camp over Sunday. We were glad to receive them, and hope they will come again. Aug. 14, at 10:30 a. m., a lecture by Dr. C. E. Watkins, who took his subject from the audience. He spoke well. At 1 p. m., a seance by Sadie L. Hand, assisted by Mrs. Minnie M. Soule. At 2:15 p. m., a lecture by Dr. C. E. Watkins, on Psychical Researches. It was well received."

Chas. H. Green writes: "Sunday, Aug. 14, 1904, the regular services of the Rising Sun Spiritualist Mission were held in their hall, 378, S. Western avenue. Mrs. N. E. Hill, the pastor, delivered the evening lecture. Her address was most powerful and touching in its import, being both interesting and pleasing to either skeptic or Spiritualist. Following Mrs. Hill were numerous tests by Sisters Cutter and Andrews. Mrs. Weaver also gave a few tests; authough short, were enough to bring the thoughts of the most skeptical investigator to our work and to excite an added interest in the phenomena of Spiritualism, in the minds of both investigator and Spiritualist. Dr. C. Burgess also delivered a short address. It is certainly most gratifying to us, and should be to all other Spiritualists, to see the large number of people, some Spiritualists but a great many who are not, who attend our meetings, our hall being usually filled to its capacity at our evening services. The superintendent of the Sunday-school, Rev. Thos. S. Warner, has announced that our Sunday-school will re-open October 2, 1904, with the promise of leaping forth into the front rank of Spiritualistic Sunday-schools. Sunday, Aug. 28, our speakers will be Mr. Geo. Montgomery and Rev. Thos. S. Warner; Mr. Montgomery addressing us in the afternoon, and the assistant pastor delivering his discourse that evening. Both Mr. Montgomery and Mr. Warner are very able speakers, able at any time to command the most respectful attention from their audiences. The subjects of both speakers will be specially selected. Spirit messages will be given after the lectures by numerous of our mediums. We respectfully tender an invitation to any or all of the Spiritualists or investigators, to attend our meetings at our hall, 378 S. Western avenue."

H. F. Coates writes: "Being away on a short vacation, I beg to announce that I will return August 28, trusting that the much-needed rest will be received. I invite my friends to come as usual, after the above date."

Mr. A. C. Curtis gives an account of an attack on Col. Ingersoll by an orthodox minister of the gospel. Really, his attack is a tissue of lies, and unworthy of notice, in view of the fact that any answer here would not reach the persons to whom the lies were told. His statement, too, of immoralities practiced in a city of this state are false in all respects. Such a thing was never heard of.

Mrs. Isa A. Cross writes: "The Hyde Park Occult Society will be again favored by a lecture from Walter DeVoe, and we always get something grand and spiritual from him. Those who do not attend little realize what they are missing. He will lecture on August 28, at 8 p. m. Mrs. Kline will be the message medium, and she is doing some fine work. Come and get some new ideas and a message from your dear ones. Don't forget the time and place, August 21, at 319 E. 55th street. Everyone will receive a cordial welcome."

Mrs. M. E. G. Howe writes: "After serving the Clackamas county (Ore.) camp of Spiritualists three weeks, with lectures and messages, Mr. Howe and myself assisted the Progressive Society of Portland on Sunday evening, July 24, Mr. Howe, by special request, delivering his address on 'The Life and Works of Thomas Paine,' I following with messages. Monday we left Portland for McMinnville, Ore., where he delivered his lecture on 'Is Spiritualism of the Devil?' to a mixed audience. I followed with messages, and held a large circle the next evening. Back to Portland on Thursday; a large number of camp friends and Portland people tendered us a reception on Friday evening at the home of Mrs. Armstrong, which was a most pleasant affair. Saturday we left Portland by boat for San Francisco, after being away from home six weeks, all of which time we were working to establish the truth that life is continuous and communcation possible."

Officers elected at the Chesterfield camp are as follows: President, Levi Mock; vice-president, Capt. David Kilgore; recording secretary, Lyda Jessup; financial secretary, B. B. Patterson; treasurer, Henry Bronnenberg; trustees for three years, M. Bronnenberg and W. T. Lynn; trustees for one year, Joseph Kizer.

When writing for this paper use a pen or typewriter.

We go to press early Monday morning, hence communications intended for that current issue should reach this office not later than the previous Saturday morning. Bear this in mind.

Dr. G. B. Warne, president of the Illinois State Spiritualist Association, has been at the Clinton Camp, Iowa, during the past two weeks.

An instance of telepathic communication, premonition, or whatever term may be used to describe the phenomenon is brought to light today with the announcement of the death at Muncie, last evening, of the infant daughter of Mr. and Mrs. Aquilla Jones. Mrs. Jones was formerly Pearl Bronenberg, of Anderson, the daughter of Mr. and Mrs. H. A. Bronenberg, of Anderson. Recently Mrs Jones' mother left for a trip to Adirondack mountains for the benefit of her health. She returned to her home unexpectedly last evening. Mrs. Bronenberg says that while she was stopping in the New York mountains she had a premonition that all was not well with her family at home. Although she tried to throw off the thought she was unable to do so. It finally became so strong that without wiring her husband she boarded a train for home. Her thought was that her husband, who is an invalid, was suffering. Upon reaching Anderson she hurried to her home on West Ninth street and met a messenger at the door with a telegram announcing the death of her little granddaughter at Muncie.—Bulletin, Anderson, Ind.

The second annual camp-meeting of the Association of State Spiritualists is now being held at Surprise Lake, Washington, and the meeting will continue until August 21. The ground on which the camp-meeting is being held was purchased by the state association one year ago, and the site is a beautiful one. On the grounds at the present time there are fourteen tents, occupied by people from various parts of the state, the majority, however, being from Tacoma. Regular meetings are held on the grounds each day, but the meetings on Sunday are most largely attended. The camp-meeting opened one week ago to-day and at that time the address of welcome was delivered by Rev. Frances A. Sheldon, of Tacoma. At the afternoon meeting, Rev. Lois Prior, of Seattle, addressed the meeting, and at the evening meeting, Rev. Flora Heckman was the leading speaker. Meetings will be held to-day at 11 o'clock a. m., and at 2:30 and 8 o'clock p. m. These meetings will be addressed by prominent Spiritualists from various parts of the state. During the week meetings are held each afternoon and evening, with the exception of Friday evening. On that evening social dances are given and refreshments are served. At the close of the camp-meeting the regular state convention of the Spiritualists will be held. No more ideal spot could have been chosen for the holding of the annual camp-meetings. Lake Surprise is a handsome body of water, covering an extent of about eighty acres, and it is fed by subterranean streams. The lake is well stocked with black bass and is quite a resort for anglers. This lake is located near the dividing line between Pierce and King counties, and to reach it by rail passengers on the interurban train get off at Edgewood.—Tacoma Ledger.

Harry J. Moore writes from Clinton, Iowa: "All mail will reach me directed to Cedar River Park, Spiritualists Camp, Waterloo, Iowa. I serve the Englewood Spiritual Union during September, and my Chicago address will be 5900 LaSalle street."

Mrs. R. S. Lillie, one of the ablest speakers in the ranks of Spiritualism, will speak at Haslett Park (Mich.) camp, Sunday, Aug. 28, 1904.

T. W. Sherk writes: "'Spiritualism in Shakspeare' will be the subject of the address at the Church of Spirit Communion, 4303 Cottage Grove avenue, Sunday evening, Aug. 28. The human mind, in whatever field of labor, be it music, art, literature or science, when its success amounts to genius, comes invariably to more or less conscious communion with the spirit world and Shakspeare seems to have been no exception. As with the Bible so with the unrivalled poet, no one can appreciate them as can the Spiritualist. Mrs. Pearce is organizing a ladies quartette, and we hope to have this interesting feature added to our musical program next Sunday night. A strong lecture by Dr. Randall and a fine duet by Mrs. Pearce and Mrs. Hobbe, ably accompanied by Mrs. Sherks, were the features of last Sunday's service. Mr. Coates gives messages at each service."

On Tuesday evening, Aug. 16, about fifty members of the Rising Sun Spiritualist Mission, assembled at the home of the pastor, Mrs. Nora E. Hill, for the purpose of going to the home of the president, Mr. C. Kirchner, as a surprise party to Mrs. Kirchner, who was to leave for an extended trip to Washington, Baltimore and Philadelphia. Everything was quietly arranged, and all were in the house and gave the Indian yells, ere Mrs. Kirchner knew what was happening. It was a surprise indeed, and everybody had an enjoyable time. Refreshments were served and a safe journey was assured by the good wishes extended at the parting. Mrs. Kirchner will be away from the mission about six weeks, and will do some missionary work at the various societies she will visit.

W. H. Kiser writes: "Mrs DeWolf Kiser will not be at Waterloo camp, Iowa, this year, notwithstanding her name appears on Waterloo advertising. Perhaps the authorities meant all right in placing her name, expecting her presence without previous arrangement or consent on her part, hence no appointment to be there. However, that her many friends who read The Progressive Thinker may not be disappointed, but know of her whereabouts, I will say that she expects to be in Chicago after August 23 for about ten days. Her location may be found by inquiry at 251 S. Hermitage avenue. She sends love to all the friends who may read this letter, and to those who are writing her, expecting to see her at Waterloo."

Mrs. M. A. Gray writes: "There is no publication I value higher than I do The Progressive Thinker, and I mean to be a subscriber for it as long as I am able to peruse its contents."

Priscilla E. McArthur writes: "I wish to endorse the Open Court which is now in session in your much beloved paper, and also the methods which you adopt in promulgating Spiritualism in its entirety. To my way of thinking, you will rid the cause of the stigma that 'false prophets' and fakes have been trying with their Blue Book and artificial toggery to place upon it. Instead, as some seem to fear, of belittling Spiritualism, it will bring out the beauty and grandeur which we know is contained therein, so intelligent people can view and reason upon it, and know it to be a thing of beauty and a joy forever, and will give the investigator the right thought, that there are intelligent workers within the ranks of Spiritualism. We who have been within the fold of Spiritualism for years, going from place to place, seeing mediumship manifesting the return of spirit in all the different phases, also seeing the work done through our home mediums, besides feeling, seeing and at times speaking for the spirit, know that it is a truth which has come to stay and it is to the world of creeds and skepticism what the giant oak is to the forest, it is king! The mad, rushing wind only serves as a strengthener, causing the oak to strike its roots deeper in mother earth, making it more firm for the next attack; but if we wish to have a pleasant uninterrupted rest under the boughs of the shade-giving oak, we don't want thorns, thistles or weeds of any kind to surround it, trying to take the nourishment which should be given to the tree, besides troubling us in various ways."

Mrs. Maud K. Gates writes: "The Spiritualists of Winfield, Kansas, have organized a local society known as the Spiritual Society of Occult Science. I would like to correspond with good speakers and mediums. Address me at No. 1303 So. Manning street, Winfield, Kansas."

Dr. Beverly writes: "The Spiritual Science Society, at Arlington Hall is prospering during the summer months. Our hall is being decorated. We will be ready for our next party Saturday evening, Oct. 1. This will be a swell affair and we invite you all to come and enjoy something novel and entertaining. Our orchestra will give you music that will make the oldest member dance with delight. All who are visiting in the city are especially invited to attend our Sunday meetings and enjoy the day. We always have plenty of mediums and the best talen that can be procured."

Correspondent writes: "Lora Holton-Upson held two grove meetings, Aug. 8 and 14, in Geo. L. Congdon's beautiful grove, on the banks of Fox river, Elgin, Ill. She took her subject from the audience and answered questions pertaining to the philosophy of spirit return. She finds The Progressive Thinker a welcome visitor i nthe home of Elgin Spiritualists. Her permanent address is 495 East 43rd street, Chicago, where she can be addressed for fall and winter engagements."

Dr. Louis H. Friedman, the noted healer writes: "After enjoying Chesterfield and Vicksburg camps, I came to St. Louis, Mo., to see the fair, and possibly combine business with pleasure. I am now stopping at Mrs. Cadman's house, 4242 Cook avenue. I have met a great many people who read The Progressive Thinker, and all agree that fakes should be stamped out of grand old Spiritualism. But what is the difference; everybody who is practicing mediumship is called a fake by the authorities. You have to pay license in everytown and city in America (very nearly) to practice any phase of mediumship. I shall remain a few weeks at the above address, when I shall return to Chicago for my winter work. All societies who desire me to give public demonstrations and talks, can write me for dates."

There will be a social held at the residence of Mrs. M. A. Burland, 3019 Vernon avenue, Thursday evening, Aug. 25. There will be readings, palmistry, music, refreshments, etc. It is for the benefit of the Light of Truth church, corner Forty-seventh street and Cottage Grove avenue, where Mrs. Burland holds two services every Sunday, at 3 and 8. p. m.

Grand Ledge Camp, Mich.

The camp-meeting at Grand Ledge continues to be well attended, the people seeming to take great interest in all the meetings.

From Sunday, Aug. 7 to Friday, Aug. 12, Mr. and Mrs. George W. Kates were the speakers. As usual their work was highly appreciated by our people.

From Sunday, Aug. 14 to Thursday, Aug. 18, Rev. B. F. Austin was our speaker. We feel that his work was extremely profitable to his audiences, as his discourses were eloquent, logical and instructive. Mr. Austin will always be a welcome visitor in our state.

The conference meetings are quite a feature at our camp this season, presided over by our chairman, Mr. Oscar A. Edgerly. They add much to the life and zest of our assembly.

Mrs. Marian Carpenter will be our speaker Sunday, Aug. 21. We look forward with pleasure to her coming as her work is always entertaining.

Tuesday, Aug. 16, the annual meeting of the Michigan State Spiritualists was held in Lansing, and many from our camp were in attendance.

Rena D. Chapman, one of our campers, was re-elected state secretary.

LAURA MATLOCK, Sec'y.

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.]

John Servis passed to spirit life, Aug. 1, from his home in Los Angeles, Cal. Dr. and Mrs. Chesbro conducted this most beautiful funeral service. It seemed like bidding a good old Spiritualist friend adieu for a safe and happy voyage to a fairer clime, from whence he could come to visit his friends at will. This service had a wonderful effect upon the church friends who were present.

A. VOSS.

Mrs. Mary J. Kendrick, mother of Mrs. Josie K. Folsom, the celebrated medium, passed to spirit life, August 11, at the home of her daughter, Mrs. J. W. Grabel of Chicago. Her remains were taken to Louisville, Kentucky, for interment. Mrs. Kendrick was nearly 76 years of age, and although a life-long member of the Episcopal church, she had been convinced of spirit return through her daughter's mediumship. Her death is the seventh that has occurred in the immediate family since last October, including Mrs. Folsom's husband, who passed away Feb. 28. Mrs. Kendrick's husband was a prominent attorney of Louisville, and she was a cousin of Congressman Kendall, of Kentucky, and Judge Elliott of the Supreme Court of Kentucky. Of a family of thirteen children, all have preceded her to spirit life but four, Hon. M. B. Kendrick, attorney, of Newport, Ky.; Mrs. Josie K. Folsom, of St. Louis; Mrs. Louise Bronstein of Frankfort, Ky., and Mrs. Grable of Chicago.

C. W. STEWART.

William Van Linck departed this life at San Francisco, Cal., August 7, 1904, of heart disease, aged 49 years, 8 months and 20 days.

The funeral services were held Aug. 9, at Gantner Brothers' undertaking parlors, at 1209 Mission street, and were conducted by Prof. Geo. F. Perkins. The address throughout was very beautiful and comforting and given with strong spirit power, as was also the songs, "Nearer, My God, to Thee," and "Only a Thin Veil Between Us."

The services were concluded at the I. O. O. F. cemetery, by the reading of the beautiful poem, "Scatter the Germs of the Beautiful," and invocation. The remains were cremated, according to the wishes of Mrs. Van Linck.

MRS. L. M. PALMER.

"Healing, Causes and Effects." By W. F. Phelon, M. D. Price 50 cents.

WHAT IS CONSCIENCE?

Analyzed and Considered From the Standpoint of M. Adele Thieman

Inherent in the physical construction of man resides that faculty, dormant in some, active in others, which for ages has been referred to under orthodox teachings as "Conscience." It is designated as "the still small voice," the censor and director of man. By those mindful of their "conscience" the question has oft been asked, "What is conscience? Where does it arise? and whence does it receive its informations?

The conscience is nothing more or nothing less than the spirit of man, residing within his physical body during man's sojourn on this mortal plane of life.

Man is trifold in his nature—spirit, soul and body.

The spirit is the highest life. It is the source of wisdom and love. All spirit is pure.

Soul is the life of the body, the consciousness. Spirit is the life of the soul.

Spirit, soul and body are so closely interwoven that each seems a voucher for the other, the higher being sponsor for the lower; that is, soul is the sponsor to the body and the spirit stands sponsor to the soul.

Where the consciousness or life of the body, through ignorance or disobedience, deliberately disobeys rules of health and hygiene, the body is made to suffer. Still the body cannot live independently of the soul, and the body being made to suffer for the imperfections of the soul, proves their temporary indissoluble tie.

The attributes or agents of the soul are reason, knowledge, experience, desire, ambition, will power, emotion and others. These agents mingle and bring to, or take out of the soul-fount such quantity of their own constituency as well be required for the spiritual progression of the individual while receiving his primary education in the physical world. The soul-fount, with its soul-servants, possesses the alternative of right or wrong, good or evil, advantage. There is a constant battle between spirit and worldly desires of the soul. As these desires are manifested for good and evil, spirit is ever watchful, ever wakeful; but man by his strong sordid desires, weakens the spirit, which is thereby disabled and prevented from exercising its natural functions of soul sponsor, in holding in check strong wayward currents of the soul. Where anger, dishonesty, greed and other faults and vices are predominant, and where a tendency to evil is strongly accentuated in man, the spirit is smothered by the turmoils of such sinful reasoning, and thereby the soul loses its guiding staff, and man is thrown hither and thither upon the billows of life. Reckless ambition, desires and greed all tend to lower the spirit power. Spirit loses its strength and becomes as dead. Being as dead it is impossible for it to communicate with the soul.

And this is the state where conscience, so-called, is dormant.

Where the ambitions of the physical man are of a higher nature, and all soul attributes are exercised and employed in lofty aspirations, spirit works with soul. Soul, the life of the body, restricted in its capacity, is instructed and assisted by spirit, pure and limitless, and spirit holds its proper position, that of guiding star to the soul life of man. This directing force is erroneously called conscience. And still the word is not altogether misapplied. For conscience means an inner knowledge, and knowledge is the first requisite to any directing force. Where the soul puts aside wrongful reasoning, spirit will guide, and though the conscious man makes mistakes, still each attempt at betterment brings the spirit in closer touch with the soul, and in the very consciousness of their close relationship soul seeks the shelter of spirit. Each evil overcome with good; each attempt at progression brings an understanding of the spirit's power to the soul.

Spirit is wise, all pure, lofty and charitable; and where soul and spirit are being in close touch, man will be greatly benefited, materially and spiritually. Being wise, spirit will never give a wrong direction, and being pure and lofty it will help the soul from base to higher conditions, and being charitable it will always direct in such a way as to prove beneficial to man in his physical, moral and financial state, watching over the same with zealous ardor.

As the body suffers for the misdeeds of the soul on a physical basis, so also is the spirit made responsible for the misdeeds of the soul on the spiritual plane.

All imperfections of the soul will have to be perfected by the spirit after its departure from the body, and each one must make atonement for himself.

And as the pure spirit is the real man and the innocent party to a crime it behooves each individual, in justice to his own spirit, to acquire, day by day, an elevated and pure line of thought as a basis or undercurrent for his acts.

By doing this the voice of the spirit or so-called conscience will be heard by the soul, and man shall be led by the spirit "ever faithful guide" through the rugged vales of this mortal plane to his promised Canaan now dimly viewed in the distance.

M. ADELE THIEMAN.

Milwaukee, Wis.

EVERY DAY.

Every day hath its dawn,
Its soft and silent eve,
Its noontide hours of bliss or bale;
Why should we grieve?

Why do we heap huge mounds of years
Before us and behind,
And scorn the little days that pass
Like angels on the wind?

Each turning round a small, sweet face
As beautiful as near;
Because it is so small a face
We will not see it clear;

We will not clasp it as it flies,
And kiss its lips and brow;
We will not bathe our wearied souls
In its delicious Now.

And so it turns from us, and goes
Away in sad disdain;
Though we would give our lives for it,
It never comes again.

Yet, every day has its dawn,
Its noontide and its eve;
Live while we live, giving God thanks;
He will not let us grieve.

DINAH MULOCH CRAIK.

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QUESTIONS AND ANSWERS.

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

NOTE—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected. HUDSON TUTTLE.

G. H. A.: Q. I would like to know if the following phenomena are of ordinary occurrence or not, and what they denote, and how explained. My father died of spasmodic asthma. About one year later a medium came to this city on business in company with another person who told that the former was a medium and had recently found it out at a town in Minnesota where he met another medium and they worked together in that line to locate some ancient and lost mines. At the hotel some of the guests prevailed on this medium to give a test. In doing this he acted out my father to perfection, having a spasm such as he had when alive. The next day a friend spoke up and said to me that he heard of the occurrence and wanted the particulars. I was reading a magazine and as he spoke I held the open book in both hands, open about the middle, each half held between thumb and finger quite tight. To answer him I let the book go to my lap, still held by both hands as before, and when telling him of the phenomena of the night before the book pulled out of my hands, and taking a curve, sailed over to him and would have landed in his lap had he not been sitting in a high arm chair. As it was the book struck the chair arm and fell to the floor. It was indeed new and strange to me.

A. Such manifestations cannot be said to be ordinary occurrences, and yet they are not uncommon, and few Spiritualists there are who have not had similar experiences. The re-enacting of the disease afflicting the spirit, by the medium, is often witnessed at seances. When the spirit comes through the medium, again in contact with earth-life, the conditions of that life at the time of its departure are revived.

L. Rouser: Q. What is the number of spiritual societies in the United States; number of Spiritualists; number of journals devoted to the cause, and number of volumes issued on the subject?

A. It is difficult to furnish accurate statistics on this subject, as the census report is incompetent, and probably not half the societies affiliate with the National Association. The National Spiritualists Association has somewhat more than three hundred chartered societies, state and local. Texas is the only southern state having a state organization.

The membership of these societies inadequately expresses the number of Spiritualists in this country, from the fact that so many conceal their belief and do not affiliate with organic movement. The number of those interested has been placed at three millions, and we accept it as a conservative estimate. There are five journals—weekly—published, and the library of Spiritualism contains at least 1,000 volumes.

Aurin Hill: Q. How explain Rider Haggard's dream of his dead dog?

A. Perhaps no writer of fiction has a more wayward and vivid imagination than Haggard. In fact his exciting stories have little to recommend them beyond weirdness and improbability. The condensed story is that the author in a kind of nightmare sleep, became conscious that a favorite dog was dead. The knowledge seemed to be imparted by the dog. He says: "In my vision the dog was trying to speak to me in words, and failing, transmitted to my mind in an undefined fashion, the knowledge that it was dying." For this he offers two explanations. If the dream occurred at the moment of the dog's death, then it was by means of telepathy. If, however, as he thinks most probable, the dream was three hours after the dog's death, "then it would seem that it must have been some nonbodily, but surviving part of life, or the spirit of the dog, which as soon as sleep gave it an opportunity reproduced these things in my mind, as they had already occurred, I presume to advise me of the manner of its end or to bid me farewell."

It is well known that some persons are mediumistic, or sensitive to spirit influence when in sleep that are not when in the waking state. The author appears to think his experience is unique, but numberless facts could be produced parallel in significance. Before attempting an explanation, the facts should be clearly stated. Mr. Haggard is not sure of his premises. If the dream was coincident with the dog's death, telepathy is a plausible theory; if three hours after, impression from a spirit desiring to impart the information and employing a vivid image or picture, solves the question in perfect accord with the known laws of spirit.

It may be true that animals for a time retain spiritual form and substance. If so, then the dream offers no difficulties. Whatever may have been his motive for this sensational story, Spiritualists should be generous and thank all concerned, for it has called wide attention, and those who can believe that the spirit of a dog can exercise telepathic influence, or appear and communicate, will scarcely stultify themselves by unbelief in the continued existence and capability to communicate of those near and dear to them.

B. O. Fenton: Q. Where can the celebrated mad-stone be obtained? and what other cure than the Pasteur treatment is there?

A. The "mad-stone," has been kept in the relic-room at Columbus, Ohio, but its use is now forbidden by the board of health. It is said by the doctors to be useless, and by preventing the patient from at once applying to a Pasteur institute, productive of great harm.

Whatever efficacy it may have, is undoubtedly mechanical, depending on its absorption, and a piece of dry clay or chalk applied to the wound would as effectually absorb the virus or other poisonous matter imparted by the bite.

The method of the doctors is peculiar. They have been forcing legislation to protect the dear people against themselves. Not that the people want such legislation, but the doctors want it, to strengthen their trust. The doctors have gone daft on the matter of antitoxins and virus injections. The tyrannous laws enforcing vaccination are supplemented by enactments favoring the Pasteur treatment.

The Chicago institute has been so profitable that one is to be established in Cleveland, Ohio. That anyone who has a chance bite from a vicious dog can have the means to attend, the legislature last winter enacted a law giving any such patient a sum not exceeding five hundred dollars for expenses, such sum being absorbed by the institute. The "mad-stone" might keep some unfortunates away and thus cheat the institute, hence it is to be kept from public use.

The peculiar feature of this scheme is that the value of the Pasteur treatment is problematical, and eminent medical authorities assert that it is not only useless, but develops a fatal disease—laboratory rabies. Noted medical men who have practiced a life time, say that they never met a case of hydrophobia, and many doubt if there is such a disease.

Whenever a dog or cat bites, it is almost taken for granted that they are mad, and there is a nervous collapse from fright. In ninety-nine cases in a hundred, with ordinary methods for wounds there would be no after effect. Now all these go to the Pasteur institute, are treated, and if they recover, are sent away "cured," but if the treatment kills them, "the patient came too late."

We venture to maintain that if one hundred perfectly healthy individuals were to receive the pasteur treatment, as large a percentage would die of it, as are incurable among those who are bitten.

The legislature of Ohio, under the influence of the doctors, has made the "graft" easy and profitable. If Johnny is scratched by his pet cat, the "family doctor" can recommend him to the institute, or escort him. The state will pay up to $500, of which the doctor will get a fat slice for recommending! A more corrupt piece of legislation was never forced on a free people.

Notes From Texas.

The eighth annual convention of the Texas State National Association of Spiritualists will be held in the city of San Antonio, Texas, September 30 and October 1 and 2. Reports of the present officers, of the ordained ministers and missionaries will be received. Delegates to the National convention will be elected, also officers for the coming year. Mr. John W. Ring, who has for several years filled the office of president, positively declines the nomination for re-election and a new president is therefore a necessity. The work of the state moves gradually along and the seed of liberal and spiritual thought has permeated the mental atmosphere.

Mrs. Alice Baker will spend the month of August at Delphos, Kansas, camp-meeting, and will resume her work in Dallas the first of September.

Mrs. Laura B. Payne has been doing some helpful lecture work through the state since her recovery from a run of fever in Beaumont. Mrs. Payne's ability as a missionary in many ways qualifies her for the state office and her name is already mentioned as a candidate for state president.

The work in Galveston moves gradually forward with President John W. Ring as leader at the Temple. Services have been continued during the entire summer and Mr. Ring will not leave home until the latter part of September, spending the month of October on a lecture tour in the north and east, attending the National Convention in St. Louis.

Very impressive services were held at the Spiritualist Temple, Monday, August 8, over the mortal remains of little Henry Tiarks, aged seven, who passed to spirit life, Sunflower Day, (Sunday August 7) at 1. 1 5p. m. The lyceum room was decorated with a profusion of floral offerings and fully 200 people listened attentively to the truths of Spiritualism as presented by Mr. Ring. The singing added very much to the impressive services and many declared if that was Spiritualism, it was certainly beautiful and comforting.

Mrs. Isa Wilson Kayner will resume her work in the state as missionary the first of September, and localities desiring her services should address her care of the Spiritualist Temple, Galveston. Mrs. Kayner will most likely spend October at the Temple in Galveston, and will then be open to engagements in various parts of the state for the next four or five months. Mrs. Kayner's work proved satisfactory in various parts of the state where she ministered and each locality has looked forward to her return.

The German-American Spiritualist Society in Galveston, located at the west end of the city, is doing a great amount of good, with Mr. C. Baumann as leader; there is perfect harmony between this and the Temple society, and their efforts are therefore more effectual. COR.

"Handy Electrical Dictionary." A practical handbook of reference, containing definitions of every used electrical term or phrase. Price 35 cents.

"Continuity of Life a Cosmic Truth." By Prof. W. M. Lockwood. The work of a strong, logical thinker, on a deeply important subject. Price, cloth, $1.

"The Light of Egypt." Volumes 1 and 2. An occult library in itself, a text-book of esoteric knowledge as taught by Adepts of Hermetic Philosophy. Price $2 per volume.

SEEN AND HEARD.

Brief Notes on Topics of Interest, by Hudson Tuttle.

Buddhism, Biographical, Ethical and Religious.

No one can read this little brochure by that erudite scholar and clear, unbiased thinker, George A. Bacon, without profit and pleasure. The subject is almost exhaustless, and the difficulty is to tell the wonderful story of Buddha the God-man, in the narrow compass of thirty-two pages, and not omit the essential facts. This Mr. Bacon has done with a delicacy of touch most admirable, and the treatise is like a clear-cut and brilliant gem.

Buddha was born in northern Hindostan at least in the sixth century B. C., and his religious system is now accepted by nearly one-third of the inhabitants of the world. His birth and life have been surrounded by miracles and myths, which were reproduced by the writers of the life of Jesus Christ, and remain scarcely changed, or at least they do not lose their identity.

The story of the Mediator, the God-man, has come down from immemorial time, its representatives changing, but the ideal remaining. The Christ of a thousand years ago is unlike the Christ of to-day. It is not the real Christ men worship, but their ideal of the highest excellence, and thus every individual has a Christ of his own.

In Mr. Bacon's words, Buddha, the savior of India, taught: "The truth is holy and sweet; the truth can deliver you from evil. There is no savior in the world except truth. To abandon all wrong-doing; to lead a virtuous life, and to cleanse one's heart—this is the religion of all Buddhas."

Buddhism is a practical religion which does not conflict with science. Self-sacrifice it holds above all sacrifices. It places good deeds before belief. The fate of the spirit after death will be decided by the goods deeds in life.

The Demonism of the Ages and Spirit Obsession.

We have had time to scarcely more than glance at the book issued by J. M. Peebles, on Reincarnation, before he remembers us with another and larger volume with the above title. The broadside the Doctor poured into the reincarnation doctrine should have silenced the enemy, but we presume not a single soul will be changed in views, for a doctrine founded on fancy and ignoring reason is not to be changed by reasoning.

Demonism is an ambitious book, of 332 large octavo pages, and the author has gathered material from all sources, and so exhausted the subject that it is safe to say that it will be many a year before another book will be required on this subject. The belief in evil spirits or demons, of all peoples, is rapidly sketched. China, Japan, Korea, India, ancient Greece, supply material. A rich gleaning is gathered from the early Christians, and church history.

The conclusion is that there are evil spirits and these have in times past and do at present largely enter into affairs of men.

Obsession has recently called out a good deal of attention, and there is no difficulty in gathering volumes of narratives, giving personal experiences. While it cannot be doubted that ignorant and evil-disposed spirits can control those sensitive to their impressions, it does not follow that all these instances are obsessions. Spirits, good or evil, cannot control a medium unless there is similarity, and when an individual says that he is controlled by evil spirits, he confesses to being on their plane, and does not extenuate or excuse whatever he may say or do under such influence. Nine-tenths or more of all cases that have come under my personal observation, and of those recorded, judging from the attendant circumstances, do not require spirits, good or bad, to account for. They are plainly results of hysteria, from vital depletion, or selfhypnotism, when the mind is deceived by some dominating suggestion. The doctrine that we are surrounded by a world of demons, invisible, irresponsible, and man is a puppet to move at and for their pleasure, is as terrible as ruinous.

Eminent students of hypnotism agree that it is impossible to control a sensitive to do anything against which his moral sense rebels; in other words, to do what he would not do of his own will, if impelled by strong motives. Here is the adamantine wall, defending man from all exterior influences. The medium is able to dictate the character of his control, and if he allows such control, he should direct and reform it, as he would if he was brought in contact with the same grade of mortals. There is more danger of such mortals, fellow companions, hypnotizing and controlling, than of spirits who meet with far greater difficulties.

Dr. Peebles has gathered up a mass of facts, of more or less cerdibility and theories, and his book is a valuable addition to the library of Spiritualism.

Obsession means more than control. A sensitive may receive messages and be impressed by all grades of spirits, and yet not obsessed. Obsession implies a prolonged influence which absorbs and takes the place of the medium's personality. If the medium allows this influence to be prolonged into the possession of the individuality, he is responsible, and all the trouble comes from a misunderstanding or ignorance of the laws of impressibility, and the conditions of spirit life.

HUDSON TUTTLE.

Onset, Mass., Camp.

We have been having a feast of good things at this camp. Mrs. Cora L. V. Richmond has been with us and gone. Mr. W. J. Colville has been here the last week and certainly he does attract the people; his classes are larger than other classes; he seems to reach the people, they understand him; and he is always willing. Mr. Colville has been very kind to the lyceum, giving two benefits for the same.

Saturday was Massachusetts State Association Day, and a good audience in the interest of the association was present; fine talent was presented, Mr. Geo. Carey, Mrs. Sarah A. Byrnes, Mrs. Alex Caird, Mrs. Carrie P. Pratt, Mr. W. J. Colville, Mr. J. H. Foss, Mrs. Carrie F. Loring, Mrs. C. Fannie Allyn, and President George A. Fuller. Mr. George Carey and Mr. W. J. Colville were the speakers for Sunday, and over one thousand people were at the camp to hear them.

The Bridgewater Band gave three concerts during the day, and Mrs. Alex Caird gave a fine seance in the evening.

Onset is a delightful spot, and all should visit the place. HATCH.

"Child Culture, According to the Laws of Physiological Psychology and Mental Suggestion." By Newton N. Riddell. A most excellent work for all who have the care or training of children. Price 65 cents.

"Death Defeated; or the Psychic Secret of How to Keep Young." By J. M. Peebles, M. D., M. A., Ph. D. Price $1.

THE ARCANA OF SPIRITUALISM.

Hudson Tuttle's Latest Book—Moses Hull Weighs It in the Balances and Finds It Not Wanting; but Good Enough to Use as a Text-Book in the Morris Pratt School. Here Is What He Says of It:

Hudson Tuttle is rightly dubbed "The Sage of Walnut Farm." He has written many able books, but he has never written anything more worthy of reading than the book recently from the press, entitled "The Arcana of Spiritualism." In every sense of the word this book is timely, and adapted to meet the needs of a progressive people.

This book contains history, philosophy, science, reason, pathos and appeal such as will be hard to find elsewhere in Spiritualistic literature. It is a book which it seems to me any right-thinking Spiritualist would be glad to place in his library and keep to hand to his friends.

Mr. Tuttle is a well-read man on all the topics discussed; besides that he has been an earnest student of, and an active worker in Spiritualism from the first. In the language of the Jews I will say, "This man speaks not as the Scribes and Pharisees, but as one having authority."

There are in this book of 351 pages, besides, Preface, Introductory, Glossary, and a few poems by Mrs. Tuttle, fourteen chapters under the following headings: Two on "The Evidences of Spiritualism"; one on "Matter and Force, and Their Relation to Spirit." Others are entitled, "Spiritual Atmosphere of the Universe," "Animal Magnetism," two chapters on "Spirit, Its Phenomena and Its Laws," "Philosophy of Death." "Mediumship, Its Phenomena, Laws and Cultivation." "Mediumship During Sleep," "Heaven and Hell, the Supposed Abodes of the Departed," "The Spirit's Home," "Resume," "A General Survey of Spiritualism," "The Old Religion of Pain, Spiritualism the Religion of Joy."

In the preface Mr. Tuttle gives some of his experiences, including a mediumship which came to him and in fact converted him to Spiritualism. Being under the influence of some thing he saw, heard and felt, and intelligence which was beyond himself, and which was honest and truthful, his Spiritualism came to him to stay—to increase in power and usefulness with increasing years.

In an ordinary newspaper article not many quotations can be made from this book. Indeed quotations are not what the reader wants. The book as a whole should be studied. So thoroughly convinced are the Morris Pratt School faculty of this, that our leader of the psychic class has determined to use it to some extent in her lessons.

On page 20 Mr. Tuttle says:

"If death makes no change except of condition, the individuality being perfectly preserved, communications must be like their source, and the psychological influence exerted upon mediums be good or bad according to the moral and intellectual status of the controlling spirit. But the law of affinity strictly holds, and a bad spirit can no more force a sensitive into wrong-doing than can a human companion. On the other hand, good spirits possess the talismanic qualities, charity, pity, love, which enable them to enter the sphere of the lowest and aid them to rise to higher conditions."

This, although directly against the doctrine taught in the book called "The Great Psychological Crime," is as true as any gospel ever preached.

On page 21, he shows wherein Spiritualism differs from the theologies: it sends to the stowaway of worn-out superstitions. He says:

"The doctrine of spirit evolution carries with it the following constructive and destructive propositions: (1) Man has not fallen from a state of perfection; has not been and cannot be 'lost from God.' (2) The mediators between God and man are those mortal spirits or angels who bring knowledge. They are saviors one and all, equally essential in his reception of truth, and aspiration for the highest ideal excellence. (3) Evil is the imperfection of a lower state or condition conflicting with a higher, and as such will be outgrown. (4) Mortal life is not probationary; immortality is not bestowed on account of belief, but is the natural heritage of humanity."

In his talk on "Spiritualism, What it Is, and What it Does," he says, on page 24: "Suffering soul there is hope. There is a guide out of darkness into the clear sunshine of immortal light. It leads to the highlands overlooking the murky fogs, and we can see far out into the infinite beyond. That guide is Spiritualism. By this name is meant vastly more than the phenomena which result from spirit action. Spiritualism is a system of thought which goes down to the foundation of creation, and ascends to the sphere of the highest intelligence. It is a system commensurate with the universe, from the attraction of atoms to the formation of thought, from the birth of worlds to the ascension of an angel.

"This Spiritualism is the foundation of all religious systems. It runs through all as a golden thread, woven into diverse patterns, always bright, beautiful, indestructible, however dark the background against which it is revealed. It forms the essence of all poetry, and supplies the pivotal facts of history. It is the essential doctrine of all sacred books, without which they have no significance. The various Christian churches repose on the demonstration through Jesus of immortality, and the Bible from Genesis to Revelation, records the communion of spirits with mankind."

On pages 37-39 of this book all the subconscious theories of explaining Spiritualism with spirits left out are spoiled beyond redemption. I am sorry that I have not room to make extensive quotations from them.

The chapter devoted to the Evidences of Spiritualism, is filled with just such evidences as all our speakers and writers need to use in their arguments with and for skeptics.

By far the most interesting chapter for those who wish to study Spiritualism as a science is the one devoted to "The Relations of Matter and Force to Spirit."

The chapter on "The Philosophy of Death," if thoroughly studied and understood will entirely take the sting out of the thought of Death, and cause the one who comprehends it to look forward with joy and not with dread to the event called death.

On "The Spirit's Home," Mr. Tuttle takes a different view from that generally assumed by Spiritualists, but I can see no reason why his views may not be correct. They are certainly reasonable.

The Glossary at the end of the book should be studied by Spiritualists who mispronounce many of its terms, and who use many others without any comprehension of their meaning. I heard a leading speaker, not long since, several times mention the term psychrometry and psychrometric, instead of psychometry and psychometric. When one puts "chrom" into psychometry they connect it so closely with colors that it is a little hard to tell whether they are talking about colors or soul measuring. A thorough study of this glossary will be of great assistance to some of our workers.

It is hoped that the readers of The Progressive Thinker will supply themselves with this book and thoroughly study it. MOSES HULL.

Franklin, Neb., Camp.

The camp-meeting at this place closed with a large attendance Sunday night, Aug. 14. During the last ten days of the camp the work was materially aided by Dr. Casterline of Edgar, Neb., whose beautiful solos attracted many who also appreciated his masterly lecture on the Bible.

Hon. C. H. Moody, of Jewell county, Kansas, delivered an eloquent and logical lecture on Labor Day, which was said to be the best lecture ever delivered in Franklin.

Woman's Day was celebrated in becoming manner by the ladies of the camp, and a prominent feature of the day was a lecture by Mrs. Wilkins, an employe of the Geneva Industrial School of Geneva, Neb. In the evening, Queen Victoria delivered a lecture on Woman's Sphere, using Hon. C. H. Moody as medium.

Rain has interfered some, but in spite of all obstacles a successful business meeting was held the last Saturday of the camp, at which the following officers were elected: W. W. Shelburn, president; C. H. Moody, vice-president; D. L. Haines, secretary; Rosco Burton, assistant secretary; Mrs. D. L. Haines, treasurer. Board of directors, R. G. Douglas, Rosco Burton, Mr. Boulton, Mr. Bowers, Mrs. W. W. Shelburn, Mr. Wm. Lea.

The papers have treated us with the greatest courtesy, and the citizens of Franklin have given the kindest of treatment to campers. To mediums thinking of visiting this camp in future, I will say that their money is absolutely sure. The Sunday night closing was a great success.

J. M. WHITE.

Grand Ledge, Mich., Camp.

From what we learn through sidelights, the season is not generally favorable—in a financial sense—to camps or resorts of our state, owing, it is believed to campaign year, and a greater desire to see the World's Fair. However, the Grand Ledge camp for the past two weeks is as prosperous as in former years. There are more campers on the grounds than last year and the attendance from far and near is about normal.

A little improvement each season testifies to the interest manifested in making the camp in time, a thing of beauty and a joy forever. This is more especially true in the improvement of the rostrum which heretofore looked like Paradise lost. Mrs. Russell, with the aid of two volunteer ladies, have transformed it into Paradise found.

J. W. Ewing, the president, is an all-round business man and is yet a "hustler" in his age of about sixty years. For many years supervisor, and once, nominee for governor of our state and now, chasing dollars through insurance and conveyancing. Very congenial, broad and liberal in mind. Isn't supposed to be much of a Spiritualist as yet, but the bald spot on his head is pin-feathering which—to the Spiritualist—indicates the mind to be in the first stage of "Goosology"; generally the symptoms of angel-trend. John is all right with his symptoms. A good, moral, financial and intellectual influence to the camp.

Mr. Kates and wife have filled their week's engagement, and gone. Very good people.

The weekly dances and music are simply fine.

Mr. Edgerly! Oh, say! you ought to see him as chairman. You look all over the rostrum as you go in. You see everybody else and everything, but the chairman. Watching a large arm-chair behind the table in front, you see something rise and fall convulsively just over the top of the table. You rise in your seat a little for a better view of the phenomena and you discover a chin; to your great surprise it is Mr. Edgerly, the looked-for chairman. Now, this would not be so bad, but for strangers not being conversant with Spiritualistic methods, will speculate as to whether or no they are not mistaken and gotten into a Tom Thumb materializing seance, with an arm chair for a cabinet. O Lord! But never mind. Oscar is all right. HE IS GOOD WHEAT AFTER YOU FIND HIM.

There has been but very few mediums for the different p.aces on the grounds thus far, but are now beginning to come in swarms.

Farmer Riley is in evidence, but unless you are able to sit up all night and sleep in your chair between acts, you will not get a sitting with him; but if you are able it will be a sitting, indeed. Good, jovial, honest fellow, is Riley.

B. F. Austin. Well, I will not insult his intelligence by dubbing him Reverend. He doesn't manifest his reverence in windy prayers and theological embellishments nor blandishments. He throws his clear-cut reason and facts at you in a way to delight you, or to make you dance on a hot griddle according to the plane of intelligence you occupy.

The Great Australian Healer came for a day or two only.

Edson A. Titus, Ph. D., M. A., B. S., D. S. M.—just see that! If that isn't title enough for one man to stand upon before God, it will be because there isn't room enough left in the spirit realm for his feet; but he is just simply teacher and demonstrator of massage treatment, from Ontario, Canada. He is making success in healing at the camp hotel. A very nice, congenial personage. Can't stop joking long enough to spit. You have to look up three lengths and then jump two more to see his "soul hod." Say! honestly, if he should die standing up, he would only have to pull his legs and feet up, to be there, "over there." He's all right.

The campers are all singing hallelujahs of praise over their cook (Mrs. Brown, of Marcellus, Mich.), and her expertness as hasheress and hostess. It is proverbial that all the campers are two buttons shy at the waist this year in consequence. With Mrs. Palmer's excellent management of the lunch counter and bazaar, everybody is pudding out like an acorn on a cent.

Mirth and intelligence flows in abundance and joy is unconfined. Everybody screams, Oh, it's so good to be here. J. P. RUSSELL.

TO-MORROW.

Fret not thyself for the morrow,
The morrow will care for its own;
'Tis foolish and vain to borrow
Its care and labor and sorrow—
There's enough in a day alone.

To-day is the day for endeavor,
The only time that's our own;
If we use it aright there will never
Be trouble to-morrow, but ever
A day from which sorrow has flown.

—W. S. Whitacre.

"The Commandments Analyzed." By W. H. Bach. The Commandments are not only analyzed, but contrasted with other Bible passages, showing great incongruities. Price 35 cents.

THE BELL WITCH MYSTERY

(Continued from page 1.)

ject of much superstitious awe in the community.

Whatever may be the explanation of the Bell Witch mystery it has taken such deep hold upon the popular mind in that section of the country that it will probably not let go that hold for a hundred years to come.

Mr. M. V. Ingram, a well known journalist and author, wrote the history in much detail, from notes left by John Bell's son, William Bell, and from testimony collected among the oldest inhabitants of the county. Of the truth of what he has stated as facts—gathered from the testimony of witnesses who heard and saw—there can be no reasonable doubt.

A "witch killer" appeared upon the scene and announced that he could work a charm by means of which he could see a witch and kill it with a silver bullet. He remained several days, making many preparations.

He finally decided that Kate was afraid of him and would not appear while he was there. He thought it best to go home, and return later if the family had any more trouble. He saddled his horse, mounted and was about to depart, but the animal would not "move a peg." Whipping, kicking, spurring and scolding were alike unavailing. The horse would rear, plunge, kick, lie down and all of those things, but it would not move off. Finally Kate came to the rescue. "I can make that horse go," said she; "let me get on behind." Without waiting for permission she mounted, as it would seem, for the horse started off at once, snorting and leaping, and finally rushed furiously down the road.

Kate laughed about this occurrence many times. "I scared that old man nearly to death," she said. "I stuck him full of brass pins. He will spit pins and fox-fire for the next six months. Lord Jesus, how he did beg. I told the old scoundrel he came here to kill me and I was not going to let him off easy. He said if I would let him alone he would never come here again."

A woman named Ayers is yet living, who, as a baby, is supposed to have received a spanking from Kate. The baby was very tretful and the mother had to get up frequently to rock the cradle. Finally Kate said, "Patsey, why don't you slap that child, and make it behave itself? If you won't, I will."

The parents distinctly heard a noise like someone spanking a child, and the baby cried as if it were being murdered. The father and mother rushed to the rescue and the blows ceased. Careful search failed to reveal anything or anybody in the house. Mrs. Ayers says her mother told her about it often, and stated that she behaved like a little lady all the remainder of the night.

William Wall started on horseback to visit the Bell place. When he was near the house Kate called to him, saying, "Hello, Bill Wall! You going to see the witch?"

"Yes," said he, "that is where I am going."

"I am going there, too," said Kate, "and I believe I'll ride behind you on that fat horse."

The horse squatted his hind quarters as if a heavy weight had been placed upon him, and then commenced to prance and kick, keeping up his antics until they reached the house, Kate in the meantime indulging in a running fire of raillery at the expense of Mr. Wall. When they stopped in front of the house she said: "Light and hitch your horse to the rock, Mr. Wall; I'll be in pretty soon, to entertain you."

In about half an hour the "entertainment" commenced. Noises like dried hazelnuts being poured upon the floor in showers were heard, the voice all the time keeping up a steady course of light talk.

In 1852 Dr. Sugg was called to visit the house of Joel Bell, the son of John Bell, whose child was sick. The doctor placed his medicine case on the floor, and soon after heard an explosion, as he supposed, inside of it. Feeling sure that every bottle was smashed into smallest fragments, he opened the case and found everything exactly intact. Expressing his amazement to Mr. Bell that gentleman said that such occurrences were common there, and he never paid any attention to them.

H. M. WILTSE.

Chattanooga, Tenn.

WEDDED—PAXON-M'COY.

A very pleasant wedding party assembled at the home of Dr. Horace Paxon, of Hamburg, N. Y., on the evening of July 27. The bride, Miss Aimata Paxon, is the niece of Dr. Paxon, and the groom, Clarence H. McCoy is a resident of Jackson, Mich.

The house was most beautifully decorated with sweet peas and ferns. The bride was gowned in white organdie, and carried a bouquet of white carnations. The marriage service used was one accepted by the National Spiritualists Association, in October last, and was thought very beautiful. The supper was delicious, and served by the dear friends of the bride.

A pleasant departure from old customs was the showering of the happy couple with sweet peas instead of rice. The wedding gifts were many and both useful and beautiful. Mr. McCoy is thought a great deal of by the people of Jackson, Mich., and will take his bride to the home he has prepared for her in that city. They are both firm Spiritualists, and not ashamed to own it. The writer officiated at the wedding.

CARRIE E. S. TWING.

Do You Suffer from Hay-Fever or Asthma?

If you do, you will be interested in knowing that the Kola Plant, a new botanic discovery found on the Congo River, West Africa, is pronounced an assured cure for Hay-Fever and Asthma. Most marvelous cures are wrought by this new plant, when all other remedies fail. It is really a most wonderful discovery.

Mr. J. B. Ayle, Estherville, Iowa, writes Feb. 28th, was cured of Hay-Fever and Asthma after 28 years suffering, could get nothing to even give relief. Miss Eva Preston, Petersburg, Ind., writes March 8th, suffered beyond words for 18 years with Hay-Fever and Asthma until cured by the Kola Compound. Physicians told her she could not be cured. Rev. S. H. Eisenberg, Ph. D., Centre Hall, Pa., a very bad case was permanently cured of Asthma after many years suffering.

To prove to you beyond doubt its wonderful curative power, the Kola Importing Company, No. 1168 Broadway, New York, will send a large case of the Kola Compound free by mail to every reader of The Progressive Thinker who suffers from any form of Hay-Fever or Asthma. This is very fair, and we advise sufferers to send for a case. It costs you nothing and you should surely try it.

"Social Upbuilding, Including Co-operative Systems and the Happiness and Ennoblement of Humanity." By E. D. Babbitt, LL. D., M. D. This comprises the last part of Human Culture and Cure. Paper cover, 15 cents. For sale at this office.

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OCCULT MYSTERIES.

MYSTERIOUS REALITIES IN THE DOMAIN OF THE OCCULT.

In spite of the increasing testimony to mysterious communications such as clairvoyance, spirits, telepathy and others outside of the ordinary methods, says the Detroit Free Press, how little we yet know! The skeptical call them hard names and let it go at that. Others call them long names—hypnotism, psychological phenomena, etc., but do not really know what mindreading and hypnotism are. Dr. Funk, the Brooklyn publisher, has recently brought forward a number of remarkable incidents, especially that in which the medium disclosed through the courtesy of the alleged spirit of the late Henry Ward Beecher, the location of a missing valuable coin, which no one had been able to find but he had no explanation to offer.

No Coincidence Here.

One indolent explanation of these phenomena is that they are mere coincidences. But what coincidence is there in the following. A New England acquaintance of mine had a son about 14 years of age who returned home from school in a neighboring town Friday afternoon and stayed with his family until the next Monday morning. One Friday he failed to appear and no trace of him after he had arrived at the railway station was gained. After days of fruitless waiting and search, even to the dragging of a pond near his parents' residence, his mother in despair resolved, contrary to all previous prejudices, to consult a clairvoyant. "I see a body under a boat in a boat house," was all that her trance yielded. The mother rejected the solution, but another member of the family, on investigation, found the boy's dead body just where the clairvoyant had described it. Before reaching home he had evidently gone to the boat-house, probably for a row, and stumbling and falling under the boat, had been unable to rescue himself.

The Twin Brothers.

Was it a shrewd guess? If so, here is a case of another sort: A few years ago I met in Chicago a young man of 25, who for some weeks previous had slept badly and in the daytime had been restless and depressed. He was sure that his twin brother, then in the Philippines, was ill, in spite of a letter written in high spirits to a friend a short time before. He had had too many experiences to be deceived. For they had always been the closest relations as well as resemblances between the two. They dressed alike, and always wore hair and beard in the same fashion. Without consultation they always ordered new suits the same day. When one went to the barber's he was almost certain to hear that the other had just been there. If Frank had nose-bleed, Fred soon suffered from a similar attack. They would frequently speak of the same subject simultaneously; or if one spoke the other would say, "I was just thinking of that." They were almost always conscious of each other's whereabouts, and would call one another up by telephone at any moment, regardless of the location. When Frank arrived in New York from Europe one day he went to a different hotel from the one where he was accustomed to stop. While dining with a friend he asked to be excused because his brother was trying to get him by telephone. Though his friend said, "O, nonsense!" he found that his brother was at the Chicago end of the wire, having by some impulse called him up at the hotel instead of his usual stopping place.

While in Chicago Frank once became suddenly aware that his brother had been taken ill at Geneva Lake, forty miles away. He took the train and without inquiry traced his brother to a farm house where he had been taken after his attack. Fred himself was subsequently aware that his twin was ill somewhere along the line of the Milwaukee road. He mentally rejected every station along the line until he had himself put off in the suburbs of Milwaukee where the trains did not usually stop. He went straight to the house where his brother had been carried after the sudden illness to which both were subject. Again, when one of them while in a hunting party in northern Wisconsin was lost, the other in Chicago was aware of the difficulty and knew when he was rescued. Whenever they desired to locate each other they would shade their eyes with the hand and have a vision of each other's situation and surroundings. This consciousness of each other's existence was, so to speak, unconscious. Not second nature, but first. They hardly knew what it was to think or feel independently of each other.

Hence the surviving brother was not in the least surprised when a cable from Manila announced his brother's death. For only an hour or two before it came, he had a sensation of grief and bereavement as though he had stood by his brother's death-bed.

According to Galton, there are two kinds of twins—those that correspond to the progeny of animals that have more than one at a birth, and the others corresponding to those double-yolked eggs that are due to two germinal spots in a single ovum. It is these, he says, that have such close sympathies. But this hardly explains the sympathetic consciousness of mothers and sons, wives and husbands, brothers and sisters who are not twins, and even between those who are not akin.

Michigan Clairvoyants.

I know several such instances that occurred in Michigan, some of which are reported in the annals of the Society for Psychical Research.

Mrs. Samuel Alexander, of Detroit, has clairvoyant power. While a resident of Birmingham she had a vision of a neighbor dying a mile or two away, surrounded by her family, while the forms of several of the dying woman's deceased friends were hovering above her. The woman had died at the exact hour of the vision and announced to her family the presence of her departed friends. Mrs. Alexander also had a vision of Garfield in some kind of conflict at the hour of his assassination and several hours before she had heard of it.

While living at Drayton Plains the late Mrs. Augustus Leggett, of Detroit, heard her son Percy, a soldier in Virginia during the civil war, exclaim: "Mother, mother!" She knew that these were his parting words. When the next day the messenger arrived she said before he could announce it. "Yes, Percy is dead. He told me last night."

In April, 1890, Mrs. Paquet, of Muskegon, confessed to feeling depressed and, on suddenly returning from the pantry, saw her brother, Edmund Dunn, standing before her. He seemed to be falling forward, apparently impelled by a rope looped around his leg. Then he disappeared over a low railing like the bulwark of a ship.

"My God!" she exclaimed. "That was Ed and he is drowned!"

In the course of the afternoon her husband came in and said:

"I've just got a telegram. Ed's sick in Chicago."

"Sick!" she cried. "He's drowned. I saw him go overboard."

Her husband admitted that he was only breaking the news to her gradually.

"He was bareheaded," she continued, "and had on a heavy blue suit without his coat. As he went over the rail I noticed that his pants were turned up so that I saw the white lining." She proceeded to describe the appearance of the boat at the point where her brother disappeared.

The facts were that her brother, a fireman on the tug Wolf, at Chicago, was adjusting the tow line to a vessel at the mouth of the river at 3 o'clock that morning. While doing so the line got twisted about his leg and dragged him over the side of the vessel. He was dressed exactly as his sister had described him, and, having just bought a pair of trousers that were too long for him, he had turned them up, showing the lining. The captain of the tug thought that he had had an attack of vertigo, but one of the crew testified to the tow line's catching him just as his sister saw it. She also had given a correct description of the vessel and its position. One phenomenon of this vision is especially noticeable and that is the lapse of several hours between the occurrence of the event and her vision of it.

A vision not so tragic came to Mr. Wilmot of Bridgeport, Conn., on board the steamer Limerick, from Liverpool to New York in 1889. He dreamed that he saw his wife come to the door of his stateroom, but on seeing another man in the upper berth she hesitated about entering. She finally did so and stooping down, caressed, kissed him and withdrew. Next morning the passenger in the upper berth reproached him for having a lady come and visit him and behave in that manner. He would not be convinced that the two had had the same dream, and that the intruder was the image of the man's wife. Subsequently meeting the wife on their arrival in New York, the passenger testified to the "goings on" of the husband during the voyage.

"A week ago Tuesday?" she asked.

"Yes."

"Was the lower berth wider than the upper one?"

"Yes. It had to be. It was in the after part of the ship."

"And I was afraid at first to go in, on your account?"

"Yes."

"And then I did, and kissed him?"

"Yes."

She had dreamed her part of it just as the two passengers had theirs.

Other Amateur Clairvoyants.

Not long since a Chicago woman told a friend whose mother was in Paris that she had dreamed of her mother struggling for breath as though she was suffocating. In about ten days a letter came informing the daughter that her mother had been almost asphyxiated by charcoal fumes. It was the same night that the Chicago woman had dreamed it. This clairvoyant—not a professional, however—saw a friend's relative shipwrecked but rescued off the coast of Brazil. It was subsequently proved to have happened according to the dream.

A Washington woman having had a vision of a friend in the same city falling up the front steps of her house sat down and wrote her exact description of the incident and of her dress and of the papers she held in her hand. "You looked so funny," she said, "spreading yourself all over the front yard. But I don't understand; for I don't in the least remember any steps from the sidewalk to your front door I saw then."

But she had dreamed true. The incidents happened as she described. Her friend was dressed as she had seen her, and the steps had quite recently been added on account of the new grade to the street. The two women were intimate friends and the clairvoyant had several visions of the other from time to time.

Detroit, Mich. EDWARD G. HOLDEN.

"THERE IS NO DEATH."

"He Giveth His Beloved Sleep"—"Her End Was Peace—Perfect Peace."

Such is the loving record to be made on the occasion of passing away of our esteemed friend and worker in the cause, Mrs. Stoddard Gray, who was taken from the midst of her family so suddenly and without warning. On the evening previous she was in unusual bright and happy condition of health and mind, laying out plans for future work in which she has taken so much interest for fifty-seven years, and jointly with her son, Mr. DeWitt Hough, for fifty years. Truly her end was Peace, for she passed away without a struggle in the presence of the writer and her son; the direct cause being heart failure to which she has been subject for some years, and the final attack might have been expected at any moment during this period. The beautiful angelic expression of her features showed clearly that she suffered no pain in passing to the higher life.

At the recent celebration of the 56th anniversary of Modern Spiritualism on March 27 and 28, in making the introductory remarks to her audience it was observed that she seemed to suffer from unusual emotional feelings, and within six months afterwards she is suddenly taken away from the midst of her family and of those who loved her deeply for her noble character and disposition—not only in her labors in and for the cause of Spiritualism, but in her household and by all with whom she came in contact. Never was a hungry, tired or distressed mortal turned away from her door, and thousands will miss the kind words of encouragement which always accompanied her benevolence.

Not only in this work was she earnestly following out some noble purpose, but also made many visits to the homes of the poor and distressed with supplies for their needs, accompanied by myself unknown to others, for we always carried out this work without ostentation of any kind.

Her home life was angelic and beautiful in its sweet spirituality, and everyone who entered her presence at once recognized that he or she was in the presence of one possessed of the rarest spiritual culture and refinement.

Mrs. Gray was truly a rare soul morally, intellectually and spiritually. Her life has been a power for good among the many who knew her not only throughout the United States, but from other parts of the world, for her meetings and demonstrations were visited by scientists, philosophers and even princes of other lands, and she has exerted a wide influence over the multitudes of people in the direction of psychical unfoldment.

She never allowed the tongue of gossip or slander to reach her, and moved forward over the pathway of duty with a serene smile upon her face.

She has made the world better from having lived in it, and the celestial home is richer because of her entrance there. She will be sadly missed by all of her friends and loved ones. All will grieve and sorrow for her departure, yet that sorrow will be softened by the comforting assurance that she is free from the cares, sorrows and struggles of this world, and at rest in the peaceful dwelling of the spirit land, from which she came to us as she has assisted thousands of others to come to their friends during her wonderful ministrations in this beautiful work. Joy, peace and happiness will now be her constant companions forevermore.

The following words taken from one of her many letters, written by her to her companion and co-worker in the cause, will at once show the angelic spirit with which she was so largely and richly endowed:

"God bless you, and take all care away from you. When I left you yesterday I dropped into a kind of trance or sleep. When I came to again I saw you before me with your hands reaching to me to show me I had been with you. You are such a beautiful character; your influence is so soothing. You are so kind. God bless you—we feel as if we cannot be without you. Your letters are appreciated by me, and I am always anxious to receive them. We will work together for success in our work. Do not worry about the letter you received. Your mediumship is not understood. God bless you. Your spirit needs sympathy, and I am indeed brought into your life to help and encourage. You came to me to bring peace and happiness.

"How glad I am to get your letters. The kindness of your spirit makes my life burdens easy, for until you came and gave me your sympathy I was losing interest in this life. There was so much hardship for me to lean on, and no one that understood me; now no burden is heavy with your kind words. You are my first thoughts on waking; my last thoughts when sleeping. I am doing all I can to further our interests for our mutual work. You shall always have my protection and sympathy, and believe me, we are friends for life. Your mother is near to me most of the time. Your letters always give me so much pleasure and cheer me. I am always waiting for them."

Mrs. Stoddard Gray was a direct lineal descendant of one of the Scottish ducal families, and her ancestors came here to America in the Mayflower, with the Pilgrim fathers.

She was in her 73rd year at the time of passing out. Funeral services were held at her late residence, and were very impressive throughout in every detail. Her remains were interred in the family burial plat at Saratoga.

The work conducted by her and her son jointly, will now be continued alone by the son, DeWitt C. Hough.

J. KNAPTON THOMPSON, PH. D.
New York.

BOOK REVIEWS.

AFTER HER DEATH; THE STORY OF A SUMMER. By Lilian Whiting. Little, Brown & Company, Boston, Publishers. Price $1.

Anything that emanates from the mind of Lilian Whiting possesses great value. "After Her Death" will prove especially interesting. She wisely claims that when the spiritual being that has lived a certain period here slips out of its physical body, and is free from material clogs and lamentations, the readjustment in a number of ways is made. Those who still remain in this world, are far more truly recognized; some have been unduly appreciated; some have been underestimated. The risen spiritual being, now being able to discern spiritual states, and to adjust all to a new scale of values, rearranges his loves and friendships, so to speak. In fact here is a type of the judgment day.

THE OTHER SIDE OF DEATH. Scientifically Examined and Carefully Described. By C. W. Leadbeater. Theosophical Book Concern, Chicago. Price, $1.50.

This book comprises 502 octavo pages, in clear print, durably bound in cloth. The subject matter, pertaining to the spiritual nature of man and the immortality of his essential being, is of deepest interest and intense import to all thinkers, whether Materialists, Spiritualists or Agnostics. Mr. Leadbeater is widely and favorably known as a lecturer and author. He presents the views of the advanced Theosophist, in a clear and kindly manner, entertainingly and instructively elucidating the subject from the theosophical standpoint. The special chapters are devoted to: Some Misconceptions About Death. The Evidence for Continued Life. Religious Misconceptions. Our Attitude Towards Death. The Facts as They Are. Some Examples of Astral Life. Astral Surroundings. The Desire Elemental. An Extension of Consciousness. The Work of the Helpers. Astral Visits. Visits Just Before Death. Thought-Bodies. Apparitions Announcing Death. Those Who Return to Help. Those Who Need Help. Those Desiring to Atone. The Earth-bound. Hauntings. Apparently Aimless Apparitions. Less Frequent Types. Astral Impressions. How to Meet a Ghost. Classification of Spiritualistic Phenomena. Personal Experiences. The Utilization of the Medium's Body. Clairvoyance in Spiritualism. Partial Materialization. Miscellaneous Phenomena. Visible Materializations. Our Attitude Towards Spiritualism. The Heaven World. The Nature of the Evidence. How Clairvoyance is Developed. Index. The Objects of the Theosophical Society.

THE LIFE RADIANT. By Lilian Whiting. Little, Brown & Co., Publishers, Boston. Price, $1.

The author sets forth in beautiful language that the Life Radiant is that transfiguration of the ordinary daily events and circumstances which lifts them to the spiritual plane, and sees them as the signs and the indications of the divine leading. Every circumstance thus becomes a part of revelation, and to constantly live in this illuminated atmosphere is to invest all experiences with a kind of magical enchantment. Life prefigures before us a spiritual drama in which we are at once the actors and the spectators.

In this book Miss Whiting aims to portray a practical ideal for daily living that shall embody the sweetness and exaltations and faith that lend enchantment to life. It is, in a measure, a logical sequence of "The World Beautiful," leading into still diviner harmonies. It is calculated to render the soul in harmony with the universe. It is truly an inspiration.

THE NATURE CURE BY PHYSICAL AND MENTAL METHODS. Illustrated. A Bridge from the Old to the New. The Dawn of a New Day in Medical Practice. By M. E. Conger, M. D., Assisted by Mrs. Rosamond C. Conger, M. D. The Educator Publishing Co., Chicago, Ill. Price, bound in fine English cloth, $2; in neat, substantial cloth, $1.50.

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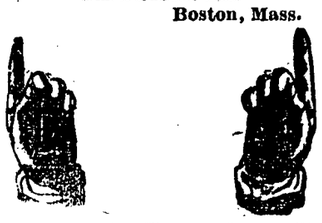
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SPIRITUALIST MEETINGS.

It is important when a meeting is suspended, that notice be given us, so that inquirers may not be mislead. We want new notices of all meetings being held here in public halls at the present time.

First German Spiritualist Society on the West Side. Meetings every Sunday at 3 p. m. in Garselman's Hall, corner Ashland avenue and W. 13th street.

The North Star Spiritual Union holds services at Perl's Hall, 1546 Milwaukee avenue, every Sunday at 7:30 p. m. Mrs. Johanna Roennaw, test medium.

The Hyde Park Occult Society holds regular Sunday evening services, 7.45 o'clock, at 319 E. 55th street, between Kimbark and Monroe avenues. Jackson Park cars pass the door. The best talent available will be secured for all meetings. To spread the truth is the object of this society. Address all communications to Mrs. Isa A. Cross, corresponding secretary, 560 East 55th street. Entrance to hall, 319 E. 55th street.

The Light of the Truth Society meets each Sunday at the northwest corner of 47th street and Cottage Grove avenue. Conference at 3 p. m., and lecture and tests at 8 o'clock. Mrs. M. A. Burland, pastor.

The Progressive Society holds services every Sunday at 183 East North avenue, corner Burling, at 3 and 8 p. m. Good speakers, tests and messages at every session. Mrs. Hilbert, pastor.

The Englewood Spiritual Union holds meetings at Hopkins' Hall, 528 West Sixty-third street, every Sunday evening at 8 o'clock. Conference in the afternoon at 3. The Ladies' Auxiliary meets every Thursday afternoon at same number. Harry J. Moore, lecturer.

The German-English Society Bund der Wahrheit No. 18, holds services every Sunday evening at 7:30 in Brandt's Hall, 152 E. North avenue, between Halsted and Clybourn; and every Wednesday evening at 7:30 in Garfield Turner Hall, corner of Garfield and Larrabee streets. Mrs. Lizzie Swensen and Frank Joseph, mediums.

The Church of the Psychic Forces holds services at Wilcox Hall, corner Champlain avenue and 43d street, every Sunday. Conference at 3 p. m. Lecture at 8 p. m. The hall number is 361-363 East 43d street. Conducted by Mrs. Isa Cleveland.

Church of the Spiritual Truth holds meetings every Sunday evening at 7:30 at 963 Milwaukee avenue, near North Paulina street. Mrs. J. DeLong, pastor.

Spiritual Church, Licht und Wahrheit, meeting every Sunday evening at 8 o'clock in Wicker Park Hall, 501 W. North avenue. Lecture and tests by Mrs. Th. Loll and Mrs. J. Villroak.

Church of the Spirit Communion, Kenwood Hall, 4308 Cottage Grove avenue. Conference and messages at 3 p. m.; lecture at 8 p. m. Messages by H. F. Coates and others. Good music.

The Spiritual Unity Society holds meetings every Sunday at 3 and 7:30 p. m. at 207 Lincoln avenue. Lecture and tests by Prof. R. S. Ray, pastor.

The Rising Sun Spiritual Mission holds its meetings every Sunday at 2:30 and 7:45. Sunday school at 1:30. Star Lodge Hall, 378 S. Western avenue. All welcome.

Spiritual Science Society meets every Sunday from 2 to 10 p. m., at Arlington Hall, N. W. corner of 31st street and Indiana avenue. Admission to afternoon meetings, free; evening service, 15 cents. Mrs. Dixon and her daughter, the child wonder, will always be in attendance. Others will assist. These meetings will be continued all summer. Dr. Beverly, president, No. 44 East 31st street.

A Spiritualist Temple has been opened by Mrs. Schwann, at 523 Belmont avenue. Services held every Sunday and Thursday evening at 8 o'clock. Tests and music at every service.

Church of the Spirit, Schiller Building, 109 East Randolph street, conducted by Prof. Wm. Fitch Ruffle. Services every Sunday at 11 a. m. Brief address, closing with readings for all. 3 p. m., brief address, followed by tests and mental telepathic demonstrations. Speakers and mediums invited. 8 p. m., address, followed by messages.

The Universal Occult Society holds its meetings at No. 77 East Thirty-first street, Hall "C," every Sunday afternoon and evening, the Hon. Robert Gilray pastor. Good mediums to give messages. Conference at 3 p. m. Regular service at 8 p. m.

"Talmagean Inanities, Incongruities, Inconsistencies and Blasphemies; a Review of Rev. T. DeWitt and Rev Frank DeWitt Talmage's oft-repeated attacks upon Spiritualism." By Moses Hull. Price 10 cents.

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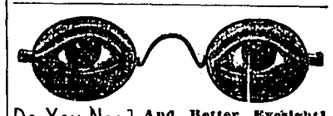
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SPIRITUALISM IS A TRUTH.

"One truth is clear--whatever is, is right." Pope.

"I long to know the truth hereof at large." Shakespeare.

"Let us make truth catching instead of falsehood and disease." Ingersoll.

"Truth depends on, or is only arrived at by a legitimate deduction from all the facts which are truly material." Coleridge.

"Plows, to go true, depend much upon the truth of the iron." Mortimer.

"Truth bears the torch in the search for truth." Lucretius.

Let us love our cause and dare to advocate its truth and decry fraud. If we have the pure it cannot be destroyed in the crucible of reason and fair discussion. It will only thrive, and expand more rapidly.

TRUTH IS IMPERISHABLE.

"My mouth shall speak the truth." Prov. viii., 7.

"Truth crushed to earth shall rise again." William Cullen Bryant.

"To have truth and not live it is like having lungs and refusing to breathe."

"However unwillingly a person who has a strong opinion may admit the possibility that his opinion may be false, he ought to be moved by the consideration that however true it may be, if it is not fully frequently, and fearlessly discussed it will be held as a dead dogma, not a living truth." John Stuart Mill.

A Spirit Mother Talks to Her Daughter.

Question: Of what nature is my mediumship?

Answer: Your mediumship is not demonstrating external manifestations of spirit presence, but of an impressional nature, therefore not requiring external conditions to be made for the spirit or soul to operate in. The conditions are furnished by your mind, for mind speaks to mind, and is considered the highest of all gifts of the spirit. That is the "comforter" which is always with you.

Q. Why is the world called the dark star?

A. The world is called the dark star because the mind of humanity has not evolved to where they add light to light, or universal light, therefore they are still in the evening state and adding confusion, which taken in a whole produces chaos. The minds that are in darkness give for their mite selfishness and greed, to the law evolving human affairs, thereby acting on the wheels of progress as wet clay does on the wheels of earthly conveyances. The minds that give love and unselfishness as their mite are to humanity what the stars are to the earth and the motor power to the engine.

Q. What is your work and standing in the spirit world?

A. My work is teaching others who are in need of what I have become conscious of.

My standard in spirit life would be the same as any teacher on earth who taught the higher branches only. I (or we) do not work for a salary. Each thought and desire and act brings its own recompense. The mind is the standard of all in the spirit world and the thoughts and acts of each one make their history.

Q. How do you receive what you feel in need of?

A. We have a heartfelt desire and act in unison with our desire, for instance, if I should want a piece of furniture my desire goes forth and if I am worthy it will be answered by someone who understands the construction of that article I am in need or, and so on fulfilling the injunction, "He that is greatest among you shall be your servant."

Q. What can you tell me of your home?

My home is white, with a light blue tint. The structure is opaque, symbolizing limitation in so far that I still have those I would rather do for than others. The homes of those who have reached that degree of unfoldment where they would work for one the same as another, are transparent. The windows in my home reach from the eaves to the foundation, symbolizing there is no darkness or selfishness in my mind. My furniture is the same color as the walls, the draperies are whatever color I may desire. My dishes are white with gold trimmings. I may have them decorated to suit my taste. They are about the same as your Haviland china. Those who have transparent houses have transparent dishes if they choose.

Q. What is your food?

A. Our food is the breath of fragrance of your more gross or condensed foods; for instance, you get the scent of an apple that is the apple to us. The perfume of the flower is the flower to us.

There is nothing but refinement. Everything we take in our stomachs comes forth as an odor of fine flowers through every part of our bodies—some more refined than others. A crude illustration taken from earthly conditions—the perspiration of one is so much more offensive than another, the emanation being in accordance with their physical output. So it is with our emaanations, only remember, all things are refined to our acme of refinement.

Q. What is your knowledge of Jesus?

A. My knowledge of Jesus by coming in personal contact with him is no more than when on earth. We receive lessons on what he has done and is still doing. In our gatherings he is spoken of as the light of spheres or Teacher of teachers. When meditating upon his works and teachings, there is an influence imparted to me that lifts me into an exalted condition that I do not receive at any other time.

We have no desire to deify him or to think of him as being God of all life and soul, but rather think of him as being a revealer of the many graces and great power with which all are endowed. He reveals the love of our father to the hearts of those who look in the right direction. You know it has been said that the star was in a certain direction and that the wise men traveled a long way. So will all souls that reach the revealer of spiritual greatness. They must go in the right direction at the right time and no one can lead them. That is a knowledge that is born within each mind. To some the way is filled with many obstacles and they nearly faint by the wayside. Only the few can go on the way rejoicing with only one thought in mind, like the wise men that they were, to see what would be to them a talisman of greatness, a savior of mankind a revealer of God. There had been teachers before him, there had been prophets before him, but he was the greatest of them all. He taught and demonstrated that the power of resurrection after death was within the soul.

Q. What can you tell me of the hour of death?

A. Regarding the change called called death I cannot say very much about. I can only say that when the body is dying the soul is being born into sprit life. That one—or I did, at least—passes into what is called a comatose state and the natural surroundings seem to go farther and farther away and things of a different nature are gradually being presented. The scenes and conditions are in accord with the inner life of the dying individual. All one has to do about the change at the time of death is to accept what comes and try to understand what is given you. The only evidence of death I have ever seen when called to witness the changing of the soul's surroundings, is an emanation coming from the top of the head just within the space that would be left if you put a crown on the head and as that emanation grows denser, the breath in the body grows shorter. If you are so fortunate as to see a spirit materializing from the floor or ground as it would to you, then you could have more of an idea what I mean when I say the emanation from the head gets larger and more dense. I can not say whether this builds the form or whether it is the form that gives the already formed body power to offer to our sight and as a thing of use and perhaps beauty a receptacle prepared from the beginning for the use of the ascending soul. My own death experience I will relate to you at some other time; rest assured that it was pleasant.

PRISCILLA E. M'ARTHUR.

Ludington, Mich.

Onset, Mass., Camp.

Saturday, August 20, was N. S. A. day at the camp, and we were greeted with a tremendous gale; at one time it looked dubious for the meeting, but there were many who responded to the call of the bell. The meeting opened with singing by Miss Alice Holbrook, after which Dr. Fuller spoke briefly, saying that he had received word from President H. D. Barrett that his train was delayed, but he would be present during the session or about 3 p. m., so Dr. Fuller would proceed as chairman until Mr. Barrett arrived.

Mrs. Annie Knowlton Hinman read an orginal poem, "The Ministry," which was warmly received.

Mrs. Carrie P. Pratt, one of the directors of the Massachusetts State Association, was the next speaker. She said her voice was always raised in the interest of organization, that she knew we could not have success without method and united effort. She thought all should come together for one common good.

Dr. G. A. Fuller then told of some of the benefits of the N. S. A.; said that the state association endorsed the work of the N. S. A. He spoke of the Mediums' Fund, and of the good work the organization was doing, pensioning our worthy mediums, and keeping them out of the alms-house, and for this reason, if for no other, we should support the N. S. A.

Mr. J. H. Foss said he had been battling against organized effort of waves and wind, and he was alone in a boat trying to reach land. He questioned what the Army of the Potomac would have done if every man had said: "I want to flock alone; I want to be independent." Why we would have gone down and would not now have a Union, but the grand old army did not take any such position; they filled up the gap and became united and followed their leader, and that is just the way we should hold up the hands and position of President H. D. Barrett in his grand efforts for organization; we should organize to send out the message of light and to tell to all that they need not fear death, but prove to them that life is continuous.

President H. D. Barrett arrived at this time and received an ovation as he entered the hall. He said it gave him great pleasure to be present and greet his Onset friends once more, and to convey to them greetings from the City of Light to the Onset Bay Grove Association. "I have wondered what I shall say of the work of the N. S. A., and of the work of the M. S. A. and the work accomplished during the past year. He told of an aged medium, 92 years old, whom he found an inmate of the alms-house, that he reported it to headquarters, how the lady was taken out and that the N. S. A. would take care of her as long as she lived. Of another case of an old man 82 years old who was in a destitute condition, and this man has been put on the pension list; of several New England mediums who had been pensioned by the N. S. A., and I believe, my friends, that we are going to help an institution that is doing this kind of work." He spoke briefly of the railroads and said that the presidents of the roads in the West had told him that our ministers were the only ones they have not had trouble with, that the roads wished to give half rates to the clergy, as it was their offering to religion. He told of the recognition received through the press, by the efforts of the N. S. A., of the recognition our religion had gained in the courts, and asked the friends if they did not wish to contribute toward putting the N. S. A. upon a solid financial basis, so they could enlarge their work.

Mr. J. B. Hatch then assisted Mr. Barrett in taking contributions and collections, and the sum of $100 was taken in the hall, including pledges.

Mr. S. Mann, of New York, spoke of the Jews, and said there were many Spiritualists among them and he knew they would help the cause.

President Barrett expressed thanks in the name of the N. S. A. to the Onset Bay Grove Association for the kind use of the grounds, and to all who had assisted in any way to make the meeting a success. C. L. HATCH.

Religion counteracts morality and universal philanthropy in so far as it sets men against each other by diversity of doctrines and theories of belief, thus fostering and nourishing the worst impulses of human nature.—Buchner.

A little wit and a great deal of ill-nature will furnish a man for satire; but the greatest instance and value of wit is to commend well.—Tillotson.

Heaven must be in me before I can be in heaven.—Stanford.

Nothing destroys authority so much as the unequal and untimely interchange of power, pressed too far and relaxed too much.—Bacon.

There never was any heart truly great and generous that was not also tender and compassionate.—South.

Materialistic Philosophy.

A COLD FACT.

To the Editor:—I wish to present a cold fact against the materialistic philosophy. Philosophy and facts do not always agree, but a fact must remain a fact in spite of philosophy.

I have a very dear friend—Mrs. Elizabeth Aiken—wife of one of Pinkerton's famous detectives, whose actual experience will offset any materialistic philosophy.

Mrs. Aiken is a lady of truth and veracity, whose word would never be doubted by any who may have had, or still enjoy, the pleasure of her acquaintance; besides, there are many who can vouch for a portion of that which I am about to relate; but I will relate it, as nearly as possible, as Mrs. Aiken related it to me.

The lady had heard of my sorrowful affliction in the loss of my dearly beloved husband, Carlyle Petersilea, and called at my home to console me if possible. She sat gazing at me with her large, beautiful, sympathetic eyes, as I told her that I should be much happier if it were not for some miserable doubts that would arise in my mind, whether there really was a life after so-called death or not, as I had read Mr. T. J. Hudson's book, also much on reflex action of the mind, and greatly feared that that which I thought to be the controlling spirit of my dear husband, might be but reflex action of the mind, or the sub-conscious self.

"If," said Mrs. Aiken, "you had had my experience, such doubts would be entirely expelled from your mind, and you would be as happy as I am in the positive assurance of there being a material body and a spiritual body."

"If I could know this," I replied, "beyond the shadow of a doubt, I believe I could be happy and bear my great sorrow with a lighter heart."

"Then, know it," said she; "for that which I am about to tell you is as true as the light of heaven."

"Some few years ago, I was extremely ill with what the doctors pronounced carbuncles, or boils within the stomach. I had been confined to my bed for many months, and for weeks had not been able to turn myself. I was extremely emaciated and bed sores had made their appearance; yet my mind, through all this suffering, had remained clear and firm. The doctors held a consultation over me, and all declared that I could survive but a very short time. In fact, that I was already struck with death—was actually dying—that nothing more could be done. Saying this, two of them took their departure, while the third, a much younger and more sympathetic man, remained until all should be over. He was somewhat inclined toward the spiritual belief, and desired to witness the departure of a soul and spirit from the body of flesh.

"I was too weak to move or speak, yet heard and understood all that was said about my condition. I had now ceased to suffer and had no pain, but felt myself gently sinking, and my eyes closed.

"I suppose I must have been unconscious for a short period of time, for, when I opened my eyes, I was standing upright, not far from the bed. I heard the doctor say, 'She has gone at last! She is dead!' I heard my friends and relatives, who were gathered about my bed, sobbing and mourning.

"I seemed to gather myself together as one might after a severe jar or fall, and, as I did so, my sensations were most delightful. I felt as light and buoyant as a feather, and could scarcely keep myself down upon the floor; and, now, I noticed a broad shaft of light—a kind of white light—which connected me with the body upon the bed. I had a strong desire to break this shaft of light and free myself entirely from that poor, emaciated thing upon the bed, and thought, 'Could that poor, emaciated body, covered with bed sores, ever have belonged to me?' I realized a mixture of disgustful, pitying contempt for it, and, oh, how I did want that shaft of light to leave it entirely, that I might be wholly free from it. I now felt a strong desire to examine myself and understand how and what I was; and, to my extreme delight, I found that I was more beautiful than a dream. I had eyes, and they could see. I had ears, and they could hear. I had hands and feet, and every organ of my body was perfect, intact and exquisitely lovely; my hands and arms were so beautiful that I gazed upon them rapturously. I lifted up my hand and arm, and as I did so a beautiful white drapery fell lightly away from the arm, disclosing it nearly to the elbow.

"Could that lovely, lovely arm be mine! I now put forth my foot and examined it. Like the arm it was perfect and extremely beautiful. The foot was bare, but surrounding my limbs, and nearly covering my feet, was this exquisite drapery, half-concealing, half-revealing my most perfect and beautiful form.

"And," continued Mrs. Aiken, "I must admit that I felt a little vain that this most beautiful form was mine; and to prove to you that I had eyes and ears, I will say that I distinctly saw my friends around the bed, and heard their sobs, and wondered how it could be possible that they should mourn for me, when I was so perfectly happy, light and beautiful.

"I now looked, from myself, around the room. The walls of the room were now very indistinct, as though they scarcely existed, but in their stead there appeared a vast world of light and beauty. I could not yet see it very distinctly, because the shaft of light still held me near to the form upon the bed, but I saw the forms of a great many angels or spirits, and they were formed precisely like human beings, excepting that they were dazzlingly beautiful. I wanted to join them but was unable to break the broad shaft of light, and they seemed to be waiting for something, and did not approach me very closely. I could yet see the door of the room quite distinctly. The eyes of all the angels seemed to be fastened upon the door. It opened and there entered a man—a spirit man—and I could see at a glance that he was an eminent physician—a spirit doctor. He carried a physician's case in his hand, which he placed upon the table, and came toward the bed upon which that poor, worn body lay, apparently dead. I watched him curiously and closely, praying with all my might that he would pass between me and that form upon the bed; for I thought if he were to do so, it would disengage that shaft of light from the body, and set me entirely free. But this he did not do. He carefully went to the other side of the couch, placed his hands beneath the head of that poor body, and lifted it up. As he did so, the shaft of light shortened itself together, drawing me with it back into the body upon he bed. The body gasped and breathed once more. I could still hear what the spirit doctor said:

"'My poor child, you must not go yet. Your time on earth has not yet expired. You must still experience much more of earthly life and its vicissitudes.' And now, his voice grew indistinct; the spirits disappeared; the walls of the room once more confined me, and I was lying upon the bed too weak to move hand or foot, but the spirit doctor had done something to my stomach—I know not what—and I could now take a little nourishment.

"My relatives, finding that I was yet alive, as they called it, joyfully hastened to do all for me possible, and I at length recovered; that is, my earthly body did, and I now weigh, as you see, two hundred pounds."

This, dear readers of The Progressive Thinker, is the story as told to me by my dear friend, Mrs. Aiken. She is now at the present time a beautiful woman, perhaps thirty years of age, and in the full enjoyment of earthly life; but she tells me that she would gladly go through with all her former suffering for the one joy she experienced of feeling and knowing that she was a spirit and immortal, possessing all the organs of the earthly body in an etherealized and exquisitely beautiful form.

In addition to this I would like to relate an incident connected with my own childhood. I personally have never seen with my own material eyes the spirit form of a human being; but I have seen with my own material eyes the spirit form of a dog.

When I was a little child of five years, I awoke one morning and gazed curiously at something in the air just over my head; not directly over my head, but at an angle above me. There, apparently in the air, lay a large Irish setter, watching me as dogs do when protecting children. He was white and had the large brown spots that dogs of his species usually have. During my short five years I had never seen such a dog, and there was no dog belonging to my home. I did not even know, at that age, that there was such a dog as a setter. I watched him curiously, and he looked at me lovingly and protectingly. His eyes were large and beautiful, and he was so ethereal that I could see directly through him, and that which attracted my childish fancy, more than anything else, was the fact that he appeared to be composed of little moving atoms, which were circulating all through his form, and where the dark spots were, these moving atoms were of the same color, and where he was white, the atoms were also white. The atoms were also moving and scintillating in his bright and loving eyes.

I gazed at him a long time, smiling in childish delight, for I realized that he was a spirit dog, although I, as yet, knew not the meaning of the word, and knew nothing of Spiritualism whatever, as my parents were Methodists and I was not old enough to know anything about religion or that there was death or an after life. MRS. CARLYLE PETERSILEA.

Los Angeles, Cal.

TRUMPET COMMUNICATION IN THE LIGHT.

This narrative may interest those who are investigating the truth of Spiritualism. I found a few fake trumpet mediums during my experience, but in this instance there was no chance for manufactured phenomena, because it was in the light.

Some five or six years ago I had been to Bristol, Tenn., on business, and was returning via the Norfolk & Western Ry., and Huntington, W. Va. I had previously been informed that there was a trumpet medium across the Ohio river opposite Huntington, and that the manifestations were in the light.

On my arrival at Huntington I crossed the river on a ferry, and the old ferryman told me that a great many people crossed on his ferry from all parts of the United States, and they told him of the communications they held with their friends who had passed over. I have forgotten this lady's name. I found the cottage. The lady's husband met me at the door. He stated that his wife had been very sick, but was better. She came in presently. I told her that I had heard she could produce the trumpet talking in the light. She said she got the manifestations out in the yard, at any time, and produced the trumpet, and stated they had it made under the direction of her control and about the same length of the trumpet used in dark circles, but small at each end and large in the center. She asked me to play a hymn on the organ, after which she placed the trumpet in my hand and told me to put it to my ear. This was about 2 p. m., sun shining through the window, the lady and her husband present. I placed the trumpet to my ear and some one called me by name—I asked who it was, and he said "George."

I asked, "What George?"

He replied, "Your brother George,"

I talked with him at length. He passed over three years' previous.

The lady's control then talked with me. I asked, "How long have you been able to produce this manifestation, and why don't you go away from home and give it to the public?"

She stated that she had been a medium since she was 13 years old. She was then about 50 years old. She had never been away from home. People came to her home from all over the United States.

I was at that time investigating Spiritualism. This was convincing as there was no chance to produce manufactured manifestations.

A. VEREBOME.

Mundane Religion--One That We All Can Get.

Now, then, what is religion? I say, religion is all here in this world—right here—and that all our duties are right here to our fellow-men; that the man who builds a home, marries the girl that he loves, takes good care of her, likes the family, stays home nights, as a general thing, pays his debts, tries to find out what he can, gets all the ideas and beautiful things that his mind will hold, turns a part of his brain into a gallery of fine arts, has a host of paintings and statues there, then has another niche devoted to music, and a magnificent dome filled with winged notes that rise to glory—now the man who does that gets all he can from the great dead ones, swaps all the thoughts he can from the ones that are alive, true to the ideal that he has here in his brain—he is what I call a religious man, because he makes the world better, happier; he puts the dimples of joy in the cheeks of the ones he loves, and he lets the gods run heaven to suit themselves. And I am not saying that he is right; I do not know. [Why need he?]

This is all the religion that I have—to make somebody else happier if I can.

I divide this world into two classes, the cruel and the kind, and I think a thousand times more of the kind man than I do of an intelligent man. I think more of real good human nature in that way—of one who is willing to lend a helping hand and who goes through the world with a face that looks as if its owner were willing to answer a decent question—I think a thousand times more of that man than I do of being theologically right, because I do not care whether I am theologically right or not. It is something that I never, never, never shall understand; and everyone of you will die and you won't understand it either—until after you die at any rate. I do not know what will happen then.

I am not denying anything. There is another ideal, and it is a beautiful ideal. It is the greatest dream that ever entered the heart and brain of man—the dream of immortality. It was born of human affection. It did not come to us from heaven. It was born of the human heart. And when he who loved kissed the lips of her who was dead, there came into his heart the dream, We may meet again.

And, let me tell you, that hope of immortality never came from any religion. That hope of immortality has helped to make religion. It has been the great oak around which have climbed the poisonous vines of superstition.

And yet the moment a man expresses doubt about the truth of Joshua, or Jonah, or the three fellows in a fiery furnace, up hops some poor little wretch and says, "Why, he doesn't want to live any more; he wants to die and go down like a dog, and that is the end of him and his wife and children." They really seem to think that the moment a man is what they call an infidel he has no affections, no heart, no feeling, no hope—nothing—nothing. Just anxious to be annihilated! But if the orthodox creed be true, I make my choice to-night. I take hell. And if it is between hell and annihilation, I take annihilation.

I will tell you why I take hell in making the first choice. We have heard from both of those place—heaven and hell. According to the New Testament there was a rich man in hell and a poor man, Lazarus, in heaven. And there was another gentleman by the name of Abraham. The rich man in hell was in flames, and he called for water, and they told him they could not give him any. No bridge! But they did not express the slightest regret that they could not give him any water. Mr. Abraham was not decent enough to say he would if he could; no, sir, nothing. It did not make any difference to him. But this rich man in hell—in torment—his heart was all right, for he remembered his brothers, and he said to this Abraham, "If you cannot go, why, send a man to my five brethren, so that they will not come to this place!" Good fellow, to think of his five brothers when he was burning up. Good fellow, best fellow we ever heard from on the other side, in either world.

So, I say, there is my place. And, incidentally, Abraham at the time gave his judgment as to the value of miracles. He said, "Though one should arise from the dead he wouldn't help your five brethren." "There are Moses and the prophets. No need of raising people from the dead.

That is my idea, in a general way, about religion; and I want the imagination to go to work upon it, taking the perfections of one church, of one school, of one system, and putting them together, just as the sculptor makes a great statue by taking the eyes from one, the nose from another, the limbs from another, and so on; just as they make a great painting from a landscape by putting a river in this place, instead of over there, changing the location of a tree and improving on what they call Nature—that is to say, simply by adding to, taking from, that is all we can do. But let us go on doing that until there shall be a church in sympathy with the human heart and in harmony with the best human brain.

And what is more, let us have that religion for the world we live in. Right here! Let us have that religion until it cannot be said that they who do the most work have the least to eat. Let us have that religion here until hundreds and thousands of women are not compelled to make a living by the needle that has been called "the asp at the breast of the poor," and to live in tenements of filth, where modesty is impossible.

I say, let us preach that religion here until men will be ashamed to have forty or fifty millions, or any more than they need, while their brethren lack bread, while their sisters die from want. Let us preach that religion here until man will have more ambition to become wise and good than wise and powerful. Let us preach that religion here among ourselves until there are no abused and beaten wives. Let us preach that religion until children are no longer afraid of their own parents and until there is no back of a child bearing the scars of a father's lash. Let us preach it, I say, until we understand and know that every man does as he must, and that if we want better men and women, we must have better conditions.

Let us preach this grand religion until everywhere the world over, men are just and kind to each other. And then, if there be another world, we shall be prepared for it. And if I come into the presence of an infinite, good and wise Being, he will say, "Well, you did the best you could. You did very well, indeed. There is plenty of work for you to do here. Try to get a little higher than you were before."

Let us preach that one drop of restitution is worth an ocean of repentance.

And if there be a life of eternal progress before us, I shall be as glad as any other angel to find that out.

But I will not sacrifice the world I have for one I know not of. I will not live in fear, when I do not know that that which I fear lives.

R. G. INGERSOLL.

A VIEW-POINT OF THEOSOPHISTS.

Concerning the Danger to Spiritualists.

All along the pathway of human progress an element of fear has manifested itself, and a people have been warned against meddling with combinations of forces that were out of the ordinary or known.

Who does not remember the fear surrounding the telegraph, the telephone—any system in which electricity is used; and we read of the sensations aroused by the first locomotives, the first steamboats. The old man who stood watching the first steamer that entered their harbor, get ready for a buffet with the seas of the Bay of Fundy exclaimed, with fear and indignation in heart and face, "Tempting Providence! going out against wind and tide!" has many a representative in the domain of Advance.

The argument of fear is always the argument of ignorance. Knowledge alone enables man to assume new reins of power to attempt new achievements, to seize upon new discoveries, to handle and bring into use new arrangements of forces. The sense of fear must be eliminated and instead a steadfast determination to learn how to control and utilize take its place.

The kindly solicitation of the Theosophist regarding the danger in Spiritualism, then, is no new phase of human expression; it is projected in all brotherliness, but it must be met with the same argument that has silenced the fearist in all other cases.

It is too late to refuse to handle the elements that enter into the inter-relation of man incarnate and excarnate. The study and use of these forces have advanced too far, their demonstration has taken too strong a hold upon the thought of to-day to be cast aside because of fear. Science has only another problem to solve; the searchers after truth only another field of explore and it must be done as all such work has been done, under difficulties, through patient perseverance, by the pathway of mistake; by failures and renewal of effort; by falling and rising again; persistent investigation and experimentation.

No system of thought rises full-fledged from the seas of time; it grows, only grows by legitimate methods. Few edifices are reared without sacrifice of life, few rounds of the ladder of progress are reached without slippings and fallings, but because of this shall no new steps be taken? Shall fear so dominate that we let go and travel along in the same old ruts lest some one get hurt in scraping the road to make it smoother?

So it is, indeed, with surprise that we hear those who delve so deep in the occult, who brave so many dangers and who have discovered so much, warning people against having to do with Spiritualism because it is dangerous.

Is their building so staunch that it has no weak places?

Is it proof against all winds, all powers and forces?

Have they a safety insurance in dealing with the higher elements in Nature?

Are they immune from all seizures from the invisible side of life?

Are Spiritualists alone in danger from obsessing discarnate ones?

Is not their argument itself one proof of the action of excarnate minds, a weapon in the warfare that is being carried on in the invisible against this new form of progress, this departure from the old path of ignorance?

Have Theosophists any proof of greater danger to Spiritualists than to scientists of any other type that they need cry "Beware?" Seems to me not, and it seems to me also Spiritualism, as in the cases of all other systems, must come by the laborious pathway of acquiring knowledge, not deterred by misunderstandings or misapprehensions of how to handle elements concerned in the manifestations of the seance room, the relations of the two planes of substance.

How much nobler to undertake the study of their inter-related parts of being in order to better use them; they are part and parcel of us, so we are in duty bound to learn how to control them, to handle until we are able efficiently to manipulate them to our advantage in the climb of life. I would suggest, therefore, to the Theosophists that if the seance room is a dangerous place and mediums in such jeopardy, they also abandon their seeking, because the same possibilities lie in wait for them, for they have to do with the same subtle elements of life and as necessarily do invite their dangers as their blessings. M. A. CONGDON.

Washington, D. C.

Philosophy, when superficially studied excites doubt; when thoroughly explored, it dispels it.—Bacon.

AN OPEN COURT



Established for a Few Weeks Only, for the Consideration of Certain Important Questions Connected with the Welfare of Spiritualism.

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It Is a Safety Valve.

THE OPEN COURT IS A SAFETY VALVE WHEREIN VARIOUS OPINIONS CAN BE EXPRESSED BY SPIRITUALISTS THEMSELVES. THE ANALYTICAL MIND WILL READ THE SAME, AND IN SO DOING WILL HAVE AN ACTUAL KNOWLEDGE OF THE EXACT STATUS OF OUR CAUSE. THE ONE WHO KNOWS THE FALSE AS WELL AS THE TRUE, IS WELL PREPARED TO FORM A CORRECT OPINION, WHILE THE ONE WHO KNOWS NOTHING BUT THE FALSE, IS ONE-SIDED, IS IGNORANT, AND INCAPABLE OF FORMING A CORRECT OPINION. HE, TOO, WHO HAS THE TRUTH ALONE, AND KNOWS NOTHING OF THE DECEPTION GOING ON IN OUR RANKS, CAN NOT CORRECTLY JUDGE OF THE CONDITION OF OUR CAUSE. IT IS NECESSARY TO KNOW THE BAD AS WELL AS THE GOOD, AND THEN A CORRECT ESTIMATE CAN BE MADE. THE OPEN COURT PRESENTS BOTH SIDES, AND IF YOU WILL CAREFULLY READ THE SAME, YOU WILL BE THE WISER AND BETTER THEREFOR. REALIZING FULLY BOTH THE GOOD AND THE BAD, THE TRUE AND THE FALSE, YOU CAN ACT UNDERSTANDINGLY IN FORMING AN OPINION, BUT NOT OTHERWISE.

THE IMPORTANT POINT TO CONSIDER.

I have read the articles in the Open Court with much interest, and while I regret the necessity of such a proceeding as that which seems imperative, I believe we should face the issues of the day as fearlessly as we would face an enemy to our country if need be. I have already stated my position, in reference to the fraud question on numerous occasions both on the platform and through the press, but feel that too much may not be said for the good of our cause, hence the thoughts that follow.

I often hear folks argue that we should not speak of that which is objectionable, and that if there is fraud "silence is golden" etc; also that we have no more of this undesirable element in our ranks than have other denominations or creeds, but it appears to me that this is not the question. The important point to consider is not, has another philosophy as much fraud among its adherents as have we, but rather, how much less fraud have we, how much better and purer is our philosophy than any other?

I do not want to feel that Spiritualism has anywhere near as much fraud in its ranks as any other philosophy or religion, but rather that Spiritualism is the synonym of truth and purity. For this reason I do not hesitate to say: Whenever unquestionable evidence is procurable that fraudulent practice has been resorted to by so-called mediums, that evidence belongs to the Spiritualists and should be given forth to them.

I am sure I dislike the cry of fraud as much as any perhaps, but I cannot see how we better ourselves or our cause by remaining silent at all times. It is truth we want, and we certainly do not want to see our cause besmirched by any cloud whatever, if we can prevent it; and I believe everyone who will stop to think of the matter, laying aside all prejudices, will see that a man's worst enemy is the one who will permit him to practice fraud, knowing that he is so doing, and not remonstrate with him, or try to prevent him from continuing the practice.

If any man tries to pass counterfeit coin upon us, we are all very ready to say to the world "That man is a cheat." If a business man sells us what we discover to be thoroughly unworthy, we have no hesitancy in telling our friends they had better watch what they are getting at his store.

I venture to say that nearly every one who tells us that we should not say anything about fraud in our ranks, would be quite ready to put the officers on the track of the man who had passed a bogus ten dollar bill on them. Which is the most despicable, the passing of the bogus bill, which affects only man's cupidity, or the simulation of spirit phenomena—claiming to be a man's or a woman's nearest and dearest relative who had died but was now alive and came back from the bourne beyond the grave to greet them? I submit, Mr. Editor, that the latter is by far the worse crime of the two.

By all means let us speak out when evidence has been secured, but let us be sure we have the evidence before we speak. Innuendoes, suspicions and sneering hints are by no means to be construed as conclusive. But when we get the evidence, get them with the "goods," it is right and just that we speak out, and thus enable some who are liable to become victims, to elude such workers.

I do not believe we should keep a man down because he has made a mistake once, because the past has no very important bearing upon the present; it is what we are that counts, but let us convince all who have been caught simulating spirit phenomena that we will not countenance the same, and if they have genuine mediumship they will stop their malpractices and give what they can honestly get from the arisen ones.

I sometimes wonder if we as a class are not very often to blame when fraud is presented. Do we not demand sensationalism at times, that the true medium cannot supply? Again, are we always willing to allow the honest medium to get up and say, "I am unable to give to-night?" I know we are not. How often we are to blame for the "padded" work that may be calculated to bring down the house. If we would all study mediumship, and discover what it meant, I feel assured that we would strive to more nearly comply with the necessary conditions in the production of spirit phenomena.

How often are we satisfied with the word, the sympathetic message that may be given quietly by some honest worker? Instead of being satisfied we must needs demand more, and if it be not forthcoming we immediately pronounce the medium as unworthy our attention. I would rather have but one word, but one thought from my loved ones on the other side, spoken in their characteristic way, than to have their whole history given under the sensational way which seems to appeal most to some people. For the love of truth let us cease parading mediumship before the public as we would some more material commodity; let us show the world how we venerate and love the power which enable us to converse with our arisen loved ones, and then the world will also learn to respect it.

I saw one man in trying to simulate materialization, swing a white rag in the air, and hold it under his knee, etc., to the edification of the people assembled—at least they were greatly edified until they discovered that he was using very ordinary cheesecloth! Up to the time they made this discovery, they very readily recognized the cheese cloth, and saw in it the faces and forms of friends near and dear. I believe such occurrences should be reported to the people. It is evidence that rightly belongs to them. Whenever we say we are "a Spiritualist," we are endorsing mediumship in the eyes of the people; we stand for mediumship when we say we believe the so-called "dead" can return. When we stand as sponsors for a thing, we are entitled to the knowledge as to whether that thing is real or not. Who, then, can blame us when we are goaded to the highest pitch by the malpractices of people who are prototypes of the man I have referred to above. That to which I have referred is a fact, and if the editor wishes, he can have the name of the individual of cheese cloth fame.

Now, I do not wish to be understood as being malignantly opposed to any phase of mediumship. Mediumship was the thing that placed me where I am, and I would be ungrateful, to say the least, if I forgot that fact, but I am opposed to materialization that consists of cheese cloth and luminous paint; to slate and letter writing that is done by mortal hands instead of spirit power; to messages that are formulated in the note book or brain of the medium (?) and believe when we have the evidence, WE SHOULD SPEAK OUT FOR THE TRUTH.

I like to see polish, erudition and culture, but I like still more to have truth, and I have a ready welcome for the one who will voice the messages of the angel world without any additions of their own; the one who will give me the truth and that alone. These I will defend and uphold.

This world is too big, and the possibilities of advancement are too many for us to be crushed by the fact that we demand true mediumship. I would that everyone should demand the same; it would then be no hard thing to place Spiritualism before the people in a way to command respect.

But my letter is too long already, and I do not wish to tax the patience of your readers. Permit me to add in closing that Spiritualism will never be killed by exposing and expelling the frauds, but unless we demand that our representatives be genuine in every respect it will go down, and so it should. When our spirit friends produce all the phenomena, they become the works of God and will live in spite of all opposition; but when the phenomena are made by mortals, they become the works of man and will soon die.

WILL J. ERWOOD.

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A Prominent Eastern Lady Steps to the Front

She Is a Spiritualist and a Medium.

The following communication from Eva A. Cassell will excite unusual interest. She is a confirmed Spiritualist and a careful, critical and painstaking investigator of the philosophy and phenomena. She, like thousands of others, has had her lesson to learn from the degenerate fakes that have invaded our ranks, and superseded, to a certain extent, the genuine phenomena and genuine mediums, by their tact and skill. Spiritualists living in remote places, or in the quiet of their own homes, without mingling extensively with the public work, can have no adequate idea of the impostures practiced in a variety of ways, hence, to them the "cry of fraud" seems unwholesome, unnecessary and dangerous, when, in fact, it is the reaction occurring among those who have at last awakened to a realization of what is going on in our ranks. Spiritualists generally want the truth, the whole truth, and nothing but the truth, and to them this discussion in The Progressive Thinker will prove valuable and of great interest. All should read the following article, by Eva A. Cassell, a prominent Spiritualist and medium, of Chelsea, Mass.:

To the Editor:—As an old contributor I feel moved to take up my pen and share in this discussion. Many of your old readers will remember me and my articles on the lynching of the negro in the South, and later my condemning letters of fraudulent mediums. At this time I feel moved upon to add my voice to that of those who speak knowingly of these things. Yet it is a thankless task—that of trying to teach Spiritualistic fanatics the pitfalls of their religion.

I shudder even now, when I remember how cruelly I was treated, simply because I dared to stand forth and declare that certain so-called mediums were frauds. It was at that hot-bed of Spiritualism, Onset Bay, that I first became convinced of the stupendous villainies carried on in the name of Spiritualism. For years I had believed in materialization; I had gone to the cabinet for spiritual consolation; many times I have wept in the arms of my supposed spirit mother, for I was full of earthly trouble and my domestic trials seemed more than I could endure. For years I was the dupe of those heartless monsters who made stock of my sacred griefs and anguished tears to induce me to come to their seances, coining money out of the emotions of my sorrowing soul, but laughing slyly behind my back, as I afterward learned and commenting because I was so easily gulled!

If there is any monster of iniquity—any devil in hades—any thug in India—any merciless, wild Indian of the plain who can equal the heartlessness, the devilishness, so to speak, of the fraudulent materializer, I would like to know it!

There is no greater crime in all the realms of earth than that which turns into dollars and cents for the charlatan's pocket, the sacred human emotions—the sacred love of the sorrowing mother for her child—the despairing love of thousands of grieving mortals for those loved ones who have passed beyond, and who go to the seance with anguished souls and a prayer on their lips, aspiring for only the truth.

I often wonder what will be the fate of these merciless imposters who have made money and waxed fat on the divine and sacred loves and griefs of the sorrowing souls they have thus wilfully deceived.

Let us hope that the Prince of Darkness who is their patron, will care well for his own and prepare a special pit in hades where the temperature may shrivel and scorch and roast to a turn these vile impostors who have trafficked in the highest and holiest emotions of the human heart!

Several years ago the Onset camp was in the grip of these villains, and it was necessary to do something to protect the public—the book entitled "The Vampires of Onset," was the result. It performed its mission, then went out of print and again the vampires were in power. At this time my eyes were opened and I began to write up the matter for the papers, and then had to suffer for the truth's sake. The fraudulent mediums were a power and combined to crush me. I received anonymous letters threatening me; at night when I went to the postoffice and passed the cottages of these vampires, rocks and other missiles were hurled at me; foul slops were poured on me until I learned to take the middle of the road for safety; one night I was intercepted by a female materializer (?) who said: "D—n you! if you don't quit exposing me, your beautiful little daughter will be outraged and murdered by men. Take this warning."

All sorts of persecution were heaped upon me, and while I faltered many times and grew spiritually weak, yet I never gave up the fight a single moment, and I fought alone because those who should have helped me wanted the camp to move along smoothly and appear in the eyes of the world as a model camp-ground; they would rather keep the villainies covered up than have them exposed.

At that time there were a dozen so-called materializing mediums, and their nefarious practices were being commented on all over the country. Many aged Spiritualists, gentlemen of means, were fleeced of their money in the most heartless manner. The name of Onset became a stench in the nostrils of the public, but no one moved in the matter.

There was a man by the name of H. Doulke who went around from seance to seance personating spirits for the "mediums." I engaged him in conversation several times, wishing to get him to admit his share in the imposture. One day he said to me, "Look here, what's the use of pretending any longer that there are genuine materializations. It is all a fraud. Why don't you go into the business. I will develop you for a medium for ten dollars. You are cute and bright, and could make up fine. You could make lots of money, and it is dead easy to fool these old gray Spiritualists—men who are glad to pay a dollar to hug a female spirit."

I turned away shocked, and prayed for help in my efforts to unmask this man. It took me two years, unaided and alone, to do it, but finally he landed behind the prison bars through my efforts, and as he needed money to pay a lawyer he wrote to all those mediums (?) and told them that if they did not give him money he would expose them, and he did in the newspapers, telling that he had played spirit in their cabinets. Their nefarious deeds coming to light, business grew dull and finally the materializing mediums folded their tents and stole away and now not one is left, and others of their ilk have given our camp a wide berth.

I was present at the court trial in Boston, where the Concannons were involved, and listned to the whole pitiful evidence—the testimony of the landlady where they boarded, and of the servant girl who had often washed the spirit robe, etc.

Mrs. Byron, at Onset Bay, was fleeced of ten thousand dollars by a medium who had materialized her spirit husband.

I have attended over three hundred seances, from Boston to California, and I have never yet beheld a genuine materialization. When one stops to think of what is required to furnish a living organism, capable of standing in a cabinet and uttering intelligent words, no wonder we are skeptical. A so-called spirit, such as comes from the cabinet, must have a heart with a perfect action, with all bodily functions in action—all the arteries of a human organism; all the muscles and nerves which support a human body on its feet, and give equilibrium to hold it upright, must be there; in a mortal, it took the mother long months to create these in her child, and do you believe that any medium can make all these organs—heart, lungs, muscles, nerves—all that is required and necessary in fact to support a human organism on its feet in a cabinet, IN TEN MINUTES' TIME, when it takes a mother long months to create them? No solid, living body, with the power to talk proper sense, such as the mediums produce in cabinets as spirits to-day, can be anything but mortals, and confederates, or else the medium herself dressed as a spirit.

All the fine network of veins, arteries and muscles which make a mortal, must of necessity be there, in order to support the so-called spirit on its feet and all these cannot be manufactured in ten minutes' time by any medium.

After years of investigation I feel convinced that genuine materialization consists in the production of an ethereal figure only, instead of one that may be handled—one that is dense—solid—such as is materialized to-day, and smelling of whisky and onions.

In this, my home city, Chelsea, Mass., lived an aged man, Mr. Law (now dead), who was duped shamefully by so-called mediums. I have been to seances many times and seen this old gentleman there; Phoebe and Louise Carey, the poetesses, often came from the cabinet and sat on his knees, and ate candy from his pockets. He spent hundreds of dollars at seances. Poor old fellow! After his transition he manifested through the Banner of Light circle, complaining how shamefully he had been deceived at seances. I used to tell him that he was being deceived, but he did not believe it.

I want to say that the charlatans are not wholly to blame, for there is a class of aged male Spiritualists who aid and abet fraud in these so-called mediums. They are in their second childhood, senile, and their eyesight is poor. This class has been by me especial study. Their vision is not to be trusted, in the matter of spirit forms in a dark apartment, yet they write glowing letters to the newspapers of the wonders they have seen at seances, and thus help along fraud.

I have been at seances and heard the exclamations of delight of these aged men as they embraced a lovely female "spirit."

Many of these men have no other opportunity to embrace a feminine form than that afforded by the cabinet. They seem childish in their cravings for the "divine feminine" and yearn to feel the arms of a woman—to receive a kiss from her.

I fully sympathize with these feelings, for I suppose that no true man is without them, yet they are easy prey to the bogus medium, and some of them are to blame for the unsound conditions prevailing at the cabinet.

From my investigations in materializations, I know that the cabinet in some cases equals the brothel in unwholesomeness and the deepest insult I ever received in my life came from a male "spirit" at the cabinet, who made known his desires—not in the choice language one would expect from a denizen of the heavenly spheres—but in the most vulgar terms common to the lowest of men. With a prayer on my lips and pure aspiration in my soul I had gone to the seance for solace!!

I feel to say that the system of embracing and kissing as commonly carried on at seances is unhygienic and in some cases indecent, and it is time that intelligent Spiritualists acknowledged this fact.

The cabinet is growing to be a cover for a multitude of sins, in some cases, and many Spiritualists will bear me out in this statement.

The letters written by aged men to the newspapers, of the wonders they have seen at seances ought to be suppressed, for what is a fact to one person, is not a fact to another and much harm is done by printing them and thus sending patronage to a fraud.

I say again that I have found that many men of advanced age are not competent judges of forms that appear in a dark room.

I reverence old age, and sympathize deeply with the yearnings of those of whom I speak, yet my investigations at the seance prove to me that they are not competent judges, in many cases, and it is mostly this class of Spiritualists who raise a hue and cry over the efforts to unmask fraud.

It is as much as one's life is worth to even mention that there are fraudulent mediums. For a razor-back, hard-shell fanatic, the Spiritualistic one can not be beaten. He will neither listen to reason nor believe the medium a fraud even if she "made-up" before his very eyes and he caught her in the act of defrauding—he would disbelieve his own senses, rather!

I was dreadfully scored by good, decent Spiritualists for unmasking fraud, but I am glad to say that to-day Onset Bay is the banner camp for pure, wholesome Spiritualism. A glance at its prospectus for this year shows the mediums and teachers to be of a high order and we are proud of our camp.

I note what Mr. McFarland asks of Mrs. Hyland. He wants to know how "it is done," but it is useless to waste breath telling the thousand and one tricks that are performed by these charlatans. If Mr. McFarland and those who wish to know how it is done, will contribute a sum of money for the purpose of bringing Mrs. Hyland in their vicinity, where she will give seances, then they will know the modus operandi, and in fact it is now Mrs. Hyland's duty to drop all else and show to the Spiritualistic world just how the tricks are done. A committee ought to be formed who will take this lady in charge and travel with her to our great Spiritualistic centers and there give fraudulent seances so that we all may see how easy it is to deceive in materialization. An admittance fee should be charged, of course, for expenses. Mrs. Hyland, if she cannot afford to give her services gratis, should be hired and paid for her trouble. I should say that it is the duty of our leading Spiritualists to take this lady in charge for that purpose.

The materializing mediums have everything their own way and never give the sitter a chance to see fraud. "Spoil the conditions," is the cry raised by the medium to cover fraud, while we are told it would kill the medium, in all probability, to grab her, when the truth is, it would kill her reputation as a genuine medium. Thus the honest sitter is scared off by the cry of "spoil the conditions."

Great stress is laid on the fact that mediums are searched before entering the cabinet, but I have learned that the manager of the seance often passes a bundle of white robes into the cabinet and often a confederate among the sitters does so. At an exposure where the medium was grabbed, whiskers and other paraphernalia have been found in the cabinet, and then the psychic (?) asserts that they were thrown in there by some of the sitters, which is an *easy way of getting out of the matter.* At any rate no so-called medium has ever yet died of being grabbed, though no doubt they wanted to die when they were exposed.

The more intelligent Spiritualists are disgusted over the combat and friction attending materialization, and it is time to call the spirit world to account. If the fleecing of hundreds of honest people of our faith out of money is not enough—if the cruelty of their deception is not enough to cause a wave of horror in the heavenly spheres; if these barbarous conditions surrounding materialization are the best that can be given us, then I challenge the world of spirits, and say, "Stop right here! Rather than that one human being torn by grief and sorrow and anguish over the loss of a loved one, should be deceived and his sacred emotions turned into dollars for the charlatan—rather than this, I say, let spirits quit coming to earth!" I don't care whether it is one grieving mortal or a thousand—the whole system is unsound whether it is one or a thousand, and it is somebody's duty to challenge it.

But does it not betoken an unwholesome mind in one who can believe that our loved ones materialize to sitters at a dollar a head? And are not spirits to be condemned for maintaining such a system, on their side of life? I would like to ask them why it is that they never select as a medium one of our wealthy Spiritualists whom they know would materialize without money and without price. And when you talk about "tying the medium and putting him in a bag under test conditions," does it not strike you that the spirit world must feel mean and cheap because such debasing conditions surround materialization?

Is it elevating and ennobling to the spirit world that their avenues of communication must be so roughly used! And how often we excuse the immorality and vulgarity of a so-called medium on the plea that "never mind, spirits are obliged to use any channel they can, for communicating."

It is a base libel on the spirit world, and you may depend upon it that any so-called medium who would submit to be tied, is simply a trickster who depends on his knowledge as such to sneak out of his bonds, pretending that spirits released him.

The genuine medium is he or she who stands in the circle of sitters innocent of test conditions, saying, "Here I am, in the light of my honest mediumship, such as it is, you may accept of it or let it alone; I am simply the instrument." But, this same medium should be above suspicion, and court the light. The very act of tying mediums is degrading to spiritual intelligences, and I do not believe that they have any dealings with it nor in fact materialize at our seances to-day.

In my opinion the only materialization there is, is that which has occurred for hundreds of years. All adown the ages there have been "ghosts" seen and these are simon-pure materializations—in cases where the spirit was able to draw elements from the persons who saw them and thus become visible.

As for spirits flocking to earth to play vaudeville and line the pockets of itinerant "mediums"—it seems improbable—spirits of Indians—spirits who weave lace—ancient spirits—with now and then the spirit relative of a few of the sitters—to take the curse off—it can be nothing less, as carried on today, than a vaudeville show—degrading and disgusting to the spirit world, and no spirit of intelligence would tolerate it. In fact, it is belittling to my sense as a Spiritualist to believe that spirits come as mortals, solid in form, smelling of sweat and whisky. I have a right to believe that spirits should be different from mortals when they show themselves on earth.

Even at the seances mentioned in a recent Progressive Thinker, with the medium Bailey—no forms materialized, but lights were seen, said to be spirits.

My readers will find that genuine materializing mediums are very scarce, if there are any.

The Difficulties in the Way.

There seems to be a very general agreement that "honesty is the best policy," and that dishonesty or fraud is undesirable. But how to eliminate the fraudulent actors is still an unsolved problem with the great majority. I have stated what I think is the only possible method, and I am glad to see it endorsed by many careful thinkers. But I am aware that the difficulties in the way of accomplishment are many and almost insurmountable. In this article I beg leave to mention some of them and to suggest some helps to overcome them.

One of the most formidable obstacles is the determined opposition of so many Spiritists to all efforts for exposing frauds, and the endorsement of the most notorious frauds, and employing them at all great public gatherings. And this is done not only by the managers of those meetings but by a portion of the Spiritist press. One of the most often, and most thoroughly exposed frauds on the Pacific coast is personally endorsed and eulogized in that paper, not by a correspondent, but by the editor! Now, when known and proved frauds are endorsed and advertised by our own papers it is very difficult to overcome the deplorable influence of these shielded cheats, and not only shielded but recommended. I have been publicly insulted because I abstained from patronizing one of these most notorious cheats. One of the most unfortunate facts connected with some of these cheats is that many of those who know them to be frauds will patronize them because they think them to be mediums, notwithstanding their trickery. This is specially true of Elsie Reynolds, the often exposed. Can anyone see a way out of this tangle except by a positive division of the people into fraud and anti-fraud associations?

Another formidable obstacle is the general demand for the platform shows of real or simulated mediumship. And the less there is of real mediumship, and the more of common fortune-telling, the greater the demand and satisfaction. Some owe their place on the platform entirely to their ability to do just what the gypsy fortune-tellers are doing all the time. Thousands of dollars have been paid here in California to assumed spirit mediums for aid in locating and working mines, and millions have been acquired through those fortune-tellers. But it doesn't require any help from spirits to locate mines or oil. If the spirit world will stoop to the business of aiding grasping plutocrats to gobble up the wealth of this world, we don't want anything to do with it. And, when one of our great camp-meetings will devote its platform to a description of oil fields, and claiming it as spirit mediumship, what are we going to do about it? There is no more need of spirit influence to locate mines, oil, water or coal than there is to plant a hill of potatoes. I grant fully that these platform fortune-tellers are largely honest, they are innocent frauds; but the confusing of psychometry, telepathy and clairvoyance with mediumship constitutes one of the formidable difficulties in dealing with the fraud question. Every year science is limiting the domain of strictly spirit phenomena, and enlarging the field of our normal and abnormal possibilities, so that it is becoming more and more difficult to say that this or the other phenomenon is from the spirit or natural side of our life. The gullible ignorance, which swallows all the facts of hypnotism as genuine spirit performances, must be supplanted by a thorough knowledge of the physiology and psychology of the mediumistic states before we can fully solve the fraud question.

One of the common methods in the show business is to have a table piled high up with rings, handkerchiefs, watches, jack-knives, etc., and then the process begins of giving spirit (?) tests and messages by handling those articles!! Now under proper conditions it is perfectly legitimate to do this as an experimental manifestation of psychometrical power, but to have it on the Spiritist platform as a manifestation of spirit mediumship and manifestation is detestable. What influence can an old jack-knife, which your spirit friends never saw or heard of, have in bringing them to you or the medium? What it can do in impressing your entire character, memory, etc., upon the psychometrist's consciousness we very well know, and as a result the names and characteristics of departed friends given with great exactness. We never forget absolutely anything, and the forms and features of our friends are pictured upon our inmost consciousness. The trained psychometrist can read all this and it does not require spirit return to do. Longfellow well says, "All houses where men have lived and died, are haunted houses." Because, they have left their images and character upon the walls of those houses, and the psychometric sensitive can read the impressions as she reads a book.

Here is a wide field for self-deception and ignorant, innocent fraud, and just so long as so many of the assumed leaders and teachers are so profoundly ignorant of the science and philosophy of both mediumship and psychometry, so long will so-called medium manifestations teem with fraud, and all the efforts to eliminate it from the platform and elsewhere will be futile.

But the most formidable difficulty in overcoming the fraud nuisance is the lamentable fact that organized Spiritualism has no great, unific and altruistic program or purpose. There is a chasm, deep and wide, between the adherents of the system. The first class are the managers of the organization. They are the ones who are pushing mediums real or seeming upon the public platform. They are upholding commercial mediumship. They are resorting to all sorts of methods to aid this form to succeed. It is ordaining mediums as REVERENDS, so as to free them from the necessity of paying a license, and also to secure half-fare on the railroads; and its creed was drawn up for the especial purpose of posing before the legal authorities as a religious organization in the same sense as "other denominations" are religious. And it cannot be said to have any special purpose beyond that of convincing people of the reality of a future existence. Hence, the continual pushing of mediumship before the people and making it the exclusive work of the organization. For in reference to the great socialistic problems of the day the organization as such pays no attention. Its members belong to all the different political parties of the day. There is no tendency whatever toward any great reconstructive work. It is all left to the spirits to accomplish the work of reconstruction if any such work is needed.

The other and much smaller class regard Spiritism as a reconstructive movement. That it is the science and philosophy of life, and that its purpose is the creation of the "Co-operative Commonwealth," or the practical outworking of the principle of the Brotherhood of Humanity. They regard all the phenomenal features of the movement as means to this great end. They can't help seeing that the absorption of effort to the one single effort to produce phenomena appealing exclusively to personal emotionalism has developed and cultivated a narrow selfishness which is detrimental to all true progress. Hence, most of the platform efforts are made of fulsome laudations of Spiritualism as destroying the fear of death and comforting the bereaved, or else of labored expositions of the superiority of this movement to all of the old religious systems. And yet, like the old church it continually sings of the "over there," and "Nearer, My God, to Thee." An overmastering enthusiasm is thus an impossible and the narrow circle of personal excitement is traveled over and over again.

The rationalistic, humanitarian wing cannot at present see any escape from these difficulties for the present. There will come an eclective sifting when science will supersede superstition; when social reconstruction will become the inspiring religion and the purpose of the higher intelligences will be appreciated and carried out by the co-operation of both worlds.

J. S. LOVELAND.

I know that the higher and nobler intelligences are doing all they can to do away with this curse upon Spiritualism—false mediumship, and we have no right to condemn any person who stands forth and tries to show us the pitfalls in our faith, for such a person may be under the guidance of the Higher Powers—they may be the greatest of our mediums, after all. And don't condemn Mrs. Hyland; if she was a fraudulent medium once, then she is now a genuine one and is used by the Higher Powers to unmask the villainy now said to be materialization, for wise intelligences know that only in just this manner (by a reputed medium coming forward and acknowledging her fault) can false materialization be exposed. Of course, our sister did wrong, but it is not for us to deal with her—a higher court than ours will judge her; so let us leave her to its mercies. Her case is some different from that of the regular charlatan inasmuch as she has come forward and exposed the fraud, and some concession is due her. We can at least admire her courage in coming forth, for it takes courage.

Oh! the oceans of tears I have shed because I was scored for daring to say a medium was false when it had been proved to me that she was! Persecuted for the truth's sake. But I have never declared, by being silent, that a wrong was right; while life lasts I shall speak.

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I am somewhat familiar with the tendency in modern thought to give primary place to feeling—with James' "Will to Believe," with Ward's social philosophy, with Shelley's and Browning's philosophy. "The Wisdom of Passion" fits in with their contributions. The main thesis of the book—that the soul forms its own forms by its choice—I can ascribe to.—Prof. Oscar Lovell Triggs, University of Chicago.

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EXTRAORDINARY MANIFESTATIONS OF SPIRIT POWER WITHOUT THE PRESENCE OF A MEDIUM, HAVE BEEN OCCURRING IN MODERN TIMES. THE SECULAR PRESS TEEMS WITH STARTLING DEVELOPMENTS IN THIS DIRECTION. THOSE WHO HAVE NEVER DREAMED THEY POSSESSED ANY PSYCHIC POWERS, ARE BROUGHT SPONTANEOUSLY IN TOUCH WITH THE SPIRIT WORLD AND WONDERFUL PHENOMENA FOLLOW. IN FACT SPIRIT POWER COMING FORTH SPONTANEOUSLY IS OFTEN MORE REMARKABLE THAN WHEN COMING THROUGH A MEDIUM. THAT SPIRITS CAN AND DO RETURN TO EARTH AND COMMUNICATE WITH MORTALS IS PROVEN BY A VARIETY OF MANIFESTATIONS THAT ARE CONSTANTLY OCCURRING IN VARIOUS PARTS OF THE COUNTRY, AND WHICH ARE VERY STARTLING IN THEIR NATURE, AND WHICH DO NOT SEEM TO REQUIRE A MEDIUM FOR THEIR PRODUCTION.

Ghost stories at first hand are not so hard to obtain as some persons may think. Here are two personal experiences told by a lady living in Colorado Springs, to a reporter of the Gazette. She did not write them out, but they are substantially in her own language. She gave permission that they be published, without the use of her name in connection.

"I want to say first of all that I am not superstitious and I believe that there is a solution for all things in natural law after investigation. A great many people are given to imagination and think they see or hear things that they really do not. Then they want to tell someone and to impress their hearer as much as possible, exaggerate. For that reason I do not like to talk of these things because there are so many stories that seem to me very foolish. They are handed along from one person to another, gaining with each repetition. But I will tell you an experience I had a few weeks ago and I will tell it just as it happened.

A Recent Experience.

"I believe in continued life after what is known as death. I do not accept Spiritualism as generally understood, but the teachings of theosophy help to explain some of the things which otherwise I could not account for.

"One evening a few weeks ago I was obliged to be out very late at night and was returning to my home very tired and alone. Just as I entered the gate I was surprised to see some one sitting on the porch. The porch was not so dark but that I could see the outlines of a woman's figure, for she had on a white dress, but at that distance I could not recognize the features. The chair which she was seated in I recognized from its arms as one belonging in my own private room. I have roomers in the house and I thought that one of the ladies was troubled with sleeplessness and had come out on the porch to get the full benefit of the cool night air.

Clear and Unmistakable.

"As I came down the walk the figure turned its head and smiled at me and I recognized the face and form of my sister who died a year ago. Her hands were clasped back of her head in a characteristic attitude. The dress had been a favorite one with her, and she had had a photograph taken in it with her hands in the position in which I saw them then. But the chair was not in the photograph. As I reached the steps, with the smile still on her face she gradually vanished. Not all at once but slowly, very slowly. The chair also disappeared. There was no chair of any kind on that porch. I was not frightened, nor nervous. Indeed I was willing to believe that the image was the product of my own mind and yet the figure seemed so real to me that I half expected to find the door unlocked and that someone had slipped into the house. The door was locked securely, but my experience was not to end there.

Another Figure Also.

"I entered the house, passed through the room and started for a match safe in the dining room. As I threw open the door between the rooms I met my other sister who had been dead two years and a half, standing directly in front of me. She was in a dark dress similar to one which she used to wear. I reached out my hand for a match and as I struck it she disappeared.

"No, I was not afraid even then. Why should I be? They loved me in life, why should they harm me in any way now? If I had been a stranger I might have been frightened. If they were images created solely by my own mind they were harmless; if they really were spirits of my sisters, their presence was only for good.

A Mysterious Old House.

"You ask me if I ever had any other unusual experience. I certainly have, although at the time the occurrence took place I perversely insisted that nothing of the kind happened. When I was a girl of 19 I was invited to spend some little time with friends at the Las Vegas Hot Springs. I found my friend and her husband, with their two little children of 3 and 4 years, and a small serving maid, occupying a rather large old house remote from other neighbors. One reason they insisted on my remaining for some time was because they felt lonely. Their own house had been burned down and they had taken this one because it was the only available one and had been standing vacant for a long time. The owner had once occupied it, but his life in it had never been happy. He quarreled with his wife, so rumor said. The wife suddenly became very sick and died within three days. The owner left the house and place and never returned to it to my knowledge. However this all took place before I went to visit there.

"Well, I was shown my large, old-fashioned room. The little serving maid had a small room next it and there was a connecting door between. 'Please, mayn't I leave the door open?' she said to me, so timorously that I looked at her sharply. My parents had brought me up strictly, and taught me never to fear, so I had little patience with those who did.

"'Why?' I asked.

"'Oh, it's so dark and lonesome in here,' replied the child.

"'Leave it open, if you want,' I said.

Groping Hands in the Dark.

"I think I had just fallen asleep, although of course I do not know what time it was, when I suddenly roused wide awake. Someone was groping their way around my room; it seemed to me as if they had both hands against the wall opposite the child's room. What she was doing there I didn't know, but nevertheless I spoke quietly and kently. "What do you want, Gertie?' There was no answer but the groping hands continued their way around the room. I spoke again, more sharply, 'Gertie! What do you want?' Still no answer, but the sound came nearer, passed the door of the little room, toward my bed. I was not frightened, for it had been trained into me from childhood that there were no sights, nor sounds, however mysterious, that could not be accounted for in perfectly natural ways if we would only investigate them carefully. Still nearer came that sound of groping hands, and passed over the head of my bed. Not a thing was to be seen, although the room was not what we call pitch dark. Still around the room went the sound of groping hands, finally reaching the door whence I had first heard them. Then they ceased.

Suddenly came a sleepy, but half-frightened voice from the child. 'Did you call me?' she said.

"'When?' I asked.

"'Right now.'

"'No,' I answered.

"'Somebody did.'

"'Oh, you've just been dreaming,' I answered.

"'I'll call it mice,' I said to myself, and went to sleep.

"The next morning my hosts looked at me rather curiously I thought, but I said nothing. A few days later my friends asked carelessly, 'Have you heard any noises in this house?'

"'Noises?' I repeated questioingly, 'what kind of noises? What do you mean?'

"'Oh, strange noises at night, or anything of that sort?'

"'Why, no,' I answered. 'I have not heard anything that I couldn't account for.'

"'I believe you have,' was the somewhat impolite reply, 'and just won't admit it, for I know you were brought up not to believe in these things.'

A Midnight Struggle.

"It was several nights after this that I was again roused, this time by the sound of an awful struggle in the dining room directly below my room. I could hear no voices but there was the crash of furniture, as if the chairs were being used as weapons, and the frequent thud as of a falling body.

"My first wild thought was that burglars had entered the house and that a conflict was in progress, but there was no shouting for help and no screaming; nothing to indicate that anyone in the house was awake except myself. There was suddenly a tremendous crash, the sound of a heavily falling body, then all was still. I lay awake thinking until I again persuaded myself that I had been the victim of my own imagination. The next morning I inquired if the doors had all been locked the night previous.

"'What did you hear?' was my friend's quick rejoinder. But I would not risk being laughed at, and again denied having heard anything.

Others Heard It Too.

"Then other friends of the family came for an unexpected visit. One gentleman was obliged to occupy a couch in the parlor. 'How did you sleep?' asked the hostess in the morning.

"'Pretty well,' was the reply, 'but I heard you when you came into the room.'

"'I did not come into the room.'

"'Then it was you who came down after your book,' he said to me.

"'No, I took my book upstairs with me,' I said.

"'Well, somebody came into the room last night, groping their way around in the dark, searching for something.'

"I must not take your time in telling all of the instances in which I knew other people had heard the same sort of sounds that had puzzled me.

Steps on the Stairs.

"One night I heard stealthy footsteps coming up the back stairway near my room. There was the sound of groping hands on the wall, and I felt that I could not be mistaken in the belief that someone had broken into the house. I knew I could tell when they passed the broad stair at the turn, and I made up my mind that I would call for help as soon as they came that far. Slowly the footsteps came. They reached the turn of the stairs and then stopped. 'Waiting to hear if anyone is awake,' I thought. But there was no further sound, ascending or descending. Finally I rose and with lighted match in hand went to the head of the stairs. There was no one in sight. I went softly down to the turn and struck another match. I could all see the stairway and the little entry. There was no one there and not a sound.

What the Children Heard.

"One afternoon my friend asked me if I would be willing to look after her two little boys, while she went on an errand. The little serving maid had left several days before, frightened away by the mysterious noises, and still more, I thought, by what I believed was the foolish talk about them, in which I would never join. So I readily agreed to look after the boys. They played quietly together until just about dusk when I began to hear footsteps upstairs. I paid no attention but suddenly the little fellow spoke: 'Lady,' he said, 'who's upstairs?'

"'No one,' I said.

"'Yes, there is,' he insisted; 'don't you hear them?'

"'No,' I said sharply, 'I don't hear anyone, and you don't either; you just be a good boy and keep still.'

Searched Through the House.

"But the sound of heavy footsteps continued, and the older boy said, 'Why, I hear them plain, too.'

"'Look here, children,' I said, 'there is no one up there and just to convince you we will go up and see.' So I took the little one in my arms and the other by the hand and we went upstairs in the twilight and all through the house, into every room and opened every closet. Of course there was no one to be seen. But the footsteps now sounded distinctly down stairs. 'Papa's come,' shouted the boys, but I doubted it. We went down stairs. No one was there.

"In about half an hour the father and mother both came. 'Somebody's been upstairs, papa,' said the older boy; 'we heard them walking around.'

"'The boys thought they heard some one,' I corrected, 'and we went up there and looked all around, but they just imagined it.'

"The father's face grew pale at the thought. 'Do you mean to say that you took those boys upstairs in the dark and tried to find who made those footsteps?' he demanded.

"'Of course, why not? Those footsteps were only imaginary.'

"He turned on me almost angrily, 'Everybody who has ever slept in this house has heard these sounds except you, and has known that they were not imaginary or explainable, and it's strange that you have never heary anything, or won't admit it.'

An Unsolvable Riddle.

"It was only a few nights after this when I was roused from sleep by a light shining into my eyes and a voice saying, 'It can't be her, she's been sound asleep all right.' I opened my eyes to find my friend and her husband standing near my bed.

"'What is it?' I asked.

"'There's been the most awful row going on down stairs, the sound of crashing furniture, and falling bodies. We have heard it separately before, but this time it woke us both together.'

"'Why don't you take a light and go down to see what it is,' I suggested.

"'What, go down there, with a light in my hand? If it were burglars, they'd have a bead on me sure.'

"After some discussion, I agreed to go down in the dark so as to avoid 'a bead,' if possible. I left them on the landing above. I ran lightly down the stairs in my slippers and entered the dark room. All was silence. I called for them to come on.

"That man let me go, and followed behind his wife downstairs. Everything was just as it was when we had gone up stairs some time before. The doors and windows were all closed and locked and not a thing disturbed.

"I went over the house inside and out but I never found a sign of any kind to explain the mysterious sounds. I investigated thoroughly. That is all of my story. I have never accounted for it."

The Detroit (Mich.) Free Press has the following:

Shakspeare wrote of the stuff that dreams are made off, but he forgot to throw any light on the quality of the material. This was careless of him, provided he knew, for it would have settled a much-disputed and curiously complicated subject. However, it would also have deprived us of the pleasure of speculating; and who is there that, at times, has not been interested in his dreams?

A Michigan man, holding one of the most dignified offices in the gift of the state, tells the following experience:

"When I was a young fellow working my way through Michigan university I was often short of funds, and one night, when I had reached a point from which I could not see my way without money, and knew not where to get it, I dreamed that I received a letter from my brother in which were inclosed several bank notes. I distinctly saw the various denominations and, a few days later received a letter from my brother inclosing the money exactly as I had dreamed of it. My brother was some distance from me and, as I afterward figured it out—the letter was written just about the time it appeared to me in my dream."

A Spirit Voice Saves His Life.

"Did I ever have a dream that came true?" said a Detroit man, in answer to the question. "Well, I should say I did! A dream once saved my life! When I was a boy we lived near the St. Lawrence river, and I was very fond of taking little trips in my boat. One night I went about five miles from home with a friend who went ashore to call on a young lady. While he was gone I went to sleep in the boat, and I dreamed that I heard my father call, 'George! George! if you don't get out of that boat you'll be drowned!' It woke me up and I found that a severe storm was rising. I had just time to drag the boat on the shore, and I knew that if it had not been for my father's warning, I should have been drowned. Yes, the storm came from the direction of my father's house, and I presume that when it came up, he thought of me, for he knew where I was."

The Soul in Dreamland.

Many interesting dreams are recorded in the annals of the Society for Psychical Research, including the following:

"My youngest sister was visiting my bachelor quarters," says the narrator, "where I was residing with a bachelor friend who was considered by his best friends, most unlikely to marry. One night I dreamed my bachelor friend approached me with a smile and said, "Sparrow, congratulate me; I am engaged to be married and am as spooney as I was at one and twenty.' I offered my congratulations, and asked who the lady was, to which he replied, 'She is an Irish girl; I met her at Kingston regatta.' I told this dream to my sister, the morning after it occurred, and that night when I returned from the office my sister said: 'Your dream has come true; even the very words.' She put a letter from my eldest sister into my hand, and I read: 'Tell Alick his friend D. L. is engaged to one of the daughters of our rector. He met her at the Kingston regatta.'

"The following occurred about May, 1859," said the writer. "I believed my son to be away in the Mediterranean, and I had no reason to believe he would come home for a year or two, when one night I dreamt that I had a letter and all that was written on it and inside was "Woolwich.' In the morning the postman brought a letter marked 'Woolwich Dockyard,' and it was from my son, who was in the navy, and telling of the safe and unexpected arrival the night before of the ship he was on."

"When I was in England, some years ago," relates another, "I had a very bad cough, for which a blister was ordered by my medical man, but being improperly applied, it left a very ugly mark, like the print of a horse's shoe. I was then preparing to rejoin my husband in India, and carefully avoided mentioning the circumstance to him.

"When I reached my destination, my husband's mother said to him, 'Does L— look at all as you saw her in your dream?' Upon which my husband turned to me and said, 'I had such a horrid dream about you the other night. I saw you looking pale and ill and you had a dreadful mark like a horseshoe upon your chest.' An unlucky horseshoe, to be sure, though it had the virtue of disproving the old saying that dreams go by contraries."

Experiences of this kind often take place when not in a condition of actual sleep—borderland cases, as they are called.

"I once went up from Oxford to stay a day or two with my brother," says one narrator, "but when I reached there, I found a note saying that he had gone to a dance. Instead of going to bed, I dozed in an arm chair, but started up wide awake exactly at 1 o'clock, ejaculating, 'By Jove! he's done!' and seeing him coming out of a drawing room into a brightly illuminated landing, catching his foot in the edge of the top stair and falling headlong, just saving himself by his elbows and hands.

"The house was one which I had never seen, nor did I know where it was.

"Thinking very little of the matter, I fell adoze again for half an hour and was awakened by my brother suddenly coming in and saying: 'Oh, there you are! I have just had as narrow an escape of breaking my neck as I ever had in my life. Coming out of the ball room, I caught my foot, and tumbled fell length down the stairs.'"

Most of these cases of course, can be explained on the theory of telepathy, but for those that predict events one must look to some other source for their origin. The foretelling of death is not an uncommon occurrence in a dream, and speaking of that, a lad, now visiting in Detroit, had this to say:

"My mother foresaw in a dream, the death of my father, and just the manner in which it took place, though at the time of the dream, my father was in the best of health. A few days later, he was attacked with pneumonia, and died in just the way my mother had pictured him in her dream."

But such cases are depressing, and though many of them are on record, it is encouraging to know also, that many gruesome or unhappy dreams have not the faintest relation to the truth.

Before allowing oneself to worry over an unfortunate prediction of the dream state, it is best to consider carefully the possible consequences of a midnight Welsh rarebit.

A Strange Visitation.

The following is sent by a lady of Detroit, who, for obvious reasons, requests that her name be withheld. She states that she is noted among her friends for veracity and matter-of-factness, and could produce almost any number of persons willing to vouch for her sincerity. The experience she relates is certainly peculiar:

"I had been working hard during the morning, and feeling very tired laid down after lunch for a nap. I had been asleep perhaps an hour, when I was awakened by a slight pricking sensation in my neck. I became conscious that someone was hovering over me and thought I must be ill and that it was my mother soothing my head with gentle caresses, and called out, 'Mother, is that you?' No one was in the room, and after a few moments I suddenly knew positively that it was not my mother, but could not imagine who it could be that was so anxious over me.

"As I became broader awake the touches became bolder and more frequent on cheek and throat, and trying to turn my head to see, I caught a fleeting face drawing back hastily as if it did not wish to be discovered. 'Who is this bothering me?' I said drowsily, resenting being aroused. The touches ceased for a few moments, then began again with renewed vigor. This occurred several times, and at last, somewhat annoyed, I exclaimed, vehemently, 'Who is it?' and raised my head quickly. This time I was successful, and I recognized the face distinctly, and flung up my hands in amazement, exclaiming, 'Why, it is — —! What can he want of me!' At this the face (which was very grave and sad), drew down closer until the eyes were level with my own and seemed to look down into my very soul. I understood then without words, and with a sudden impulse of tenderness and pity flung out my arms toward him with a long-drawn 'Dear, I understand.'

"A satisfied expression came over the face and it drew slowly back. I lay quietly for a few minutes, feeling a presence still in the room and noticing also a blue mist extending for several feet in each direction from the couch on which I rested. After a little this mist disappeared and with it consciousness of the presence. I sat up and thought the matter over and my intuition told me that the person in question had made, unconsciously perhaps, a superhuman effort to reach me and break the barrier of unfriendliness and coldness which had apparently existed between us for several years. We had been slightly acquainted in childhood, but had not met since, and there was apparently no cause for such an unusual occurrence, so that altogether much puzzled I tried to forget about it. In spite of my efforts, however, at times, it worried me, lest there might be something which I ought to do and was neglecting to do.

"Soon after I stumbled upon the reports of the Society of Psychical Research of England, and the accounts of similar occurrences confirmed my opinion of the affair. At the time of the occurrence I had read nothing whatever on occult phenomena and was very skeptical concerning hypnotism, Spiritualism, etc., and had no earthly interest in them. I have not been able to secure an explanation of the affair and would be glad to hear the opinions of those versed in such phenomena."

OBSESSION.

It Is Estimated by the Writer to Be Very Prevalent.

To the Editor:—On July 2 last, I replied to some critics on the above subject, one of whom stated in his letter published on a previous date: "The idea that a spirit can enter my body, take possession and hold court, dominate and control my life and actions, is too absurd to be debated in these modern times."

Since the date of my reply, Dr. J. M. Peebles, "the grand old man of Spiritualism," has published his new book on "The Demonism of the Ages and Spirit Obsessions."

I have read the book with thrilling interest, and I urge, beseech Spiritualists and all persons interested in the subject to purchase a copy. It is a large book of nearly 400 pages and the price is only one dollar; postage 19 cents extra. It may be had from the office of this paper, or of Dr. J. M. Peebles, Battle Creek, Mich.

From the quantity of letters I have received since May 28 from persons so obsessed, and the reports I hear of others, I am amazed that spirit obsession is so prevalent in this our day and country.

Spiritualists have no conception of the prevalence of spirit obsession in Europe, Asia, Africa, and even in our own country, America.

This is a subject matter which none but Spiritualists are truly able to combat, and it must be grappled with by them.

Dr. Peebles' book gives full details how to treat cases of obsession.

I wish I could afford to give away a thousand copies of the book. I would do so to-morrow to each and all persons who applied. W. YATES, M. D.
Chicago, Ill.

STOP LYING!

The Rev. Dr. Frank DeWitt Talmage, whose chief notoriety lies in the fact that he is the son of his father, is now on the Pacific slope and cutting a wide swath in true Talmagean style. He spoke at La Jolla, a seaside resort near San Diego, Sunday, Aug. 14, and this is a choice extract from his sermon as published in the San Diego Sun, the following morning:

"There is a 'time to die,' which is beautiful. Oh, yes; death is beautiful if it comes in God's way. Then a dying saint knows death is not annihilation, but coronation, irridiation and eternal triumph. Like old Senator Foote, when dying, he can look ahead at the rapturous glories and cry, 'Beautiful! beautiful! beautiful!' But was the death of Nero beautiful? Was the death of Cleopatra beautiful? Was the death of Tom Paine beautiful? One moment he was in prayer and the next moment blaspheming God, until his relations in horror placed their fingers in their ears and ran from his howlings and fearful agonies."

This is the kind of stuff that emanates from the lips of this great (?) divine, in order to bolster up the fast decaying dogmas of Christianity.

Once upon a time there was a jackal who, surrounded by his animal friends, held forth upon the ignoble qualities of the lion. The lion being dead, it was perfectly safe for any of the lesser animals to traduce his character. The cases are parallel. The lion is dead. The jackal still lives. When will preachers of the Talmage stripe stop lying?

WILL C. HODGE.

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SATURDAY, SEPTEMBER 3, 1904.

WORDS OF CAUTION.

You should not send money in a letter. You may do so a dozen times safely, and then the next remittance may be lost or stolen. Secure a postal order for five cents, and then you are perfectly safe, and will save yourself annoyance and trouble.

HUDSON TUTTLE.

Editor-at-Large for the National Spiritualist Association.

Mr. Tuttle has been engaged to answer all attacks in the secular or religious press on Spiritualism. Send him clippings when an attack is made, giving date and name of paper. Address him at Berlin Heights, Ohio,

Chicago's Exploration Expedition.

It may not be generally known to our readers that Chicago has an excavating expedition operating in the Orient, under the direction of the University of Chicago, and yet such is the fact.

During the last explorations with pick and spade, the ancient Adab, mentioned in the code of Hammurabi, an early king of Babylon, was unearthed. This expedition is under the direction of Prof. Robert F. Harper, of Midway University, an archeologist of rare ability. Prof. Harper received the good news a few days ago in the form of a cablegram from Prof. E. J. Banks, field director of the expedition, in which he related the uncovering of Adab, also known to the ancients as Udnunki. The site of the ruins is near Bismya, in the valley of the Tigris, not distant from Bagdad.

Prof. Banks announced in his dispatch that on the lowest level of the ruins he found Ud-nun-ki inscribed on the bricks. With 120 men in his service the excavations were pressed forward with great energy. The remains of four temples, one above the other, were found. Marble statues, onyx and sandstone lamps were found, with many bronze objects.

Wherever inscriptions were found, the characters used were syllables, not letters. This fact of itself tells of the great antiquity of this resurrected city.

These wonderful ruins in the valleys of the Euphrates and the Tigris doubtless antedate those of Egypt. They probably connect the civilizations of the Indus and the Irrawaddy, and farther East, with those of the Nile. These ruins scattered all over these vast regions, remains of full ten thousand years ago, are the true and uncorrupted records of a long buried past. Let the search go on. Their revealments are destined to give us a better conception of the beginnings of our race, and of the grand strides it has made to reach its present proud eminence in the arts, literature and science. We thank the University of Chicago and its learned professors, for the noble work in which they are engaged. Knowledge and bigotry are incompatible with each other. Teach the truth in regard to the past, and the myths of creation and the peopling of the earth with inhabitants in six days, will give place to real knowledge, showing there has been no FALL, but a gradual acquisition of wisdom and ascension through all the millions of years our progenitors have inhabited this earth.

A Babe Is Born—and a Boy.

The bells of all the churches in the Russian empire rang the glad tidings that an heir to the throne was born. It is reported that the autocracy had decided that if this event disappointed, as the four preceding had done with a girl, then the czar would seek a divorce and marry again, for in the disturbed condition of the empire it was of vital importance than an heir be in waiting.

The poor babe, over whom there is shouting and prayers at the churches, and blessings of priests, should have the pity of the world. A man sleeping on the brink of a volcano, trembling and muttering with the intensity of the suppressed lava ready to burst forth, is safe compared with the czar and his court. It is perfidious, inhuman, despicable to assassinate, but possibly there may be a government so inhuman, cruel and despicable in the estimation of those who suffer from its misrule, as to justify the bursting bomb.

The poor child will inherit the plaudits of the priesthood there, always on the side of tyranny, and the accumulations of all the outrages suffered by the people of past generations.

On him will fall the reflection of the torture of the Siberian exiles, their festering shackles, their hunger and despair, their terrible suffering unto death in mines, dungeons, and on the frozen storm-swept plains. On him will fall the misery and degradation, the want and poverty of a great people, robbed of their birthright and enslaved by autocrats in the name of God. Born to be cradled in fine linen, and fed on a service of gold; to have rulers for his servitors, he cannot escape the fate he inherits, and no one can remove the bomb from beneath his pillow or prevent the fuse burning when the time comes for its lighting. Justice may be slow, but it is sure, and the red hand of revolution will avenge the wrongs of the past and the present.

Poor little bit of humanity! Better been born in the shack of a peasant than in the royal palace.

Honest Mediums Must Be Sustained.

Honest mediums should be well sustained. They are entitled to encouragement and protection, and a generous equivalent for their services. The Progressive Thinker has been, and will still continue to be, their special organ. There are many mediums in this city and scattered through the country, whose lives are pure and whose homes are heaven itself. By suppressing the fakes you encourage these honest mediums and assist the angel world in its efforts to promote the truth. Every honest medium will find in The Progressive Thinker a true friend. Its friendship for mediums has taken definite form. The $1,000 lately raised for the benefit of the medium's fund—to render those mediums comfortable who are on account of sickness or old age, incapacitated for work—was procured mainly through the untiring efforts of The Progressive Thinker. The paper is not only the Organ of honest mediums, but it has been under the special charge of the Higher Powers who have made it extremely prosperous—prosperous beyond that of any other Spiritualistor free thought paper published on this earth to-day.

Spiritualism and Prejudice.

Ever since Modern Spiritualism began one of its most bitter foes has been "Prejudice." It has plowed its way up from the tiny raps received by those three little children at Hydesville, to an institution of life and activity among other institutions of this world.

At every step the church, and that means all denominations, has slandered and abused it—lied about it; the preachers have applied almost every poisonous dose of epithets to it and have knifed it on every side in a frantic attempt to assassinate it, and still it lives and grows. Prejudice could not kill it.

Then the Agnostics and Infidels, biased by a supreme egotism and, prejudiced by the same spirit of intolerance that influenced the church, have tackled the little infant, and between the two it has grown up, like the stately sunflower with its face to the light until it is almost too tall to hear their piteous wailing, and too wise to pause in its growth to look out upon them in their valley of shadows and cactus.

There is nothing too mean for a being or an institution governed by prejudice to do.

Upon the subject of prejudice, however we cannot do better than sanction the same from the Chicago Chronicle:

Prejudice rules this world. The governing power may appeal to reason, conscience, wealth, the courts, the armies, but behind all of them, like the serpent behind Eve, crouches prejudice. A person, therefore, who is ignorant or neglectful of it is like a man strolling through a power-house without having an eye to the dynamos.

Prejudice is a kind of hatred, distinguished from all other kinds by several characteristics. One of these is that its cause in any particular case is obscure or unknown. It may be racial, it may be religious, it may be social, it may be political, it may be superstitious and, worst of all, it may be caused by jealousy, but what causes any particular man's prejudice against another, while it admits of much argument and speculation, is utterly unknown and unknowable.

Another characteristic is that the man with a prejudice is never conscious of it. On the other hand, he indignantly denies it. He will not deny at times that he is angry with the other man, but when he attempts to tell what it is about he is so irrational that he gives himself completely away. Other people can see that he is prejudiced, but he himself does not know it and of course does not know the cause of it.

A more forbidding characteristic is that a prejudiced person, especially if envious, will do the most contemptibly mean things that human nature is ever guilty of, such as lying, slander, treachery, bribery, poisoning and assassination. A man with a genuine hatred wants a fight to the finish in the open, but the prejudiced man skulks in the dark and seeks to take a mean advantage. There is also a special brand of cruelty in his attacks.

The climax is that prejudice is incurable and eternal. Every complaint that prejudice has brought against a man may be refuted and shown to be ridiculous and impossible, and the only effect on the prejudiced man will be a momentary embarrassment, while the prejudice remains and soon breaks out in some other direction. Ingersoll said that religion was not founded on reason and that was the reason that reasoning had no effect on it. Probably that is not true, but in some cases it certainly is true that prejudice is not founded on anything and that is the reason there is not anything that will remove it.

If a man is the victim of a prejudice what had he better do about it? The first thing is to find out, because many unsuspicious people suffer from prejudice a long time before they suspect it. Having once made up his mind that another man is prejudiced against him, his course of action should be governed by his relations with his enemy, the prejudiced person.

If he is wholly independent of his enemy he will find it an excellent remedy to break up all friendly relations with him and compel him to be an open enemy. That is a hundred times better than a hypocritical friendship with a deadly prejudice at the back of it. If a man's prejudiced enemy is his superior upon whom he depends for promotion and success in life the best way is for the victim to put the diameter of the earth between him and his enemy and start life afresh.

Power of Suggestion Illustrated.

The power of suggestion is well illustrated in the following case reported to the Chicago Record-Herald, from Fort Wayne, Ind.:

"Held bedfast for twenty-five years, apparently by the power of suggestion, Miss Ella Conklin of this city, 30 years old, is learning to walk. At the age of 5 her back was injured by a fall, and the physician in attendance said she never could walk again. She went to bed, and has stayed there since, eating no solid food and hardly moving. Recently, having been taken to a hospital because her stepmother became ill and could care for her no longer, she was examined by a physician, and he could find no reason why the patient should not walk. She now moves about, takes solid food and is gaining strength."

Held helpless during all these long, weary years by the unwise suggestion planted in her mind by an unwise physician. The case illustrates a great fact. Suggestion, like hypnotism, is a principle in nature, and rightly used may be made vastly beneficial to humanity; but perverted or unwisely used, it becomes an instrument of evil.

The Logic of It.

Is it not rather queer that the apologists and shielders of fraud, trickery, deception, of persons claiming to be mediums, but who are mere swindlers preying upon the public, preying upon the gullibility of dupes, and in some cases catering to the lowest animal passions of morally and mentally weak-minded patrons—is it not queer that by this class The Progressive Thinker's warfare against fraud is denounced as a warfare against mediums and mediumship?

The logic if this charge against The Progressive Thinker amounts to this: That the persons who make the charge regard all mediums and mediumship as fraudulent.

Certainly The Progressive Thinker has done nothing of the kind, has made no such charge, has only battled for honesty and truth and for the welfare and protection of genuine mediumship—never a line or word to the contrary. Genuine mediums should regard our warfare against fraud as a warfare in their behalf, for such it really is. If all the frauds were weeded out, the true mediums would thrive.

A Nation of Atheists.

According to the report of a Christian missionary, as published in the Sunday Magazine, London, in a paper entitled "Religion in Japan":

"The Japanese come as near being a nation of atheists as any people upon the planet. So far as Christianity is concerned, progress in Japan is slow; there is no sign of any real turning to Christ."

That missionary had spent many years with the people of the Rising Sun, and had expended his best services in a futile attempt to convert them to his faith. Instead, they insisted their Buddha was every way superior as a teacher to Jesus, inculcating better morals, without adding threats of endless woe to frighten them into good behavior.

The Parent of Crime.

Rev. W. H. Harrington, late chaplain of the Minnesota State Prison, is reported as saying: "The theological dogma of vicarious punishment is responsible for a vast deal of crime." Well, why not? If Jesus suffered for the sins of the world, in place of the real offender, why should the culprit care how much guilt is charged to his account. The atoning blood of the dear Savior effaces every trace of wrong-doing, if trust is placed in his power of redemption.

The statistics of every penitentiary in Christian countries confirm the observations of Rev. Harrington.

THE OPEN COURT.

It is controlled by Spiritualists—by devout, sincere Spiritualists who have the good of the cause at heart. They have a right to be heard on the important questions before the Court. Whatever is said therein, each writer is responsible therefor—give them the PRAISE or the BLAME, and not the editor. After next week the Court will adjourn. The proceedings of the sessions that have been held should be laid aside for future reference, especially this issue and the next. Soon there will be another session of Court, on a question that will awaken an immense interest in the Cause of Truth among all honest Spiritualists throughout the world. The ball has commenced rolling, and Error will be crushed, and Truth prevail.

A Prominent Cuban.

We have had the pleasure of a visit from Mr. E. Prieto, of Cuba. He is an earnest Spiritualist, and has been attending the various camps. He is a man highly cultured, and it is extremely interesting to talk with him.

"The Romance of Jude. A Story of the Life and Times of the Nazarene and His People." Through the mediumship of Mrs. M. T. Longley. An intensely interesting book. Neatly bound in cloth and gilt. Only 50 cents.

"Healing, Causes and Effects." By W. P. Phelon, M. D. Price 50 cents.

MYSTICAL TEACHING.

What one writer [as set forth in the St. Louis Globe Democrat] calls the popularity of Maeterlinck is bringing more things to light than the announcement of the fact commonly recognizes. Among others that the mystic himself has been something of an egotist in fancying that he held a mount of vision where none but the rare initiate could follow him. "The Mystic," says a recent speaker in university circles, "is he who looks at things from his notion of the unknown." To imagine, then, that in a great palpitating world of the unknown he and a small handful of his disciples were the only ones given to incursions and speculations in the unseen, is almost the supreme egotism of man—the strange idea of a picked company of the elect which seems to pursue the teachers into every spiritual field.

That Maeterlinck is becoming a charmed and familiar name in nearly every household of to-day is not all due to the growing spiritual consciousness of mankind, but to the large and daring faith he has in it, when appealed to through the universal brotherhood—the subconscious self that lives, silent, but alert, in every one of us. It is true that Maeterlinck, with all mystics, "original, derivative or factitious," as the university professor divides them, recognizes a "point of sensibility," a degree of psychical experience necessary to fully grasp the mystic speech and vision. But this is far from limiting them to any class or order, and simply marks the individual soul's awakening to the nature of its own being and inheritance. "For the soul," he tells us, "is like a dreamer, enthralled by sleep, who struggles with all his might to move an arm or raise an eyelid."

That this struggle of the soul to find itself and assert its power, is universal, and old as the soul itself, is something which it is well for the mystic of any age to begin to recognize. Even the "spiritual epoch" lies very much in the power of the mind to discern it; the courage of the mind to declare it, perhaps.

Sitting in the luxurious drawing-room of one of the veriest butterflies of society, and seeming devotees of wealth, a caller recently chanced—very improperly, of course—upon some reference to the Uray and the psychic developments of the hour, when, to her surprise, her hostess exclaimed in tense tones that bore no relation to fad-following: "Oh, Mrs. ——, I would impoverish myself and go barefoot through the streets for one ray of light in that direction."

Out on a prairie ranch a gentle sister of mercy attempted to whisper spiritual hope and consolation to a poor farmer, whose beloved son lay in jail, under unjust, but deadly accusations, with all the odds of the trial going darkly against him. With a smile, the bronzed plainsman replied: "I know all about it, sister, and alone with the stars and the prairie grasses I have had full assurance that my boy will be acquitted"—and he was.

Many a paragraph has crept into the daily papers touching a case—the strangest, say the authorities, that they have ever known—where a young woman, under arrest for murder, showed not one sign of fear or even concern over the deadly charge against her.

"Right prevails, does it not?" was the simple explanation she offered for her strange and almost smiling disregard of all the dangers, horrors, constraints and hardships of the situation, and the very whisper of such a stronghold in such an atmosphere might set the cult-worshipper in psychic circles pondering.

Faith cures, and prayer tests, and thought masteries and occult leading, and every other form of spiritual or psychic influence or phenomena known to the schools, work constantly in all grades of life and society, and, from the superstitious savage to the subtlest philosopher, the sense of the unseen is the deepest principle of being. Great or small, ignorant or learned, doubting or believing, every mortal being knows full well that he is in the power of the known, and from the heart of the unseen must draw his vital strength and resource.

Is he likely to sit down then and wait for some cloud-wrapped mystic to tell him how? Nay, more is the eternal life principle within him, the Divine Spirit by whose breath alone he knows one hour of being likely to leave him to some brother mortal to whisper to him the immortal story? "The word is nigh thee, even in thy mouth and in thy heart," runs the sacred teaching, and to feel after and find him is all the rapt speaker from Mars hill asked of Greek or barbarian for the mystic union with God.

There is a sublime simplicity, as well as "eternal unanimity" in all higher mystical teachings, which bears scant relation to the cabalistic utterances of the minor prophets. Man, as the breath of God, one with the eternal, is about all, from Genesis to Revelation, that the record allows, and from that tremendous and all-glorious truth must the individual soul work out its own spirit life and philosophy.

To perceive its struggles and trust its pure and incontaminable life essence to bring it back to the bosom of purity, is the most and the best that the outside friend or seer can do for us. That Maeterlinck recognizes this indestructible soul force in all men, and makes it especially "the treasure of the humble," is the thing that brings him to our doors and firesides, where other mystics stand afar off, bewildering us with their unknown tongues.

"We are natural believers," said Emerson; "truth alone interests us. We are persuaded that a thread runs through all things, and men and events, and life itself, come to us only because of that thread." Thus do the larger spirit teachers take us all into their confidence, and make us partners with them in the grasp of that eternal scheme of being and design, where nothing is by chance or accident, yet veiled in mysteries that the instinct of a bird or the swift intuition of a child may read more truly than all our philosophies. Always, too, must the mystic's teachings be tried at length at the bar of the social consciousness, and thus does the mysticism of a Philo or Plotinus fall away before the very intuitions of the common people it has despised.

Grant also, as a great sociologist has recently declared, that the sole strength of this social consciousness is the belief in immortality, and "the unity and existence of God the one ground of our reciprocal action," and you have the very field the Christ himself discerned for the work of the spirit teacher. Couched in parables, and wrapped in heavenly mysteries, as were all his utterances, yet it was the common people who heard him gladly, and from the unlearned woman at the well of Samaria that the first quick answer to the mystic lesson came in the eager cry, "Lord, give me of this living water, that I thirst no more, neither come hither to draw."

The fact is that there seems little hope in the whole mystic business, till the days come, foretold by the Scripture, when they shall not teach every man, or any man, his neighbor, saying, know the Lord, and the lordly powers within you, for all shall know the Lord, from the least to the greatest. The

RADIANT THOUGHTS.

How to Realize Spiritual Power—Thoughts that Scintillate Divine Truths and Breathe the Fresh Atmosphere of the Heavenly Spheres—Thoughts that Will Do the Soul Good to Contemplate.

Do you want to feel the joy that is felt by freed spirits in heaven? Do you long to realize a close communion with Divine Wisdom? Do you desire to cultivate your spiritual powers while yet in the flesh, so that when you enter the spiritual world you will have mastered the first rudiments of spiritual dominion? Let me give you the exercises and the words of wisdom that the angels of power have given me, which have awakened in me a great consciousness of my immortal nature here and now.

You have wonderful spiritual potencies slumbering within your soul, but you imagine that you must lose your body before these divine forces will become operative. Not so! Knowledge and exercise of what you already have will unfold to you wonderful visions of spiritual power, and you may become conscious now of what the majority do not realize until after long experience in the freed spirit form.

You are a spirit now, and to realize it you have but to spend a little time daily thinking and feeling as think and feel the enlightened spirits who live in and express the love of the Eternal. It is joy to live to those who have become attuned to the mighty harmony that pervades the spirit spheres. That same harmony will pervade the mental aura of this world and bring great joy to humanity and the alleviation of all physical pain and want when the majority of humanity learn to live attuned to God and the harmonious light and love proceeding from His presence. The darkness, suffering and ignorance in the world are but a lack of that glory of eternal truth that illumines all enlightened souls in the higher spheres.

How shall you begin to feel that light and that love? By expressing it! That light shines in your interior soul-nature, and if you will you can feel that love for humanity and the expression through your nature of those spiritual qualities will make you more and more radiant with soul light and power. As the steam radiator becomes warm in giving forth heat, so your nature will become warm with divine love, which is the essence of power and dominion, by exercising love toward your neighbor—there is no other way to grow in spiritual power.

For at least one hour each day lay aside the petty cares and disturbances of this earth life, and if possible go by yourself and create happy thoughts, fill your mental atmosphere with light and joy by affirming over the eternal realities of truth that you have learned, until the negative thoughts of this earth plane are replaced by positive thoughts like those that pervade heaven. If one glimpse of the truth of endless immortality has given you a degree of joy, then you will realize more light and joy by affirming that truth over and over until it charges your whole brain with positive uplifting thought, and through this thought, so radiant and beautiful in your mind, positively enunciated, will flow the heavenly Spirit of Truth to illuminate hundreds of ignorance-darkened souls.

Do you not know that even the silent mental affirmation of divine truth will change the quality and color of your mental aura or atmosphere and create a light and peace about you that will attract higher and higher spiritual forces as your development continues?

Spirits are radiant and beautiful, because they have learned to think and feel love, and as their characters are transformed their light and power increases. Meditate upon these thoughts while you are alone in the silence each day, affirm them positively as though you were preaching to a multitude in ignorance and your thoughts will go forth as a blessing to many souls; your secret word silently spoken will become a liberating force dissolving the darkness of error and making them free.

There is no death.

God is my immortal life and the life of every soul in the universe.

The light of eternal life is now dissolving all mortal beliefs of death and damnation.

The whole universe is pervaded by a glorious love and wisdom that seeks to heal, redeem and transform every one of its children.

My soul is vitalized by Love's eternal essence and its light now dissolves all the gloom of mortal thought from my aura and makes me free.

The light and love that glorifies all beings in heaven is now becoming known to spirits incarnate. This glorious truth will pervade all minds, and as its influence spreads it will bring the health, peace and prosperity to humanity that it has given to the inhabitants of heaven.

I will be true to this light. I will be strong in the spirit of love. I will live and act as an immortal in all my ways, for the glory of the living, eternal truth.

The oftener the above thoughts are affirmed the more vibrant and joyful the mind becomes, and through this exercise of the mental and soul powers you will become a true medium for the Spirit of Truth, and your influence for good will become mightier as you thus co-operate with the angels in penetrating the ignorance of the world with your illuminating thoughts of truth.

Chicago, Ill. WALTER DEVOE.

Is the Problem Soluble?

It may be said without detraction [San Francisco Chronicle] from the just value, both scientific and practical, of recent discoveries by Professor Loeb and Mr. Clark, that they bring us no whit nearer a real solution of the problem of life. And that much ought to be said because of the infectious spread of an irreflective tendency to jump from the facts to a snap conclusion that life is chemical activity—and nothing more. It should be borne in mind that to know the phenomena of life and how to govern them is not to know what life really is. Were it possible to carry laboratory experiments up to actual production of a living human being, or even to something better, the great problem of life would still remain unsolved.

Whether we term the activities of life vitalism, or chemism, or what not, we have in them no clew to what actually constitutes life, aside from its known phenomena. We are told that frictional and chemical action will generate electricity; but there is no one to tell us more of what electricity is, aside from its effects, than Gilbert knew after rubbing his bits of amber, or Franklin after the lightning had streamed down his kite string. And as with electricity, so with life. Just what that was which is said to have been breathed into Adam, and which, in one way and another, has set all of us going since human life began, we know no more than did Adam or the first anthropoid ape. But we know it was something more than chemical reaction. We also know that life in some form of activity, is everywhere and in everything, while death is merely cessation of that activity in any given form or direction. It follows that while life itself is absolutely without beginning or end, its lesser manifestations begin and end in an infinite variety of ways. So that death to mankind is but a decolonization of certain physical activities whose concert of action has kept his body alive.

From these considerations it becomes safe to predicate that a hand-made, artificial man or a spontaneously generated man, if properly constructed and set going, would stand the same chance of the future life that the rest of us do—which is not saying that there are any chances against the future life. Human life develops consciousness of self, with realization and memory of experience which go a long way to create the personality for which, alone, could immortality be reasonably expected. The essential thing, therefore, is to set human life going.

The fact is that the future life is simply a question of consciousness. Does the conscious human personality survive bodily death? Now there is consciousness and consciousness. That awareness and sense of physiological duty which governs the purely physical manifestations of life is one kind of consciousness and that which recognizes the self and the mental aspect of life is quite another kind. A tissue cell is necessarily aware of what it must take from the blood to sustain its existence, but it does not know enough to know it does exist. But it has not the slightest need of such knowledge, while self-knowledge is essential to human personality. Evidently, the end of bodily life is the end of that kind of consciousness which governs it. It is also evident that while the body lives its consciousness never sleeps nor could it be off duty for a moment without disastrous consequences. But the true consciousness, or, at least the objective part of it, goes sound asleep or becomes obliterated in syncope or disease, while the bodily functions go on as placidly as ever. Self-consciousness, therefore, is not essential to bodily existence and, evidently, is not governed by the functions of that existence. Hence the inference that this, the higher form of consciousness, is supported by the higher functions of life—which implies the activities of that life which is life itself—ultimate, universal and without beginning or end. Extended study and analysis of collated proofs of the survival of human personality, recently published, convert that inference into scientific fact.

Human life may be regarded as a wave produced upon the surface of the sea of life, which pursues its career, subsides, and is gone forever. Yet nothing is lost to that sea itself. On the contrary, its substance becomes enriched by the experience of one more human personality. For the wave carried with it an inherent potentiality which developed actual consciousness of its own existence, actual realization and memory of its own experience, actual yearning for and acquirement of expanding knowledge of that of which it was a conscious part. All this and more it carried with it in its subsidence into the placid depths of the sea of life; for this, its personality, formed no feature of the wave's material form.

Now, as a growing personality, an expanding receptacle of progressively acquired knowledge, it must eventually reach a solution of the problem of life—provided the sea of life has boundary limits. If it has not, then omniscience is but a relative term and the problem of life remains forever insoluble.

But, after all, who would care to sink into the innocuous desuetude of nothing left to be learned?

O. O. BURGESS.

soul is preparing for a decisive struggle, says Maeterlinck, and none can foretell the issue, be this struggle for victory or for flight. Alas, for the mystic who must leave us there.

IRENE CLARK SAFFORD.

Boil It Down.

The advice of experts is epitomized in Joe Lincoln's poem in the "Author's Year Book," entitled "Boil It Down." Contributors to The Progressive Thinker are kindly requested to commit the stanzas to memory, and govern themselves accordingly.

If you have a thought that's happy,
Make it short and crisp and snappy.
When your brain its coin has minted,
Down the page your pen has sprinted,
If you want your effort printed,
Boil it down.

Take out every surplus letter—
Fewer syllables the better—
Make your meaning plain—express it
So we'll know, not merely guess it.
Then, my friend, ere you address it,
Boil it down.

Boil out all the extra trimmings—
Skim it well, then skim the skimmings—
When you're sure 'twould be a sin to
Cut another sentence into,
Send it on, and we'll begin to
Boil it down.

"Discovery of a Lost Trail." By Chas. B. Newcomb. Excellent in spiritual suggestiveness. Cloth, $1.50.

Another Daring Wager.

There is an "anti-Spiritualism" society, of which the notorious Hagaman, who writes "Prof." before his name, is secretary. He really is society, officers and all. In this case it is not the dog that wags the tail, nor exactly the tail that wags the dog, but there is nothing but a wagging tail. The "Prof." makes a point in his lectures to offer $1,000 if he cannot reproduce any and all phenomena of any medium. This is like clinching an argument with a bet, a weak and unsatisfactory method. It is a catchy thing and attracts the vulgar. It is fine bluff, and will pass until he is called to make good. Now this "Prof." has not probably two cents to lay down, and would retreat at the suggestion that his $1,000 must first be deposited in a bank, to be drawn by any medium he fails to duplicate. If he will do this, then he will be worth attention, but until he does, his talk is simply braggadocio. He knows he cannot duplicate the truly spiritual manifestations, and will never be caught in binding himself to fulfill his arrogant pledge.

"The Majesty of Calmness, or Individual Problems and Possibilities." By Wm. George Jordan. Another valuable little work. Price 20 cents.

"Buddhism and Its Christian Critics." By Dr. Paul Carus. An excellent study of Buddhism; compact yet comprehensive. Paper, 50 cents. Cloth, $1.25.

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An Inquiry Into the Nature of the Soul, Its Origin and Destiny.

BY DR. PAUL CARUS.

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The Grandeur of Truth

A Lecture Delivered by J. L. Merritt, Los Angeles, Cal.

Truth is that which is; error is that which is not. Truth is real; error is a misconception of truth. Truth is eternal; error falls by the wayside. Truth is an illuminating radiance; error is an alluring false light. Truth becomes more resplendent with usage; error after usage, is discarded. Truth is the Rock of Ages; error is the shifting quicksand. Truth is God; error is evil. Truth in the end, sits triumphant; error at last, lies prone in defeat. Truth is always worthy of recognition; error should be shunned. Truth is benevolent; error is malevolent. Truth is loyalty; error is treachery. Truth is comeliness, symmetry, beauty, grace; error is the antithesis to each. Truth is love, faith, hope, charity; error is loveless, faithless, hopeless, uncharitable. Truth is of such inestimable value that life on the earth plane is too brief to spend any portion of it in pursuit of any other acquisition; error is so derogatory to human happiness that this brief span of eistence is too long to spend in its pursuit.

All truth is sacred and totally incapable of being discriminated against in its various applications except in individual results; error is not sacred and its only worth is, by contrast, to awaken the mind to a due appreciation of the purity of truth.

Fact never is a full synonym of truth, for while fact may be true, yet it is the mere perception of truth but shorn of the lustre which the latter adds to the former. In fact, fact may be error, to which truth never descends. Truth is the pure, sparkling, scintillating gem; fact, if true, is but the gem in the rough. Truth stands out the beautiful statue perfect in delineation, in symmetry and in feature; fact is gross material.

Many facts are valuable; some are valueless; all facts are not true. A lie—which is but a short, crisp name for willful error is the antithesis of truth. The lie is the outcome of human selfishness, and for the time is meant to, and does supplant truth, but in the end the lie perishes and truth triumphs. Unlike truth, the lie has no great fountain head from which it is drawn but exists only in the evil mind conceiving it. As truth by reflex action leaves its indelible impress upon the soul, so, too, does the lie, but the effect is different. We can use truth until it assumes its place in our thoughts, and thus a habit for truth becomes fixed. Likewise, we can conceive and use the lie until it becomes the paramount issue before the mind—and the lying habit becomes permanent.

"We call them habits, all those little things
That trouble life and work;
And yet, we might make habits of our faiths and truths;
Our loves and hopes; and of our joys,
But we forget."

Truth when properly used never grows stale; for no matter how often it may be applied, new aspects of truth are constantly presenting themselves for recognition. Truth has the characteristic of perpetuating youthful vigor. We see the old truth in new attire—in a new light.

The universe was built on truth. Error and lie had no part, neither in its conception nor in its formation. Error in all its details came in with human thought and has no existence except upon the reflecting surface of the curtains of the mind. Its effects remain, and will remain to some extent, throughout all eternity; for, "As a man thinketh in his heart, so is he."

Truth is eternal and cannot die; for if it should, God and the universe of Justice, Spirit and Matter would alike perish and nothing remain but space and eternity; the two latter not being existences but conditions of being.

The greatest practical problem that can possibly affect human existence is the attainment of the full perception of our true relationship to the Infinite, to the laws and conditions of our being here and hereafter, and to our relationship to our fellow man. When we grasp the full significance of this problem of the ages then we shall know that

"Truth is within ourselves; it takes no rise
From outward things whate'er you may believe,
There is an inmost center in us all,
Where truth abides in fullness, and to know,
Rather consists in opening out a way
Whence the imprisoned splendor may escape,
Than in effecting entry for a light
Supposed to be without.
Watch narrowly the demonstration of a truth, its birth,
And you trace back the influence to its spring
And source within us, where broods a radiance vast,
To be elicited ray by ray as chance shall favor."

The solution of this problem and its assimilation to the needs of humanity was the mission of Jesus; but strange to relate, the organizations, excepting a few—taking name from his titular appendage—have lost sight of His central idea and instead have substituted a mere incident and hold up the cross as a fetisch for mankind to look upon in order that they may be saved from the effect of sins committed by themselves—and by others.

Spiritualism, though old as the race, came to the denizens of earth near the middle of the nineteenth century with renewed vigor after a long vacation, if you please, to emphasize the truth of the compound proposition before stated.

Do I hear you say that the doctrine inculcated in this proposition is impossible of human attainment? No doubt it is by the mass of those now living, but certainly you recognize that the plane now occupied by humanity has been reached after untold centuries of evolution hastened by the sacrifices and far-reaching endeavors of the Christs, the sages and the martyrs. HE WHO GIVES MOST, RECEIVES MOST; OR, THE CAPACITY FOR RECEIVING IS INCREASED IN PROPORTION TO THE DESIRE TO GIVE. THIS IS A LAW NATURAL AND INHERENT IN OUR VERY BEING, BUT TOO OFTEN CLOGGED BY SELFISHNESS.

Do we not owe to posterity the richest heritage it is in our power to bequeath them? Or have we as a race become so strongly attached, through the commercial spirit of the age, to material aggrandizement and accumulation that sacrifice of personal enjoyment is too dear to surrender for our own, and for posterity's betterment? While recognizing that the upward trend of mankind is naturally slow, can it not be strengthened and hastened by an all-along-the-line movement toward the goal of truth?

Individually, Spiritualists, do you not perceive the line of your duty to humanity and thereby to your cause by seeking to fully understand, to live and to perpetuate the grandest lesson ever brought for the contemplation of mankind?

Pray glance at what we please to term "our boasted civilization," and note the departure from the inculcated lesson contained in the proposition which merits our full consideration.

Is not our civilization barbarous? For what do people strive? For position, pelf, power and riches, prompted by innate pride and vanity and reached by means of legalized murder, oppression and robbery!

A very eloquent pulpit orator of revolutionized Methodism, in this city not long ago referring to two multi-millionaires, asserted that God had raised them up to dispense blessings upon the widows and orphans! Shades of John and Charles Wesley!

"Upon what has this our Caesar fed that he should" so pervert truth! when the truth is, that God has raised up the widows and orphans to dispense, through a system of vicious laws, blessings upon those rich tribute-takers!

Another divine (?) —a fat parasite, for he produces nothing but glittering generalities and weak, vapid milk and water strictures upon sin—in speaking of the incessant warfare which obtains among carnivorous animals used it as a lesson for the poor portion of his congregation, that thus, in Infinite wisdom, are some men permitted to accumulate great wealth at the expense of others on the principle that the big fish are made to eat up the little ones!

Rather than hear Spiritualistic speakers give vent to such damnable twaddle in the name of Truth, I would infinitely prefer that the cause, which I love, should go down to deserved and eternal death while hoping that its place might be supplied by a religion that would battle for human rights and for the suppression of human wrongs.

But this civilization! Think of war, slavery, oppression, rapine, plunder. Human passion as it exists in many forms; the slum and its indispensable comcomitants, the public dance-halls and brothels; the bureaus existing ostensibly for supplying young girls with honorable positions, but really to sell them to keepers of dens of ill-fame; great corporate institutions (bodies without souls) and smaller firms, employing women on scanty salaries, and when asked for increase, cite them to a quiet life of shame! Do not assert that many of these conditions exist because of demand for them, for that only intensifies the horror.

And then the passion of temper—or rather, distemper. So near to the skin of the human being is wrapped the growl of the beast of the jungle that in a moment, men and women seemingly peaceful, on slight provocation becomes raging, fighting and frequently murderous fiends to say nothing of the "counting out of so many ounces of blood for so many ounces of treasure"—the cold, deliberate murder.

In view of all this—a mere epitome of human crime, both legal and illegal—should not Spiritualism make greater efforts to present the truth which Jesus sought to bring humanity, for which He suffered death and from which the great mass of His pretended followers have turned away because unpopular and because its practice involves personal sacrifice?

Inter-communion between the two life-planes is a truth, magnificent in its proportions, and of great importance, but is this the all of Spiritualism? Not for one moment would I detract from the importance of this phase, but bear in mind that spirit communion is only instrumental in bringing to our recognition terrestrial, the brighter aspect of truth as viewed from the higher standpoint of those celestials.

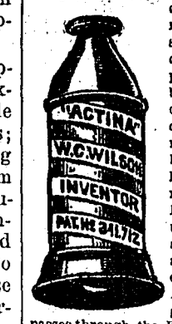
In the language of another let me say, "Man has not yet arriven, he is only a promise." When the being we call man shall solve, practice and instill into the minds of the succeeding generation the three-fold problem taught by Jesus, then he will become really human; then will he become refined; then will he become spiritual; and then will he have arriven to take his rightful place as—Man.

Meantime, Spiritualism faces its golden opportunity. The cause will not stand still, but will either advance by taking its position to teach humanity to rise to the summit of human accomplishment or go backward by a lack of the spirit of progression.

DEAFNESS CURED

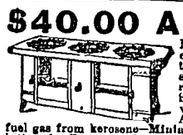
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HYPNOTISM.

ITS DANGER AS A THERAPEUTIC AGENT.

A Retraction of Opposing Statements Made to One of the Question at Issue in the Great Psychological Crime.

I am constrained, as a result of later and more far-reaching evidence, to retract a certain verdict that I hastily rendered concerning what, at the time, I elected to designate "an alchemistical transmutation of disease, and which appeared in the columns of The Progressive Thinker in my review of The Great Psychological Crime some time ago. Therein I gave the results of my personal research and consequent deductions. I feel the unfairness of not meting out in words of unmistakable clearness the apology due from me, when in later days, with broader concepts and clearer light, I find myself in error.

From the materialistic Esculapius who believes the realm of cause and effect is confined within the domain of the physical plane I expect naught but calumny and positive denials should he be interrogated upon the deductions that follow.

To hand on to you in the manner and form that it has reached me a conception that is by no means new I will conform as closely as my clumsy words will permit to the subject matter in hand.

I shall ask those who do me the honor to praise my literary screed to accept for the moment as a working hypothesis the doctrine of the pre-existence of the ego.

Diseases may, for simple analysis, be regarded as having their origin in two sources, namely, external and internal. Abrasions, bruises, cuts, fractures and contagious maladies may be classed as external. Scrofula, cancer, consumption, dyspepsia, and physical deformities at birth, may, in a wide sense, be catalogued as inherent—as soul qualities working themselves from within out. Such physical diseases and distortions are the outward evidences of moral, and therefore essentially mental, depravity and inharmony. The gross physical body is the photo or likeness of (superphysical) spiritual causes. The ego is the thinking principle that functions through at least two bodies more rarified in constitution than the gross physical vehicle, and each body is respectively correlated to the plane from which it derives its technical name. Again, each of these vestures of the ego interpenetrates the others below it in the same manner that ether interpenetrates air. The ego radiates through his subtle bodies harmonious or inharmonious vibrations. These vibrations use as their avenue of epression in the physical body the channel that offers the least resistance. This channel is the nervous system with its numerous ganglion, plexuses and nerve fibres acting as mediums of transmission, for what we will call, for want of a better term, animal magnetism, which constantly circulates in and through the human body. This magnetism is poured into the earth's atmosphere from the sun, and is taken up and specialized by each individual, every man as it were having a keynote—a vibratory rate—that is peculiar to himself. This specialized magnetism is in rapport with the brain and with the corresponding higher vehicles of consciousness. These more subtle vehicles are exact replicas of the physical body. If through the agency of "suggestive therapeutics"—a term that is a flagrant attempt to hide the word hypnotism—a disease disappears, it is altogether probable, if the malady is one of those we have called inherent, that it is driven back into a higher vehicle. The dynamic intensity of the will-power that is used in the effort to cure the disease will determine the place of its lodgment, in the higher vehicles. A disease may be driven into the mind-body, in which event melancholia, dimentia, suicidal tendency, etc., are the noticeable accompaniments. The expression of this vibratory inharmony (disease) will again reappear in the gross physical body at a future time in this incarnation or some other one, unless its downward or outward progress is impeded by additional counter-currents of either the alto or auto-suggestionist.

The great agnostic, Col. Robert G. Ingersoll, whose mellifluous words still ring in my ears, though he made no pretense to occult knowledge, tells us that "perfect peace makes perfect form," and we who have given even the most cursory attention to the question know that living in harmony with nature builds for us soul-vestures whose emanations are incalculably delightful, to contact.

Disease is often the precipitation of evil that existed on higher levels, and it is far better to allow it to work itself out, and to use such physical plane means as are at our disposal for its cure, than to forcibly check it and throw it back into the subtler bodies.

Mental healing can be useful and devoid of danger when it is induced by pouring pure thoughts and lofty aspirations down through the subtler vestures, which will act as transmitters to the physical. Pure thought shows itself in healthful physical form.

Students of occultism know something of the different forms of Yoga as taught in the "one-pointed" philosophy of the great Patanjala. They will remember, too, one particular phase of it known as Hatha Yoga. All that the Charcot school of hypnotists which supports the neurosis theory—all that the Nancy school, with Liebault and others at its head, which supports the suggestive hypothesis, and all that the disciples of Anton Mesmer have gleaned in their researches—in fact all that is as yet known by men of science is focused in this one form of Yoga. Truly Hatha Yoga is the triune unity of suggestive hypnosis, mesmerism and neurotic hypnotism. So, when I tell you that the modern practitioner of suggestion is only brushing the surface of a knowledge of which our oriental brother is a post-grauduate, I only reiterate a truth.

Concentration upon different organs of the human body, after repeated effort, will usually put the organ in rapport with the consciousness of the man. He can accentuate its action—can retard or stop it entirely at will, in instances of a high degree of proficiency. Singular as this may seem he can again bring under the control of his will the functioning of the stomach, heart, lungs, etc. The automatic activity of these organs is known as the sympathetic system, and in the course of evolution these vital processes have passed under its control. Again bringing the control of these organs under the dominance of the mind is a backward step, not a progression. Deep-rooted injury (the reversal of the action of intestinal processes, for instance,) very often self-wrought by the ignorant though earnest student can thus be induced, a cure for which may be unattainable.

Through a slight knowledge of the physiological arrangement of the eye in relation to the brain it is possible for the man with a trained will to reverse the visual power so as to be enabled to see the base of his own brain. The same set of nerves that carries an impression to the mind through the brain can be so stimulated as to carry an impression from behind to the retina and thus picture thereon the object that lies anterior thereto, to be again by reflex action carried back to the brain, thus carrying the brain itself to the view of the mind. Let the telephone transmitter represent the retina. An excitation of the reverse side thereof will carry the vibration in an inverse direction, and you will then have a rough comprehension of my meaning. Other methods of achieving the same results than by auto or alto-hypnosis are known to a few physicians, the modus operandi being regarded as furthering the advent of optical disorders. Therefore, for the time at least, it is not discussed publicly.

A semblance of death, covering a period of three or four months is sometimes indulged in by persons who have succeeded in getting the whole sympathetic system under their control. So complete is the delusion that experts have diagnosed these cases as the "visitation of the king of terrors."

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"Spirit Echoes." My Mattie E. Hull. This pretty volume contains fifty-seven of the author's latest and choicest poems. Neatly bound in cloth, and with portrait of the author. Price 75 cents.

SEEN AND HEARD.

Brief Notes on Topics of Interest, by Hudson Tuttle.

The Western Christian Advocate does not hold a very high opinion of Dr. Funk's "Widow's Mite." It says:

"He has written and compiled the book, but not for the purpose of advocating Spiritualistic phenomena, or with the aim of declaring his belief in their validity or importance, but rather with the aim of urging others to investigate, with the purpose of declaring his conviction that there is behind these various phenomena a valid somewhat, a residuum of actual fact, a positive substratum of actuality, which deserves the wisest and most thorough and painstaking exploitation. He also urges as one of his aims the securement to the Society for Psychical Research the needed means for further exploration into the mystical and unknown realms, at whose doors they have for years been knocking. He avows his belief that there is within reach of man in these varied and inexplicable phenomena "a colossal new force, or rather a world of new forces," which need to be explored. The volume is a mixture of all sorts of data, some of which may be of worth, but many of which are absurd and trivial. We are, we confess, surprised at finding Dr. Funk attempting to classify certain Biblical incidents in the Old and New Testament as Spiritualistic phenomena, although he declares that he has found in years of investigation "much deception, trickery and fraud." But he avers his sincere belief that there is much in the realm of psychic phenomena in addition to these elements.

"And we opine that Dr. Funk takes entirely too much for granted in his book throughout, although he professes to occupy a purely judicial attitude. Nevertheless he has furnished a volume which will stimulate research and quicken curiosity on all lines of investigation which he has indicated."

Dr. Funk, in his attempt to appear of a judicial mind, and while a Spiritualist pose as one not convinced has not awakened the enthusiasm of his church brethren as he anticipated. He is regarded by them with more suspicion than he would have been had he been out-spoken and fully convinced. If he is in doubt, alter all his experience, and fears another interpretation may be placed on his "facts," how can he expect others to place a higher value on them? One must feel secure in his position, if he would have others join him.

The Advocate's opinion of Frederick W. H. Myers' massive volume, is more appreciative, in ratio of Mr. Myers' strength of expression of his belief. Yet in conclusion it says piteously:

"But we pity those who, by virtue of their environment, their mental constitution, or what not, are driven to ghost stories, telepathic theories, and mediumistic chatter and collusion in order to find satisfactory proof that the human soul lives after death, and that Jesus Christ rose from the tomb after the crucifixion."

Now in face of the fact that for nearly 2,000 years the Christian churches have been trying to prove this very thing of man's continuance after death, and that Christ rose from the tomb, and a hundred thousand preachers are exercising their cunning and ingenuity to prove the same, and yet there is doubt, and three-fourths of mankind are faithless skeptics, proves that there is need of something more. Had there not been, had the churches furnished the evidence, there would have been no resort to "ghost stories and mediumistic chatter."

A Church Saloon.

Bishop Potter of New York, has put into practice a pet scheme. He thinks the saloon cannot be absorbed and hence reform lies in the direction of its improvement. With the assistance of his church the Bishop has established a "model saloon," the "Sunnyside Tavern," where pure food and pure liquors are served, and a social center created for its patrons. The Bishop thinks it is the "bad liquors" dispensed by saloons that makes them bad, and will have only the pure article for sale at his "model." Decidedly funny is this wise talk about "pure liquors." It means that they are free from all forein ingredients except alcohol, and hence harmless when alcohol is the one poison which makes them objectionable. It is the alcohol and not other "impurities" which leads to the drink habit and makes the confirmed drunkard.

There is a return in the circle of the churches to the position they occupied a generation ago. The preacher then was greeted in his calls by a decanter of brandy or rum, and not until the temperance question had been agitated, and it was seen that it could be confused with the Sunday laws and thus secure desired legislation, was temperance made a church issue. Now it is found that the saloons are stronger than the church, and the church will exploiter itself by means of saloons, where pure liquor will be sold. We presume that the noble Bishop will call a prayer meeting, and pray God to bless the "pure liquor," and every barrel of whiskey will have a blessing "returned" over it before placed on tap!

This will open up a new line of business for the preachers—blessing beer kegs and whisky barrels, and holding prayer meetings and revivals in "Sunnyside Taverns." The pure liquor will intoxicate just the same as the bad. In fact the beer will be necessarily the same, and the whisky of the same manufacture. All the Bishop can promise is that it will not be doctored before dealt to his customers. With so much advertising the church saloons ought to do a large business, with profit sufficient to pay the parson's salary and secure the best of choirs. The people will be attracted, and thus while church members are made on one side, drunkards are made on the other. That will be the cost of it. It has been estimated that every heathen soul saved costs the missionary fund $6,000. In the saloon scheme the pay for church members is so many moderate drinkers and a ratio of drunkards.

It is an admission that prohibition is a dead failure, and moderate drinking not to be condemned.

RATIONALISM TRIUMPHANT!

INTERNATIONAL CONGRESS FOR PROGRESSIVE AND LIBERAL THOUGHT.

Jubilee Year of Science and Reason!—Scientists Will Be Fully Justified at the World's Fair Congress, October 15-18, in Their Specific Work of Uprooting the Great, Delusive Superstition, Known as Christianity.

The world's fair at Chicago was made notable by a great parliament of all the religions of the world; let the world's fair at St. Louis be made glorious by an international congress of all scientific and advanced thought leaders. At the Chicago parliament, science and free-thought were not allowed the privilege of being represented, because the religious leaders thereof were not intellectually advanced enough to allow a free and full expression of what other scholarly people think and know. While it is falsely claimed by Christians that there is no conflict between science and religion and that science is its handmaid, yet the leaders of the Chicago parliament were not inclined to let science help them out. At the international congress to be held at St. Louis next October, the managers have decided to be more magnanimous and they will provide a free platform for a qualified representative of any religion, to express his views on the broad ground that Truth has nothing to fear from Superstition. There is a conflict between science and religious beliefs; but none between science and reason.

Advanced thinkers have always been stigmatized by the Christian church, which has falsely claimed to have a special "divine" revelation," and they have been called infidels to truth; but we now know, positively, that said thinkers have only been opposing a lot of childish stories based upon superstition and therefore have had a legitimate place as necessary iconoclasts in the natural order of intellectual evolution. This fact will be well established at the St. Louis congress. The iconoclastic work of advanced thinkers has been so well done that the victory over Christian superstition is complete; and it can be truthfully said that the Christian church cannot furnish any valid evidence that it ever received a special commission to preach the only gospel which sets forth the only way of salvation for all mankind. Theological deductions from the writings of men, who did not know the real nature of things, are merely human assumptions, not divine revelation. The time has now come to make the fact of the great Christian delusion known to all the world. Science and reason have forced the defenders of Christianity to modify dogma after dogma until little else remains but the "golden rule," which had its existence long before Christianity was born. The international congress of advanced thinkers at St. Louis in October will be a grand time of jubilee for science and reason; let every advanced thinker wake up to do his duty, financially and otherwise, so that science and reason can be fully defended and advanced thinkers be morally justified. From the view of Christianity, unbelief in its theological dogmas is counted as a sin; from that of science, such unbelief is a virtue, because Christian dogmas are not true. Qualified persons of any sect, who wish to speak at the congress should write to Dr. Max Hempel, 2857 N. Grand avenue., St. Louis, Mo., giving names, and subjects which they wish to discuss. Publishers of periodicals, Christian, Jew, or Freethought, are requested to send copies to Dr. Hempel to put on file at the congress. Superstition's extremnity is Free-thought's opportunity. Reason is alive though Christian theology is dead. It will be shown at the congress what great strides science and reason have made and a new departure will be taken.

The following are some of the subjects that will be discussed:

The Gospel of Evolution in the Place of Christianity.

The Future of the Religions.

The Present Status of Darwinism.

Christian Science, Theosophy, and similar Religious Departures, viewed in the light of exact cience.

The "Non-religious" Education of the Young.

Sociology; the Youngest of the Sciences.

The Law of Evolution in Social Life.

The Knowledge of Nature in its Relation to Progress in Civilization.

The International Organization of the Adherents of Progressive Thought.

The Legal and Social Position of Woman.

Ideal Law and Positive Law.

The Propagation of Philosophy as a TWENTY FOUR AUG 26 Popular Study.

The Position of the Republic with Regard to the Church.

Natural Ethics as a Substitute for Ecclesiastical Dogma.

The Separation of State and Church.

The Taxation of Church Property.

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Or Initiation in the Theoretical and Practical secrets of Astral Truth and Occult Art. By WILLIS F. WHITEHEAD, Editor Agrippa's "Natural Magic." The book treats of The Symbol of the Cross, Spiritual Gifts, Inspirational Conception, Initiative Exposition, The Astral Brotherhood, Message of the Brotherhood, The Magic Mirror, and Celestial Companionship. It is a good text book for students of the Mystic, and will be sent postpaid, in paper, for $1.00.

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Lectures by the Swami Vivekananda, on Raja Yoga; or Conquering the Internal Nature, and other subjects; also, Patanjali's Yoga Aphorisms, with commentaries and a copious glossary of Sanskrit terms. Revised and enlarged, 12mo., Cloth, $1.50. Raja Yoga is an ancient system of Indian Philosophy, and one of the four chief methods that the Vedanta Philosophy offers to obtain freedom and perfection. Swami Vivekananda became a familiar figure in several American cities during the three years following the Parliament of Religions at Chicago; he was cordially received in America, where the breadth and depth of his teachings were soon recognized. His teachings are universal in their application. The book is cheap at $1.50. For sale at this office.

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BY LILLIAN WHITING.—In this book Miss Whiting aims to portray a practical ideal for daily living that shall embody the sweetness and exaltations and faith that lend enchantment to life. It is, in a measure, a logical sequence of "The World Beautiful," leading into still diviner harmonies. It is calculated to render the soul in harmony with the universe. It is truly an inspiration. Price, cloth, $1.00.

..GENERAL SURVEY..

THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be **written plainly with ink on white paper, or with a typewriter, and only on one side of the paper.**

ITEMS.—Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require.

TAKE DUE NOTICE, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

KEEP COPIES of your poems sent to this office, for they will not be returned if we have not space to use them.

Oscar A. Edgerly has open dates for the coming lecture season. He would like to hear from societies desiring to employ a trance speaker. Address during August, Grand Ledge, Mich. Home address, 42 Smith street, Lynn, Mass.

Mrs. Stoddard Gray a New York medium who has been giving "spirit seances for the past twenty years, died shortly after one of her entertainments the other evening, and a newspaper makes it conspicuous in a headline that "mediumship" killed her. The death of a minister in his pulpit, or a devotee at his prayers, or on a Sunday-school excursion is not attributed to the character of the act in which he is at the time engaged. If it were, religious worship could be regarded as involving great moral hazard.

N. S. Stevens, astrologist of Gardena, Cal., predicts the re-election of President Roosevelt. He wants all mediums to prophesy in reference to his defeat or success.

The quarter of a dollar promised the daughter of Chas. Thessman, 1148 Thirteenth street, by the spirits, was deposited by them in a glass shoe, (an ornament.).

The "Spirit Fruit Cult," of which Jacob Beilhart of Lisbon, O., is the predominating spirit, has added another to its victims. Mrs. Dora B. Greenlee, once a bright, intelligent woman, left the detention hospital last night for Elgin. She is insane through the teachings of the self-styled Messiah. Mrs. Greenlee was committed to the asylum by Judge R. S. W. Wheatley. The audacity of the members of the sect was carried even into the courtroom, where several of them appeared. They wished to interfere with her removal to the asylum and demanded possession of her 10-year-old daughter, that they might send her to the farm of "Holy Jacob" at Lisbon. Indignant relatives of the woman blocked this action, however, and gained possession of the child. Then the mother was taken away to the asylum from which she may never return.

Mrs. J. A. Anderson writes from Montana: "It is truly a pleasure to renew my subscription to your valuable paper. It is a most welcome messenger, bringing to our far-off western home a feast of good things weekly. I will also send an order for several books beside my premium book. It is remarkable how much reading matter you send out for so little money."

Frank Horowitz, tailor, of 2635 Third avenue, and his wife, Charlotte, who are charged by Mrs. Hannah Richter with grand larceny in inducing her to give them $1,100 for their influence with certain "spirits," were held for trial in $1,500 bail each in the Harlem Police Court to-day. In previous hearings Mrs. Richter testified that she sent the money by her daughters, Clara and Sallie. The daughters were in court to-day, and corroborated their mother's statement.—New York Globe.

The seventh annual convention of the State Spiritualists Association of Minnesota, will be held in First Unitarian Church, corner Eighth street and Mary Place, September 7, 8, 9 and 10, 1904, Minneapolis, Minn. The following talent from a distance will take part in making this, the seventh annual convention, a success: Rev. Moses Hull, president of the Morris Pratt Institute, Whitewater, Wis., one who in days gone by was always welcome in our city, and his hosts of friends will gladly welcome him to the convention; Miss Elizabeth Harlow, of Haydensville, Mass., makes her first visit to the west. She comes to the convention highly recommended and endorsed by the secular and Spiritualist press of the country where she has visited as one of the grandest inspirational speakers in our ranks. Miss Harlow will stay with us for the months of September and October; Mrs. J. A. Murtha comes to Minneapolis for the first time and is a message medium of rare power. Though a stranger to Minnesota audiences, her genial personality and good mediumship will combine to win for her a place in the hearts of the people; Will J. Erwood is president of the Wisconsin State Spiritualists Association and is well and favorably known to the people of Minnesota and his many friends will welcome him to the convention. The music will be under the direction of Prof. Paul Zumbach and the following artists will take part: Mrs. Paul Zumbach, soprano; Mrs. W. Thurston, alto; Mr. Paul Zumbach, tenor; Mr. W. L. Winter, bass; Miss Carrie Zumbach, accompanist. See railroad agents at your home stations as to rates of one and one-third fares on certificate plan. Admission, personal members, $1; season tickets, 75 cents; evening meeting, 25 cents; Sunday afternoon, 15 cents. Lunch will be served in the dining-room at the close of the morning and afternoon sessions, by the Ladies' Auxiliary.

Take due notice that items for this page in order to insure insertion must contain the full name and address of the writer. Otherwise they may be cast into the waste basket.

ATTENTION LYCEUMS. — During June, July and August the Progressive Lyceum will be sent to Lyceums for one cent per copy. This will enable you to increase your subscription one-half its present number, with no extra expense. Address J. W. Ring, care of the Spiritualist Temple, Galveston, Texas.

J. A. Conant writes: "In The Progressive Thinker of Aug. 13, Prof. J. S. Loveland criticises L. P. Smith's statement, that Benjamin Franklin advised Thomas Paine not to publish his Age of Reason, and alleges that the statement 'is a lie, made up out of whole cloth.' To prove said allegations, he says that Benjamin Franklin died in 1780, about four years before the Age of Reason was written. History informs us that Benjamin Franklin was embassador from the United States to the court of France from 1779 to 1783, and that he died April 17, 1790. Whether Franklin did, or did not advise Paine not to publish his Age of Reason, does not concern the writer, but history shows that J. S. Loveland's attempted proof that the statement of L. P. Smith 'is a lie' is not sustained." Mr. Loveland makes the proper correction on the fourth page of last week's paper.

Chas. A. Zipp writes from Baltimore, Md.: "Mr. H. Fred Gauss was a frequent visitor at Dr. de Gournay's home. The latter stated to him that before his impending death he desired to make a statement concerning his belief. On a later visit of Mr. Gauss and close to approaching death, Mr. de Gournay said, quite unsolicited: 'Brother Gauss, I haven't given you the statement I spoke to you of. I shall now make it. Hand me now pencil and paper so that the world may know that I die as a Spiritualist.' Herewith find appended the death-bed statement, as follows: 'Feeling my end approaching, but in the full enjoyment of my faculties, I wish to declare, all statements to the contrary, that may be made, that I die as a Spiritualist; no, not die, but pass into a brighter and more glorious life, to immortality where I shall meet my loved ones and all the great minds that have worked for the good of mankind. Paul F. de Gournay, Baltimore, July 23, 1904.'"

Spooks, ghosts and hobgoblins have secured possession of the home of Mrs. Kate Barbelle, 5633 Sawyer avenue, Chicago Lawn, and so active have their spirits become that, with her three children, she has left the place and taken rooms in a neighboring hotel. The strange noises and odd antics of unseen visitors from the spirit world have been heard and noticed by other women of the neighborhood, who, disbelieving the weird stories told them by Mrs. Barbelle, had gone to remain with her to quiet her fears. With her three children Mrs. Barbelle occupies the house, a two-story frame, and until last Sunday was not disturbed in any manner, but since then some unearthly power seems to control the place. She told a Sun reporter this morning that pictures on the wall moved, the furniture rose several inches from the floor and unseen beings walked about the rooms. Two large perfume bottles would fall over untouched. A toy piano in a bedroom up stairs would start to play of its own accord, and when no one was near it. These and a dozen others as mysterious she related. What should cause the mysterious disturbances she did not try to explain. Her husband, a waiter, is in New York. The family has occupied the building for two years.—Chicago Sun.

Hans Mettke writes from Atlantic City, N. J.: "The two papers have been found, as the clerk had put them into the wrong box and I was so glad to see them again, because The Progressive Thinker has become so valuable to me, that I miss it very much when it does not come to me regularly. I am so glad to see the letters from Brother Carlyle Petersilea again in your paper, which are so very interesting and instructive to me, especially the last one, in which he speaks of the different sins (fourteen I counted) and gives the advice to forget all evil and overcome evil with good, by sending out vibrations for goodness, kindness and purity. The Eclectic Magazine is also so fine and grand and I enjoyed to read about the fine medium, Mr. Bailey, from Australia; also about the healing power of music. I am glad to have this opportunity to send you my appreciation of and best wishes for The Progressive Thinker."

The dailies are making much effort to encourage papal superstition by telling of the "mysterious appearance" of "Christ on the Cross" on the back of a man who was struck by lightning while in Morristown, N. J. He gave his name as Abbot Parker, of Monument square, Charlestown, Mass. He was taken to a Romanist hospital, and, says the Pittsburg Gazette: "As the picture became plainer the news was spread about the hospital and the sisters flocked to the bedside of Parker to see what they called a miracle, and signed themselves with the sign of the cross, and began to say their beads. About 6:30 p. m., he was able to sit up in bed and by the aid of mirrors and candles he saw the picture on his back. As soon as he recognized what it was, for no one had told him, he fell back on the pillow crying, and as soon as he could be made to talk, declared he could not understand. Parker said that he was an Episcopalian, but in his early life had been brought up by his mother as a Roman Catholic. His father is a Congregationalist. He said he had neglected his church duties of late, but will not do so in the future. He is 27 years old." That the above is a cheap fraud, there is not the least doubt. He was unconscious for a long time in charge of the nuns before the "mysterious appearance" was visible.—The Citizen, Boston, Mass.

At the Chesterfield camp of the Indiana Association of Spiritualists, Eugene V. Debs did not attract as many people as expected. The attendance was about 3,500. The absence of a labor organization, was also disappointing to the association, but many members of labor unions attended as individuals. Mr. Debs spoke for nearly two hours and discussed economic, political and social conditions that relate to labor. He denounced the financial methods and the philanthropy of Andrew Carnegie and John D. Rockefeller. Of trusts Mr. Debs declared that if all the trusts should be crushed at once they would arise and be quite as powerful again within ten or twenty years because of the present competitive system in commerce.—News, Indianapolis, Ind.

When writing for this paper use a pen or typewriter.

We go to press early Monday morning, hence communications intended for that current issue should reach this office not later than the previous Saturday morning. Bear this in mind.

Felix writes from Minneapolis, Minn.: "I must say I most heartily endorse your course in relation to fraudulent mediums, and hope you will continue the discussion of the same until such a sentiment is aroused that no phenomenal medium will dare hold a public seance unless under strict test conditions, a thing that is seldom or never done now. Mr. B. F. Underwood stated in a recent issue that, of the many materializing circles he had attended, 'in no cases were the conditions such as to exclude the possibility of fraud.' That is my experience exactly. The conditions were never fraud-proof, though they may have seemed so to children or half-wits, but certainly not to a man who was awake. I think if an audience insist on the mosquito net test, or other conditions that preclude the possibility of fraud, then most certainly their minds would be free from doubt and suspicion; 'best thoughts' and good conditions would prevail, and the results ought to be correspondingly good. If a medium tries to dodge the issue on such a flimsy pretence, as unkind conditions, etc., most certainly they are crooked."

Danville, a city of several thousand population over in Vermilion county, produces some wonderful things—and from there occasionally comes some wonderful stories. Danville is the home of Speaker Cannon. The Peoria Star vouches for the absolute truthfulness of the story following: "Mrs. Sarah Kimbrough is the mother of Judge E. Kimbrough, of Danville, Ill. Her husband, the father of the judge, has been dead for many years. Last Thursday Mrs. Kimbrough said to her son at the breakfast table, addressing him by the pet name: 'Bud, do you know that your father was here last night?' The judge told her she had been dreaming, but she insisted that she had seen her husband and had conversation with him, and this feeling was so strong that the judge did not attempt to controvert it. A few hours later, as the old lady sat in her chair in the window, she was stricken with apoplexy and died within a few hours."

Geo. A. Letford writes from Asheville, N. C.: "I just finished my camp season at Vicksburg, Mich., and am again at my work as salesman in the South for H. E. Bucklen & Co., of Chicago. I followed each day giving messages after Oscar Edgerly's lecture, for one week at the Grand Ledge Camp, and the messages were all recognized. At Vicksburg Camp I followed Thomas Grimshaw's lectures, and the audiences seemed well pleased. I find the South very far behind in the knowledge of Spiritualism. From now until June 15, 1905, I will meet with very few who believe in the great truth. I do not get discouraged, but do the best I can whenever an opportunity opens up to me. I give them either a talk or messages from their loved ones, and in this way am opening up their eyes, and in time they will be calling to know more of our great truth, and soon a good missionary can begin to organize some good societies down south."

A cable dispatch to the dailies shows that the papal method of putting padlocks on those of whom it is afraid, is not new. The daily press editors know what it means. Here is the dispatch: "Budapest, Hungary, July 30.—History records criminal proceedings, reporting the fixing of padlocks to a human being's mouth. In Hungary this was the ecclesiastical punishment for uttering blasphemy. The same crime was punished in Spain by tearing out the culprit's tongue, in France by branding the tongue, in Holland by piercing the tongue with nails. In an ancient grave a padlocked human face was discovered recently. And a few days ago it was put on exhibition in the national museum of this city. The staples are driven through the bony parts of the face at both sides of the mouth. Antiquarians say the lock is dated from the end of the 16th century."

C. L. Eskelsen writes: "I have investigated Christian Science for some time, and find it cannot stand the sunlight of truth. You can read on page 7, Science and Health: 'Nothing is matter, or matter is nothing.' This is false, because spirit is forever dependent on matter for manifestation here. It would be just as true to say that spirit is nothing; matter is all. Both assertions are wrong; one is dependent on the other. An intelligent old lady like Mary Baker G. Eddy surely knows this to be true, and knowing this, and still holding up a falsehood, is what Jesus calls blasphemy against the Holy Ghost, a sin that never forgiven in this world or in the next."

Mrs. Hooker McEvoy writes from Oakland, Cal.: "There is a People's Nonsectarian Mission started in this part of the vineyard. It was born the morning of the fourth day of July, and is fast becoming a healthy child of vigorous force. A meeting of a different order is held every night. Ex-Senator Dague gave a very earnest and intellectual socialistic lecture here July 30, from the mission platform. Mr. Rumford gives Analogical Science life readings and lectures two nights in a week. We have a New Thought meeting every Wednesday night, a harmonious interblending of ideas and opinions. Dr. Sivortha is now favoring us with his storehouse of wisdom. He is well known in the east. The object of the mission is a cooperative effort to do something practical along the line of helping the people to know themselves, and have a free home-like reading and lecture room, and if possible to draw in those who are going the downward road, and who will be only too glad to meet with such an opportunity as the mission offers, but as yet I have had so little help I have not yet been able to do only for those in the upper grade of life, who are either sick, obsessed, self-hypnotized or bearing the burden of prenatal conditions."

Mrs. Clara Wagner, of Defiance, Ohio, writes: "I am glad to let the readers of The Progressive Thinker hear from us. I am always pleased to read about other associations that are getting along all right. We have services every Sunday evening at 7:30. Last Sunday the subject was 'Sunflowers,' and the angel guides told us to decorate the hall with them. When I entered the hall in the evening my heart was filled with joy, for the members had brought flowers, and they made the hall look beautiful. At first we had singing, speaking and reciting of poetry by the little folks, which was very much enjoyed. After the lecture I gave a few tests. We held a picnic a few weeks ago for the little folks, which seemed to please them very much. We have lyceum teachings on Thursday evening. We get the Progressive Lyceum, and think it is a great help."

Elliot Wyman writes from East Westmoreland, Vt.: "I hope to see a continuance of Petersilea's communications; also a renewal of the several others of note—Washington, Lincoln, McKinley, Benton, Beecher and others, imparting much desirable knowledge for benefit to mortals still in earth life. While admitting with sorrow the sadness caused by frauds and fakes, don't lose sight of the true and genuine mediums. Is there not a better term to give to so-called materializations, since it is not material but a chemically produced form or apparition to represent the desired spirit friends. Why not call it by proper term and not materialization? It seems evident that no material substance can be produced as flesh, blood and bones except by natural and slow process, and it is not possible for spirits that have left the material substance can be produced as flesh, blood the earth plane, to the spiritual to take on the material again; then let there be a proper and appropriate term given and no longer call it materialization."

Mrs. L. LeSieur writes: "The Band of Harmony benefit social held at the home of Mr. and Mrs. Goodrich, Oak Park, Thursday, Aug. 18, was a very pleasant affair. Mrs. Mary Hill was the speaker for the afternoon meeting; Mrs. S. J. Ashton in the evening. We had the pleasure of meeting several Oak Park people who seemed much interested. The next meeting will be Thursday, Sept. 1, at the home of Mr. and Mrs. C. H. Mullins, 2157 W. Monroe street, between 42d and 43d avenues; reached by Lake street or Madison street cars."

The Banner of Light, Sept. 28, 1861, to March 22, 1862, will be sent gratis to anyone by express, C. O. D. (Regular files.) Address C. H. Mathews, New Philadelphia, Ohio.

F. H. Parker writes from Santa Cruz, Cal.: "Chas J. Anderson (boy orator) is having crowded houses at the Native Son's Hall each Sunday at 11 a. m. and 8 p. m., on new thought and psychic subjects. His psychometric readings prove of universal satisfaction. Mrs. Katie HeussmannHarveston is to build and make her home here, holding meetings each Sunday at Unity Spiritualists' Hall."

Rev. C. W. Burrows writes from Detroit, Mich.: "The Central Spiritual Union of this city (charter No. 43) begins its ninth year on the first of September. The large number of mediums identified with its work still continue. Our Sunday and Wednesday meetings fill our lovely little temple. A very pleasant surprise was the coming of the Rev. Seeley Warner, assistant pastor of the Rising Sun Mission of your city. Brother Warner and I were old chums thirty years ago in the Episcopal (St. James) church of this city. You will hear from him, for he is a thinker."

W. J. Howes writes: "We have closed our hall after five months of very successful work, more especially so when we consider that my dear wife and I opened our meetings in the heart of an orthodox neighborhood where the teachings of true Spiritualism were almost unknown to them, and it has certainly done our hearts good, and made us know that our labors have not been in vain, by the many visits we have received at our home, to wish us a pleasant journey and a safe return from our vacation, as they are very anxious for us to continue our meetings, which we shall do about the end of September."

Mrs. C. H. Mullins writes: "The ninth Band of Harmony social will be held at my home, 2157 W. Monroe street, Thursday, September 1, afternoon and evening. Coffee will be served as usual at six o'clock. The book entitled 'The Aristocracy of Health,' will be raffled. Afternoon session will convene at 3; evening, at 8 o'clock. All are welcome."

A number of ladies from Chicago met at the home of Mr. and Mrs. Brookins, in Wheaton, Ill., on Wednesday of last week. Friends were present from Wheaton, Aurora, Glen Ellyn and Austin. Old friends greeted each other and new friendships were formed. Lunch tables were spread under the trees where the sunlight's flickering shadows played, and the breezes wafted perfume from the gorgeous beds of flowers near by. A more perfect day could not have been given for the occasion. Several mediums were present, and after the repast the spirit friends, ever eager to make themselves known to waiting mortals when the opportunity is given them, came with words of inspiration and comfort, and many messages were given. Geo. H. Brooks, who has just returned from a trip to California, spoke most beautifully of what life means to the true Spiritualist. Others followed with appropriate and feeling little talks on the beauty, comfort and truth of our philosophy. Mrs. Brookins is secretary and her son is vice-president of the Wheaton Spiritualist Society.

Mrs. Josie K. Folsom has, on account of ill health, been compelled to cancel all camp engagements. She is struggling along doing her best to keep the work going in St. Louis. Mr. C. W. Stewart is still assisting in the public work and the audiences are increasing. Many World's Fair visitors dropping in at all the meetings, from various parts of the country. Mrs. Folsom gave independent writing last Sunday in full electric light, obtaining some twenty messages in four or five different colors. Her power in this phase is increasing all the time.

J. P. Pattison writes in reference to psychic or magnetic healing: "The Spiritualists as a very general rule, and the mediums as well as the laity, when they get sick send post haste for a medical doctor. Now I want to know why this is. Spiritualists, and mediums especially, are the easiest people in the world for a psychic healer to cure, and they certainly ought to be aware of that fact. I have cured people who have been given up to die by their doctor and family, and I have also cured people who have been told by several doctors that they were incurable. Now the truth is, I have never had one single case but what the doctors have utterly failed on before I got hold of it. On two different occasions I know my wife would have passed to the spirit world but for the work of Mr. Taylor, a friend of mine, who is a finely developed psychic healer. I think this is a question that should receive some attention for humanity's sake."

Psychologists are drifting away from the idea that there is such a thing as masculine and feminine mind. Mind is mind, whether belonging to a man or a woman. Mind grows like what it is called upon to perform, and adapt itself to its surroundings. Ruskin had read all of woman's past, historical, political, and domestic. He had studied the periods of England's greatest advancement under the reigns of Elizabeth, Ann, and Victoria, and knew their intellect for "sweet ordering, arrangement, and decision." He thought that the advice and direction of a good mother and a true wife has placed more men in the front rank of the world's heroes than all the cunning of diplomats, the subtlety of politicians, and the warfare of generals. Woman is entering the world's contests now, and mind, as expressed through woman, is therefore having new channels for its expression. —Chicago Tribune.

Secretary writes: "Church of Spirit, (301 Scaliler Building, 109 Randolph street). We beg to call attention to our services every Sunday morning at 11, also afternoon and evening at 2:30 and 7:30. Subject of address on Sunday, September 4, Origin of Modern Spiritualism, followed by psychometric readings, spirit messages, and mental telepathic demonstrations under blindfolded conditions, to everyone in attendance through William Fitch Ruffle, psychic, assisted by Mrs. Marie Jacobsen, Danish palmist and psychic. Mediums are cordially invited to assist. We have one of the coolest halls in the city, with plenty of air, electric lights, and comfortable theatre chairs. Wednesday circle and Friday class at 8 p. m. at residence, 3201 Indiana avenue."

Dr. J. H. Randall will lecture at the Church of Spirit Communion, 4308 Cottage Grove avenue, Sunday evening, Sept. 4. His subect will be "Scientific Evidence of the Truth of Spirit Communion." Last Sunday, Mr. E. Dierkess gave a very helpful address.

Dr. Freedman, the Australian healer, has returned to Chicago, after a visit to various camps and the St. Louis Fair, and is now located at Hotel Florence, corner of Ogden avenue and West Adams street, Chicago.

The First German Spiritualist Society of Chicago will hold its second picnic of the season on September 4, at Reisig's Grove. Good test mediums will be present. To reach the grove, take the 12th street car, and transfer to the 52nd street or LaGrange electric cars, which pass directly by the grove.

Daniel W. Hull is lecturing and healing at Olympia, Wash., from which place he will answer calls to lecture anywhere desired, or attend funerals within 24 hours of that place. Address him as above.

After a premonition extending over a period of several years, which caused him to believe he would lose his life by falling from some high place, Orvine McLain, a painter living at 210 North Seventeenth street, was seriously injured Saturday by falling from a church steeple at Madison, S. D. He sustained a fractured skull, three broken ribs, a fractured leg and other injuries which it is thought will prove fatal. Acting on the above premonition, McLain had refused for the past two years to work on any high ladder during the month of August. Last week he wrote a friend that he believed some accident was about to happen him. Omaha (Neb.) Daily News.

Emily E. Philp writes: "The Englewood Spiritual Union begins its regular meetings next Sunday, Sept. 4. Conference 2:30 p. m. Lecture 7:30. Rev. Harry J. Moore will be with us for the month of September."

Mrs. H. L. Bigelow writes from San Jose, Cal.: "The First Spiritual Society of San Jose is holding meetings at Eagle Hall every Sunday at 11 a. m. Conference meeting—subject for last and present month, 'Mediumship.' In the evening, Mrs. M. R. Stone of Santa Barbara, occupies the first half of the evening in a very acceptable manner. She is alive to all the reform movements of the day, showing that all Spiritualists should learn how to live here and now. The latter part of the evening is spent in listening to Sister ElizabethHolmes give spirit messages, which she does in an unobtrusive, lady-like way. On last Sunday six delegates were elected to attend the state convention at Oakland. We hope to have a successful meeting. It is pleasant to meet friends and co-workers at least once a year."

Mary A. Speight writes: "The Ladies' Aid Society of the Englewood Spiritual Union will hold a ten cent test circle and Social Wednesday evening, Sept. 7, at the home of Mrs. Cochonour, 759 W. 63rd Place. A good programme has been prepared and good mediums will give messages from the loved ones on the other side. A cordial welcome is extended to all. Come out and help the cause along."

Full of Good Things.

To the Editor:—Your last issue of The Progressive Thinker, Aug. 27, is an extremely interesting number, and is full of good things; one of them is the letter from Wm. Rausmayer, of Columbus, O. I have been a Spiritualist for nearly thirty years, and have been an active worker part of the time as an officer in different societies. I subscribe most heartily to all Mr. Rausmayer has said.

He has indicated the only way to secure satisfactory results. It has been my strong conviction for years that the practice of mediumship will never reach the high field of usefulness to which it belongs until it withdraws from publicity and is divested of commercialism. Will mediumship grow then? Yes, like the flower that is cultivated and properly cared for, and our spirit friends will be only too glad to assist in developing and nourishing such flowers. We will then have a Spiritualism worthy of our most exalted conception and conscientious work. May we not hasten the day when we can receive advice, instruction and inspiration from our higher friends, without having its value measured by our standard of commercial value?

Chicago, Ill. P. C. NORTON.

THE DAY.

Nature with outspreading wings of light,
Has drawn its veil away,
And left its glistening gems in sight
To hallow the new born day.

And the flowers with the breath of heaven,
As angels bless the morn
For the glorious day that is given
To us on earth is born.

The sun sheds its golden rays o'er the earth
As a halo over all,
Spreading its light with a crown of mirth,
Defies the shadows to fall.

But to life there is nothing eternal,
For all must pass away;
As death has proclaimed the removal,
Night succeeds the day,

As the moon in its cold, bright glitter,
Looks calmly in the night,
With its heavenly host of treasure,
As a silent watch in sight.

The bright gentle stars in the heavens
Come as a promise rare
To show us that other worlds are given
As onward they disappear.

But as the heavenly torches of night
Sink silently away,
Stretch forth thy helping hand of light
To souls of another day.

—Frances E. Woods.

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Mediumship and Its Laws. A most valuable book by Hudson Tuttle. Price, 35 cents.

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QUESTIONS AND ANSWERS.

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

NOTE—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected. HUDSON TUTTLE.

J. B. Scott: Q. A friend says she desires to believe in Spiritualism, but cannot because one who passed from this life, before departing, faithfully promised to return and communicate, and has not done so. Is she right in her conclusions?

A. If you do not furnish the conditions for communication with a spirit friend, how can you expect that friend to communicate? You go to a distant city, and before you leave you promise when you reach your destination to at once telegraph your home people. When you arrive you find the lines down, or the operator absent and fail to keep your promise. Would it be reasonable for your friends to conclude you had not reached the city, or perished by the way? It is not often that such promises of departing friends can be kept. The difficulties are too great, and the spirit in despair ceases to make the effort.

Judge O. G. Richards: Q. What will be the condition of persons in spirit life who have lost their minds by disease, or age?

A. The spirit for a time retains the influences of earth-life, but ultimately these are thrown off and the spirit is free from any and every fetter and bond of its past physical life.

This question in another form, has been recently answered more fully. It appears to be recurrent in the minds of thinkers, and none has been more frequently presented for answer. The failing of the mind by the weakening of the body by disease or age, has been taken among the strongest arguments against its independent existence. Spiritualism, however, gives, a clear and satisfactory answer.

Curtis Weskin: Q. Where can I find the poem 'There Is No Death?" and who is the author?

A. As I cannot refer this correspondent to any collection containing this splendid poetical gem, which sparkles with the brilliant light of Spiritualism, I reproduce it. Its author is J. L. McCreery.

There is no death! The stars go down
To rise upon some fairer shore;
And bright in heaven's jeweled crown
They shine forevermore.

There is no death! The dust we tread
Shall change beneath the summer showers
To golden grain or mellow fruit
Or rainbow-tinted flowers.

The granite rocks disorganize,
And feed the hungry moss they bear;
The forest leaves drink daily life,
From out the viewless air.

There is no death! The leaves may fall,
And flowers may fade and pass away;
They only wait throuh wintry hours,
The coming of the May.

Where'er he sees a smile too bright,
Or heart too pure for taint and vice,
He bears it to that world of light,
To dwell in Paradise.

There is no death! An angel form
Walks o'er the earth with silent tread;
He bears our best loved things away;
And then we call them 'dead."

He leaves our hearts all desolate,
He plucks our fairest, sweetest flowers;
Transplanted into bliss, they now
Adorn immortal bowers.

Born into that undying life,
They leave us but to come again;
With joy we welcome them the same
Except their sin and pain.

The bird-like voice, whose joyous tones,
Made glad these scenes of sin and strife,
Sings now an everlasting song
Around the tree of life.

And ever near us, though unseen,
The dear immortal spirits tread;
For all the boundless universe
Is life—there are no dead.

Dr. Parker: Q. A young mother died here recently, leaving two young children. Everyone is saying, "What a pity! It is too bad!" Can it be too bad if it be God's will, as the preacher said it was?

A. The expression of the sense of the people shows how much more just and merciful they are than is the idea of God they entertain. The conflict is between the superior views of to-day, and the ideas inherited from a benighted past. Yes, it is "too bad," and a "pity," that such bereavements come, and little consolation is gained by the common assurance that they are for the best, and God's will. It is vain to attempt to submit to the decrees of such a God, and superstition only can hold the revolting soul in thrall.

Sometimes the loss comes by accident, unavoidable, yet a great proportion are the result of ignorance, and might be avoided, if our knowledge was increased. Spiritualism offers greatest consolation by its assurance of a continuation of life on a higher plane, yet in instances, like this where a mother is taken from her children, whose care is her greatest happiness, not only are they deprived of her ministrations, but she of the privilege, to which nothing in her new life can offer a substitute. If this life were all, such loss would be irretrievable and consolation a mockery. But if this life is only a brief moment to the future of the spirit, then are we assured that these afflictions and losses, the apparent injustice and cruelty, will pass like a dream, and be overshadowed by the transcendent perfection of the future life which knows no parting.

High School Student, Alameda, Cal.: Q. What is the condition of space as to light and heat? What is the energy of the sun?

A. The interstellar space is filled with a form of exceedingly attenuated matter termed ether, which offers little, if any resistance to the revolving orbs. Although vibrations of light and heat are transmitted through it constantly from every star in its immensity, it retains neither. Its temperature is near or if not absolute zero, or that point where matter loses all motion and comes to rest. This absolute zero has been fixed at 523 degrees Fahr. That the heat of the sun passes through space without raising it above this temperature, is proven by the fact that under the vertical sun of the tropics, ice on the mountains only three miles above the surface, remains unmelted, and cirrus clouds formed of snow crystals, float in the air at about the same height.

The enveloping atmosphere by retaining the heat received, protects the earth by preventing radiation from the cold of space. The penetration of the lower, warmer strata by the cold upper currents accounts for the sudden changes to extreme cold, and blizzard winds.

The vibrations of heat thrown off by the sun pass to the infinite coast-lines of space, unless they meet obstruction, such as the surface of the planets present. Against these they beat, and the blanketing atmosphere retains the heat thus evolved.

If an observer could be transported out into free space, his eyes would see the stars as points of light, and the sun as a brilliant globe, but there would be no radiation and reflection, softening and diffusing the rays. The stars would be seen projected against a black wall of absolute darkness. The sun's heat would strike the face but the supreme cold would not allow of its being felt.

A great deal is said by scientific writers of the "energy of the sun," and in a loose and misleading manner. To say heat and light are caused by this energy, is simply verbiage without meaning. Light and heat are forms of energy of themselves. The sun apparently is the great dynamo of the solar system, evolving light, heat, electricity, magnetism, actinic and unknown forces, and sending them out in ceaseless floods without change or diminution. What turns the dynamo, the force or energy behind it all, terrific, sublime, incomprehensible, no one has ever interpreted, no one has approached, and before the problem the egotism of science is humbled into silence.

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.]

Passed to spirit life, from Springfield, Mo., Aug. 12, 1904, Mrs. Tamar S. Wright, widow of Wm. A. Wright. She was born March 3, 1837. In the midst of the long and severe suffering of our good Sister Wright, from a cancerous affection, the spiritual philosophy which had been her staff and her comfort so long while in health, still cheered and sustained her. It was her special request that I should officiate at her funeral service, as I had also done at the funeral of her husband.

JAMES MADISON ALLEN.

Two in one month and two days. Brother Joe left us first on June 9, from the result of paralysis. He was only 37 years of age. How he suffered, God only knows. He left our hearts so desolate.

Mother's grief over her darling boy was too great for her weakened condition and age, 77 years. On July 11, she, too, left us. She was only confined to her bed six days. She said she had lived long enough and must go; she wanted to join those gone on before.

The ladies of the G. A. R. conducted the services at the grave. The pall-bearers were selected from her own family—her two sons, James and Theodore Reeder, of Columbus, Ohio; her two sons-in-law, W. C. Mann and Dell Brown, of Louisville; her two granddaughters, Mrs. Grace McKee of Columbus, and Mrs. Mary Kircher, of Louisville, Ky. She is survived by three sons, James, Theodore and John Reeder of Columbus, Ohio, and two daughters, Mrs. Mary Mann, 829 Eighth street, Louisville, Ky., and Mrs. Anna Brown. We thank the many friends for their tokens of sympathy, and the ladies of the church who sang, "Whatever starry path they took, their spirits will retrace their way and visit those they left behind." Perhaps their thoughts, like golden shafts of light, will penetrate the gloomy chambers of their hearts and fill them with celestial hope. They are not dead; their souls were born in spirit land.

MRS. MARY C. MANN.

Louisville, Ky.

John F. Rich passed to spirit life, at his home, at Summertown, Tenn., Aug. 21, 1904. He was born in Exeter, Me., May 8, 1839. He joined the I. O. O. F. Lodge at the age of 21; moved to Wisconsin in 1854, and to this vicinity in 1876. Funeral services were held at his home, conducted by the I. O. O. F. and Rebekah lodges of this places, with appropriate biographical remarks by neighbor J. J. Crane. He has been a considerate student of Modern Spiritualism since its beginning. He was too appreciative of his fellow-man to consider any punishment, here or hereafter, just that did more than to reform and lead to a better life. He seldom failed to drop a progressive thought that would set some one to thinking. He leaves a widow, two sons and one daughter. MRS. MARY RICH.

"How Shall I Become a Medium," Fully Answered

In 'Mediumship and Its Laws, Its Conditions and Cultivation," by Hudson Tuttle. Price 35 cents. Send to Mr. Tuttle, Berlin Heights, O.

AS THE WISCONSIN PHILOSOPHER SEES IT.

The Spirit World a Shadow of This.

Were there a God that created the universe, the latter would necessarily be his shadow, idea, reflection, or representation of himself. A picture from the hand of the artist, is his idea, shadow. Insinuate to him that the picture is the real, and himself the shadow and how quickly he would resent it.

The spirit world is a creation, idea, shadow, of the earth world. "First the natural, then the spiritual," is a demonstrated truth. Everywhere about us, above and beneath us, is observed the coarse before the fine, the former producing the latter. In man the coarse savage produces the fine civilized. In spirit land, man's spirit body is coarse at first, and gets finer by age. Of the earth earthy, it is the mineral before the loam. In vegetation the bitter evolves the sweet. By a similar law was the spirit world created by the earth world. Without the latter there could be no former; also without first a human physical body there could be no human spirit body.

As no life is born of the spirit, there being no births in Summerland, it is absolutely certain that there never was an inhabitant there until it first existed here. No intelligent spirit denies this.

There is physical and intellectual beauty. The beautiful architecture, scenery, fruits, flowers, etc., of spirit land are all physical. There is great intellectual beauty there. It had its origin here.

The first crude locomotive engine, not the subsequent improvements, was the real. The present ocean palace is the shadow of the little steam vessel that Robert Fulton launched upon the Hudson. It might be argued that mundane inventors have spirit help, which increases the success. This would be true. It would also be true that the spirit help was sprung into being in this so-called lower world. In astronomy there is no up nor down.

The mortal can thwart the spirit with greater power than the spirit can the mortal. No spirit can control a medium when the medium knows himself, and says no.

The situation but enhances the charm and wisdom of the intercommunication. The open door is mediumship. The door swings to the mortal side. The mortal, absolutely, holds the key. The fate of all past Spiritualist movements has been decided by the mortal world. It will be so this time.

We are now in an age when no uneducated movement can win. The Universalists, Unitarians, and Methodists all understood it. Even the Catholics are that sharp. Neither does any one institution trust the others to educate it. The Chicago University has got clear of Baptist control, but it still knows no more about Spiritualism, mediumship, intercommunication, obsession, spirit life, spirit progress, and upper world conditions generally, and their extra important relations to this world's conditions than a last year's bird's nest. The Chicago University, liberal as it is, would lead Spiritualism to its everlasting death. It would be landed so low that ten thousand Spiritualist journals couldn't save it.

It is argued that we need to care for the worn-out mediums first. I have noticed that since the Spiritualist college started, money for the Mediums' Relief Fund has been more generous. Nothing commands confidence like education. A Spiritualist, now passed to spirit life, told me he had arranged to leave about ten thousand dollars to a Christian institution. He couldn't trust the intelligence of Spiritualists to wisely handle it.

Giving is habit. The more people give the more they will give. It is easier to get money for the Mediums' Relief Fund and the college together, than for either separately. The life of the college means the life of the medium.

The enlightened are always more generous than the unenlightened. The reason present-day capitalists are more generous towards education is because they are more enlightened than the capitalists of the past.

I wish there was a Spiritualist college in every state in the Union. If there were, no two would be alike, any more than there are two local meetings alike. Those who don't like the style of the present college, if they would be wise; if they won't encourage it, they would not hinder.

Spiritualism has as many different views as a kaleidoscope. No single view can please all. No one president of any Spiritualist college can perfect it. Such a thing was never yet done. One thing is certain; if the college is never started it will never be.

It is certain that Spiritualism can't be left to the guidance of the upper world. "Like attracts like." Unenlightened mediums attract unenlightened controls. There are exceptions. It is where the mediumship is unconscious. This is about one time in fifty, and the unconscious is growing less and less. Thus, leaving it to the spirits, would be leaving it to the "blind leading the blind."

There are millions of money with the Spiritualists. Those who oppose the Spiritualist college are driving all the money away from Spiritualism to Christianity. When mediums understand mediumship, which they can sufficiently understand only through a Spiritualist college, there will then be no more need for Mediums' Relief Funds than there is now for ministers and lawyers' relief funds. Intelligent mediumship will be self-sustaining. In the meantime the gap should surely be filled.

Modern Spiritualism is not yet out of danger. I speak only for myself, as I see it.

Religious civilization, at least, destroys all that it builds. Now and then, as a rare exception, there is a Spiritualist so unfortunate as to do the same. Scientific civilization will be permanent. Pure, wise, exalted, honest, acceptable to all classes, delightfully expressed Spiritualism, is scientific. The editor of The Progressive Thinker saw this fifteen years ago.

The story that the spirit caused the earth and man to be; that the spirit made everything, which some would-be wise spirits flatter themselves to sing to us, is so false, judged by every known fact, that just the very opposite is the truth. E. W. BALDWIN.

Madison, Wis.

"Koradine. By Alice B. Stockham and Lida Holt Talbot." In the form of an entertaining story, it contains lessons which every girl should know. Price, cloth, $1.

"Poems of Progress." By Lizzie Doten. In this volume, this peerless poet of Spiritualism may be read in her varied moods, "from grave to gay, from lively to severe." It is a book to be treasured and richly enjoyed by all who love genuine poetry, and especially by Spiritualists. The volume is tastily printed and bound. Price $1.

Echoes," by S. W. Tucker, has found its way into many homes, and its beautiful songs have cheered many sorrowing hearts, which they are sure to do when heard and sung. They should be heard in every home in the land. Price, 15 cents; $1.50 per dozen.

LILY DALE.

Notes of the City of Light Assembly.

On Thursday morning, August 18, a rumor spread quickly over the grounds that Chairman Barrett was about to say good-bye to his large army of friends and seek the precincts of his home in Maine, where he has been nominated Democratic candidate for state senator of the old Pine Tree State.

Following the afternoon lecture, the period of his resignation, Mrs. R. S. Lillie came forward and expressed in eloquent words the regret that was felt over our loss. She called attention to the splendid work Mr. Barrett had been doing for years along various lines for the cause of Spiritualism, and assured him that best wishes for his success in the new field of labor would go with him. Cheers were frequent during her remarks, and Mr. Barrett responded in earnest tone, saying he should carry with him the memory of the strong friendships left behind, and that they would serve as a stimulus for the efforts he would make to secure better legislation, if it should become his privilege so to do. It was a significant fact that when he was a candidate at Needham, for the Massachusetts legislature two years ago, he received the votes of the five orthodox ministers of that wide-awake town.

Mr. John T. Lillie of California, who is a favorite of everybody, was appointed to fill the vacant chair, an honor he very modestly accepted, and illustrated his willingness to serve by the story of a sailor who, landing in a strange town found his way into the open door where a revival was in progress, just in time to hear the leader who was elucidating the parable of the sheep and the goats, shouting in ringing tones, who would be the goat? The sailor, impressed with the importance of the question, and seeing the unresponsive attitude of the audience, pushed to the front and said, "Why, parson, rather than not have this thing go on, I'll be the goat!" And so Mr. Lillie was heartily applauded, and duly inaugurated, and makes a magnificent chairman. A large delegation attended Mr. Barrett to the station in the early evening for the last grasp of his friendly hand to wish him God speed.

Thursday afternoon Mr. Willard J. Hull discoursed on Economic Equality. He said, "The God idea in any race is commensurate with the moral and intellectual development of its people, and has come as the cry, the eternal quest and reach for liberty and freedom."

Mrs. M. E. Cadwallader, of Philadelphia; Mrs. M. Ripley, of Toronto, Can., also H. H. Hunt, of Conneaut, Ohio., are old time visitors at the camp.

Mrs. Flora Cabbell, of Washington, D. C., and Mrs. Sadie Billings, of Boston, are spending the season at the Leolyn.

Mrs. Charlotte Gilman of New York, made her second appearance on Friday, with Human Nature for ther theme. She said in part, "You cannot be unnatural because you are living in nature. Cancers and tumors and microbes are just as natural as pussy cats. Human nature is a part of God's world. We have an idea that badness is natural and goodness an extra thing that costs a great deal. Our failures are traceable to a beginning, to where the savage built into the mind of the race his crude misconception. Physical heredity, human and social heredity are what counts. Foreigners accept our institutions and become Americans. Humanity includes every lower love, and our first duty is to serve God in the human race. The world isn't within a thousand miles of where it ought to be. We are not even a healthy set of animals.

After the lecture Mr. and Mrs. Woodmansee, of LaPorte, Ind., who are visiting here for the first time were invited to the platform to receive congratulations, it being their golden wedding anniversary. They were convinced of the truths of Spiritualism forty-eight years ago, and their happy faces reflected the joy and peace that it has brought them. Kind thoughts and good wishes were freely expressed and the occasion was a memorable one.

Friday night witnessed the annual exhibition and entertainment of the children, and right royally they did their part. Fancy dances constituted most of the program, and flower costumes with the gorgeous stage decorations made a perfect fairyland. The house was packed and the performance elecited rounds of well merited applause.

Saturday morning Mr. Wright talked on Human Evolution, and said the strongest brain had been the evolution of progress. In reason and in philosophy the master brain rules the concept of thought. Genius is personal and comes through the spiritual nature of the universe. There is no democracy in talent. It comes out of the material universe of things. Its power is back of all institutions, and rests in the domain of the cause world, and the cause world is expressing largely through the intuitions of the human race, and institutions grow slowly and by gradual steps. Mr. Wright pointed to numerous characters in history dominated by benevolent purpose who had expended money in trying to make better conditions for the lower classes, and failed to lift them to higher planes of living because growth must be gradual and development comes from within. Each must see and decide what the brain needs. Industry, care and good living will make you fit for the empire of the skies.

Saturday afternoon Mrs. Gilman spoke in the place of Mr. Hull as he had filled her appointment on Tuesday. She did not take any special subject, but wished to make application of some of the things previously talked about. She said: "I have been trying to show something of the general movement of the world, and how desirable it is to stir the reasonable ambition to do all the things that belong to it. We have contentment preached to us, but it is only reasonable when we cannot get out of an environment. There is always a desire in the human soul for something beyond, and we have made the mistake of planting our homes away off in another life. But we are getting to see that this world is the way to heaven, and we must find it through improved human living. The soul needs lifting all along the line. A western senator who gave his life and money in the interest of education was seriously censured by his wife for robbing his children. He said in defense, 'I would rather my children would grow up penniless in an educated community than to be rich and surrounded by blackguards.' Social evolution is slow. Political economy is a young science, just out of its shell, only a hundred years old. We read and accept it when we should question and use judgment. Follow the advice of St. Paul who said, 'Prove all things and hold fast that which is good.' Progress has become rapid. The printing press has made the world gallop and the speed has increased the last half century. The world is full of passionate yearning for better things, and nothing lives but what we do. A few years ago the country was full of Nationalist clubs, and they were a success in a way, but they died just as social reform clubs have died, because they did not know what to do.

On Sunday morning, Rev. Paul Tyner, pastor of the New Thought Church at Mt. Vernon, N. Y., appeared for the first time at the City of Light, and after congregational singing, was happily introduced by Chairman Lillie. Mr. Tyner said: "I am profoundly grateful to have the privilege of giving such thought as I may to the purpose to which Lily Dale is dedicated, and I feel I can best employ the moments endeavoring to get at a realization of the natural and the spiritual. We are beginning to understand the effort of all the past ages, to bring the spiritual into actual realization. Looking back we see in the struggle that we have been sadly misled, the attainment of our divine desire delayed. The ascetism of the east has been carried into the orthodox faith and thy have thought to realize the spiritual by separating it from the natural. We see the mistake in the wars and conflicts, the death in life that has walked among us. Walt Whitman said, 'All things that are natural are divine,' and the converse is equally true. The highest hopes of the race depend on coming into a realization of the spiritual through the natural, the soul manifesting through highly cultivated conditions of the natural. Emerson, walking the streets of Concord and being told the end of the world was near, replied, 'Well I shall get along very well without it!' The glory of this world comes only when we seek first the kingdom of heaven and its righteousness, confident that all things else without stint or limit will be added unto us."

The platform was occupied Sunday afternoon by Mr. Hull, who reviewed the great work that had been accomplished and complimented the burden-bearers of the City of Light for the unalloyed joy that inspires every clean-minded worker that comes here.

Monday afternoon a conference of the mediums was called by Chairman Lillie, which was largely attended and fraught with deep interest and profit for one and all.

On Tuesday afternoon Paul Tyner discoursed on Living Forever. Mr. Tyner avowed his full belief in the facts and phenomena of Spiritualism, as evidence of its truth had been received direct and personally. He said: "I do not remember the time when I did not see what was happening beyond the seas and over the mountains."

On Wednesday afternoon Mrs. Kate Alexander of Columbus, Ohio, gave a delightful talk on birds, their habits and peculiarities. Scarce one among the feathered songsters escaped her unique descriptions, such an immense flock passed under her vivid delineation. The exercises were prefaced by sweet bird songs rendered by a quartet of lyceum children.

The daily meetings at Forest Temple attract great numbers and are of inestimable value to the student who is interested in all phases of mental manifestations.

C. Fanny Allyn and Tillie Reynolds are the new speakers who will be with us next week. September 2 will be lyceum day. S. M. KINGSLEY.

How He Escaped.

Capt. J. A. Humphreys, a veteran of the civil war, Spiritualist and healer, lies in bed at his home, 1706 N. Alabama street, Indianapolis, Ind., suffering from a terrible shake-up and bruises received in a fearful wreck on the Vandalia railroad at Plainfield, Ind., August 8, a wreck remarkable in escapes from death.

For years Capt. Humphreys has been a mail clerk, and on Thursday evening before the wreck he attended a seance at Mrs. Jennings' on South East street, this city where Mr. Stofer (I did not find out whether this is the correct spelling of the name but it is the pronunciation) a medium, told him that he would be in a wreck soon but would not lose his life. The medium described the locality so exactly that Mr. Humphreys recognized it as being one of two places on the road.

Mail coaches took fire after the wreck and Mr. Humphreys found himself wedged in so tight that he could not move. An elevator on one side was burning and a high oil tank on the other side was in danger of exploding at any moment. Mr. H. realized his position and utter helplessness and he exclaimed: "Highhawk, (his guide) for God's sake get me out of this." The next he knew he was where he could make his escape but he was not given to know how it was done except that it was spirit power. Mr. Humphreys is jolly and philosophical and The Progressive Thinker and other Spiritualistic literature is on his table near his bed. MRS. A. BOWEN-COOPER.

Indianapolis, Ind.

WHY I LOVE THE LYCEUM.

I love the Lyceum because
It points to me in the way
To hold the hands of the angels
Each hour the live long day.

Kind, loving hearts are mingled there,
And helpful hands clasp mine;
A mutual thrill of rapture
About our efforts twine.

I dearly love the little folks,
Their voices make me glad—
So like an echo from that land,
Where hearts are never sad.

The helpful thoughts from stories read,
The mingled aged and youth,
Will lead in Mercy's path each one
To fields of sacred Truth.

And since I love the Lyceum
I wish to see it grow,
Until Spiritualism into
Each heart and home may go.

—Roy A. Tracy.

Hay-Fever and Asthma Cureat Last.

It gives us great pleasure to announce the discovery of a positive cure for Hay-Fever and Astnma, in the wonderful Kola Plant, a new botanic product found on the Congo River, West Africa. The cures wrought by it in the worst cases, are really marvelous. Sufferers of twenty to fifty years' standing have been at once restored to health by the Kola Plant Compound. Among others, many ministers of the gospel testify to ith wonderful powers.

Rev. F. P. Wyatt, the noted Evangelist, Abilene, Texas, writes was cured of Hay-Fever and Asthma after eight years suffering and had no return of the disease. Rev. S. H. Eisenberg, Ph. D., Centre Hall, Pa., perhaps one of the worst cases, was permanently cured after many years' suffering. Rev. D. S. Hopkins, Wilson, Ind. Ter., writes May 25th, his wife was cured two years ago after eight years suffering. Hundreds of others give similar testimony. Hay-Fever sufferers should use the medicine before the season of attacks when practical to give it time to act on the system.

To prove to you beyond doubt its wonderful curative power, the Kola Importing Co., No. 1168 Broadway New York, will send a large case of the Kola Compound free by mail to every reader of The Progressive Thinker who suffers from any form of Hay-Fever or Asthma. This is very fair, and we advise sufferers to send for a case. It costs you nothing and you should surely try it.

"Just How to Wake the Solar Plexus." By Elizabeth Towne. Valuable for health. Price 25 cents.

Spirit Photography and Materialization.

When in the spring of 1863 I first saw a spirit photograph I was disposed to accept it as a new phase of spirit phenomena. The Herald of Progress announced it as such. But soon I detected what convinced me at the time that it was a fraud, and the editors, A. J. Davis and C. M. Plumb, kindly printed my exposure headed, "How the Pseudo-Spirit Photographs Are Produced." From that article I now quote a paragraph:

"Again, take the photograph of a lady with a spirit guitar on her lap. Here the fraud is palpable. A spirit guitar would be supposed to have a back-board as well as a belly-board. This picture represents only the latter. The sound-hole in the center being black is of course transparent on the plate and shows everything through it distinctly. Hence you see the fringe of the lady's shawl and the folds of drapery through the hole in the guitar, as if it had no back. Is it possible that the spirit in this case has attempted to convince skeptics of the existence of a spirit guitar with the back-board gone? Do the spirits play on broken instruments, which from the nature of the case, could make no music? If this guitar had had a back to it, we might have believed in its spiritual origin; as it is we must conclude that it is a sham."

But despite this exposure Editor Plumb still credited the fact of spirit photography through the medium Mumler, though little more was said editorially about it. Nor was it long before Mr. Plumb received by mail a real photograph of an old lady and another photograph of a man with an exact reproduction on the background of the picture of the old lady as a spirit. My theory was proved.

For many years thereafter I scouted spirit photography until at last I was compelled to believe in it. Dr. Theodore Hansman of this city, was such a skeptic in regard to spirit manifestations twenty years ago that he pitied me and others for being deluded by them. But on investigation he became convinced and is now not only a most enthusiastic Spiritualist, but he has been for several years a medium for spirit photography and has a great number of specimens, which he gladly exhibits and explains to visitors. But I am not aware that he ever takes pay for such work, though if he did it would be all right. No one who knows him well doubts his integrity.

And now I have two remarkable specimens of spirit photography. One is a picture of George Christy, the minstrel, in costume. It was presented to me by S. K. Hall, an aged Spiritualist, and on the back of it is written by him the following, dated, Washington, D. C., July 8, 1898.

"Sometime in the winter of 1895 the spirit control of Pierre Keeler, George Christy, wrote a brief note to Mr. Chapman, late clerk in the U. S. Geodetic Survey, responding to a question, 'Would he go with him to William Keeler and give him (Chapman) his photograph?' The note read in answer: 'Bring your slide here containing the plate and you will need no camera. I will give you my picture in costume as I was wont to appear on the stage?' Mr. Chapman did as directed, bringing Mrs. Chapman with him. He placed the sensitized plate in the slide and locked it with a screw. Mrs. C. and Keeler held the slide and in a moment or two the thing was pronounced 'done.' Mr. C. took the slide home and developed the plate in his own developing bath. The image came out so quick that he had to check it. Mrs. C. kindly loaned me this negative and I had copies printed, and I can certify to the likeness, for I knew George Christy well in Buffalo, N. Y., from 1841 to 1848."

Mr. Hall is still my near neighbor and I knew Mr. Chapman well, also his wife, now a widow residing in this city.

The other spirit photograph is that of Mary C. Levy, of this city, in bridal costume. She passed over several years ago. She was a medium and helped to develop Pierre Keeler more than twenty years ago. The photograph was produced through Dr. William Keeler of this city. The bride stands alone enveloped in a very thin gauze veil. The face is distinct and, though many years younger than when she passed over, the features are recognizable as hers. She never lost her fair complexion or youthful look. She holds a bunch of flowers, and the lower part of her bridal dress is gone, leaving an apparently torn skirt. Of course I cannot vouch for this spirit picture any further than that in it I recognize the likeness of Mrs. Levy as she looked when a bride. And it is altogether unlikely that she should have such a picture taken then. Dr. William Keeler's honesty and integrity cannot be doubted, any more than that of his brother, Pierre Keeler.

In regard to materialization, have I not said enough in the columns of The Progressive Thinker? I was skeptical until sixteen years ago when I first attended materializing circles. I have seen hundreds of spirits, and have as positive evidence of that phase of spirit manifestation as of any other. In The Progressive Thinker of January 9, May 21, and July 2, 1904 will be found all I desire to say on that subject.

WM. HENRY BURR.

Washington, D. C.

I have from the beginning, and I hope I shall to the end, pursue to the utmost of my judgment and abilities one steady line of conduct for the good of the great whole.—Washington.

We seldom realize it, but very frequently the reason we have no use for people is because they will not allow themselves to be used.—Puck.

In every creed man is the slave of God—woman is the slave of man and the sweet children are the slaves of all. —Ingersoll.

Self-conquest is the greatest of victories.—Plato.

It is the act of a bad man to deceive by falsehood.—Cicero.

A soul without reflection, like a pile without inhabitants, to ruin runs.—Young.

Every man has freedom to do all that he wills, provided that he infringes not the equal freedom of any other man.—Herbert Spencer.

Quarrels would not last long if the fault was only on one side.—Rochefoucauld.

There are truths which are not for all men nor for all times.—Voltaire.

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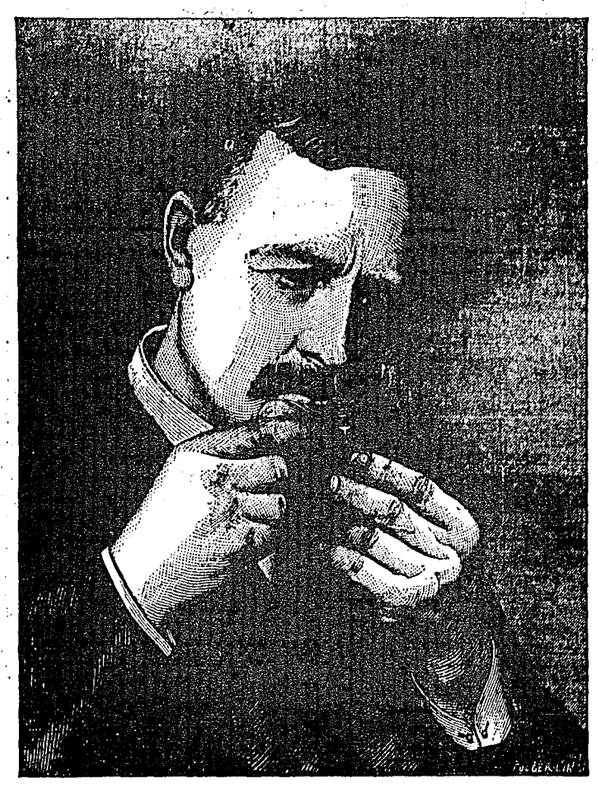
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WHEN MOTHER DIED.

We folded tenderly those quiet hands
When mother died.
And softly smoothed the silken, silvery bands
On either side.
And as, so often, she her vigils kept,
We now sat watching while our mother slept
That eventide.

We rained caresses on that placid brow
When mother died,
And kissed the lips that never until now
Our own denied.
We talked of patience and of all her care,
And grew regretful as our own small share
Shrank down beside.

We idly moaned: "Were she but back again
Our hearth beside,
How much unhappiness, how much of pain,
We'd scatter wide."

"How lovingly"—Ah, me! that it is ever so,
How gleam our jewels as we watch them go
Adown the tide!

Why speak we not to longing, listening ears
So close beside,
That love that brokenly, above their biers,
We all have cried.
Why to so many must that cry of Fate
Come drifting earthward with its
"Late! too late!
Thou art denied?"

Go, clasp thy mother in thy strong young arms,
Dear boy—her pride!
Cast from thy life each folly that alarms
That truest guide!
Know that her prayers, her love, thy mother's faith in thee,
Thy glory is! a richer legacy
Than aught beside!

—Atlanta Constitution.

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The Church of Humanity.

A paper named "The Christian Educator and God's Defender," published at Great Bend, Kansas, is a unique publication. The following will show its trend of thought:

Some Christians in all denominations are beginning to learn the fact that the foundation on which the religions of the world are based are erroneous. They are beginning to learn that the Bible, like the Koran, the Book of Mormon and all other sacred writing, is simply the work of man. They are beginning to learn that hell is a fictitious place and the devil a fabulous being; that heaven is just as fictitious as hell and God as fabulous as Satan, that the resurrection of the dead on a great judgment day is a mistake, and that when they die they will die all over and stay dead, not from choice but from enforced obedience to the laws of nature that destroys them. They are not glad that this is true but since it is true they are glad they have found it out so they can regulate their lives accordingly and be able to teach their children the truths of nature and their sure destiny. This knowledge is to them like the fore-knowledge of death. They are not glad it is true and that they must die but since it is true they must, they are glad they know it so they can be prepared for it by doing all the good they can while alive and by treating all their fellow beings in such a way as to cause no regrets when that time comes. As the knowledge of certain death does not cause Christians to be wicked and engage in all kinds of crimes winding up with suicide neither does the knowledge of perpetual unconsciousness cause them to be wicked. Upon the contrary you will find upon investigation that the knowledge of these new found truths tend to make the Christians better in every way that makes for good citizenship. You will find them, as a rule, more sober and industrious and therefore better children, husbands, wives, parents and neighbors than before they learned the truths that all Gods, devils and holy ghosts are fabulous beings and heaven and hell are myths and the resurrection a delusion. And why should they not be? Our schools are founded and supported and our children compelled to attend them on the theory that the education of the people in the branches taught tends to make them better citizens. For Christians to advance in the knowledge of God cannot be an exception to the rule that advanced knowledge in all branches of education are beneficial and tends to making people better citizens and better equipped for the duties of life.

These Christians who have advanced in the knowledge of God by learning that he is a myth like Santa Claus cannot conscientiously remain members of their respective churches. Neither can they longer teach or pay others for teaching what they now know to be untrue about God. Yet they have not lost any of their desire to teach and to pay others for teaching what they know about God, heaven, hell, holy ghost and a Jew who claimed to be a son of God. Neither have they lost interest in progress and civilization, but on the contrary they are anxious to contribute their full share towards those objects by doing their full duty in teaching and paying others for teaching the new-found truths in this branch of study.

The members of other churches who learn that God is a myth like Santa Claus cannot honestly remain members of an organization that teaches the error that he is a real live being, yet they still want society for themselves and their children to go to. There are some features of the churches they wish to retain, such as vocal and instrumental music, sociability, etc. Hence they are uniting under the name of the Church of Humanity for the purpose of perpetuating the good features of other churches and substituting the teaching of the new-found truths concerning God for the teaching of the errors of the ancients concerning him.

Thus they seek through the Church of Humanity to retain and perpetuate all the good moral teaching of the churches and eliminate the errors and false teaching of the ancients by the substitution of the discovered truths of the moderns. They seek to perpetuate the inspiring church music but will substitute words of cheer, hope and praise for humanity for the words of idolatry to a myth God.

Every month brings me applicants for memberships in the Church of Humanity from members of some Christian churches who have learned that their respective church is mistaken in the fundamental teaching. They have learned by reading the daily papers, by observation and experience that there is no God to care for any one. Such calamities as the Slocum disaster tells them that in language much clearer and tones much louder than the combined clergy of the world can make. They reason from these sad misfortunes that befall Sunday-school scholars and teachers that as no God cared for their bodies of flesh and nerves while roasting to death that there can be no God to care for those who were not in the smashup. Hence the clergy are unable to make good Christians believe they are so much better than those who perished and so much more worthy the care of a God than they were that he put in his time helping them to the neglect of those who perished. Only bad Christians can be made so egotistical by the clergy and will remain in the Christian churches until they in turn are cast adrift by their supposed God to perish while he makes pets of other people. But the good Christians will acknowledge that those who perished in the Slocum disaster were just as good as they are and just as worthy the care of a God, and as no God came to their rescue hence no God is caring for them either. Therefore the good Christians are joining the Church of Humanity and are helping to teach the truth about God to their friends.

THE PSYCHIC BODY.

A Critical Analysis of the Same.

Some months ago the question was asked with regard to the continuity of life of the psychic body, but no one advanced a plausible theory.

To illustrate: A man's beard will grow one-eighth of an inch a week. Assuming the average earth life of a man is seventy years, and that his beard commences to grow when he reaches the age of twenty-five, at the end of his earthly career he will possess a beard twenty-four feet, four and one-half inches in length if it were not subject to the action of the elements or the razor.

The psychic body is supposed to remain intact regardless of accident or injury to the physical body; that is, if an arm is amputated, the psychic arm remains attached to the psychic body, though invisible to the non-clairvoyant eye.

This theory will also apply to hair, for each hair has a psychic encasement. If it had not such a body, it would not, could not grow; for spirit is life, and without life hair could not emerge from the flesh.

Where there is life or spirit there is its psychic body, or encasement.

This being true, means that every man of the age mentioned, materializing, would be adorned by a hirsute growth over twenty-four feet in length.

According to the testimony of those who have witnessed successful materializations, such is not the case

Where, then, is the great growth of hair? Has it become unnecessary? Has the spirit, through the power of spirit over psychic entities, cast off the beard as one here in the flesh divests oneself of heavy clothing when the summer season approaches?

As he is evidently able to do this, why should he retain any portion or all of the physical body when it would prove an impediment or be deemed an unnecessary or undesirable possession?

We deduce from the foregoing facts the logical belief—I might almost say knowledge—that the spirit eventually divests himself of the entire psychical body in his course of evolution; for if the mind is supreme in spirit life, there exists no need of any particular form of covering, because the disembodied mind can and does create, for purposes of recognition, anything that it desires.

That psychical bodies were not necessary in the higher spheres of progression seems to have been recognized by the ancients, and they endeavored to preserve the idea by means of stone carvings in which winged heads have a prominent part. These cherub-like winged heads perpetuate the belief of the philosophers of that age that the body, both physical and psychical, would in time become unnecessary and only the intellect, the spirit, survive. The spirit was supposed to inhabit the head, from which place in the brain it extended throughout the body in the form of filaments. To-day we call these filaments "nerves." The head was furnished with wings in those ancient stone carvings, to show it was the opinion of the wise men of that time that the spirit, though intangible, was able to proceed through space as swiftly as a bird, and to speak, to hear, to see, to feel, to smell, to be always vigorous with the joyousness of youth and the wisdom of age.

Ancient spirits inform us that in those days spirits were in the habit of showing only their materialized faces and heads to the seers, thereby being able to manifest without using so much magnetism, as it required far less effort and a smaller amount of magnetism to thus partially materialize than if the full form had appeared. This fact furnishes another explanation: The sculptors may have thought that only the head survived the change called death, as only it appeared in the materializations, but the more logical inference is that they were aware of the truth and sought, through these symbolical carvings, to perpetuate the knowledge that they had gained.

Robert Browning, the poet, once wrote: "All we have willed or hoped or dreamed of good shall exist; not its semblance, but itself," and, continuing the thought, we may say: Spirits will materialize, not as they once appeared, but as they now exist; not as they once were, but as they hoped to be; not as semblances, but as realities.

MRS. F. M. SNARRENBERGER.

Columbus, Ohio.

Lake Sunapee Camp, N. H.

August 16, the weather is all that could be asked for. At 2:15 p. m., the meeting was called to order by the president, Mr. John Gage. A lecture and tests by Mrs. Nettie Holt Harding, which were well received by all.

August 17 at 2:15 p. m., lecture and tests by Wellman C. Whitney, of Springfield, Mass. At 7:45 p. m. seance by Nettie Holt Harding, and all tests were recognized.

Aug. 18, at 1 p. m., Ladies Aid Fair, which was well attended and they disposed of everything they had

August 19, at 2:45 p. m., lecture and tests by Wellman C. Whitney. At 7:45 p. m. seance by Mrs. Nettie Holt Harding, which gave perfect satisfaction.

Aug. 20, at 10:30 a. m., annual business meeting was called to order by the president, and the following officers elected: President, John Gage, Hunniker, N. H.; vice-president, I. K. Conner, Warner, N. H.; secretary, Lorenzo Worthen, Hillsboro, N. H.; treasurer, Mrs. Harriett C. Comstock, Newport, N. H. Business committee: Thos. Burpee, Sutton, N. H.; Charles E. Gove, Riverdale, N. H.; Mrs. Harriet C. Comstock, Newport, N. H. Auditors: Caleb C. Davis, Hartland, Vt.; Mrs. Harriet G. Newman, Washington, N. H.

At 2:15 p. m., lecture and tests by Wellman C. Whitney.

Aug. 21 at 10:30 a. m., lecture and tests by Wellman C. Whitney.

At 1:15 p. m., seance by Mrs. Nettie Holt Harding, which was well attended. This was the last day that Mrs. Harding was to be here. She was liked by all. May the angel world bless her in all of her work.

At 2:15 p. m., lecture and tests by Wellman C. Whitney. His tests were all acknowledged, and he was liked by all. May the good angels always guard him.

The vocal music is under the direction of Miss Ida F. Bond, of Worcester, Mass., who is ably assisted by Mrs. Ida E. Young, of Montpelier, Vt., and the music is highly spoken of by all.

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BOOK REVIEWS.

AFTER HER DEATH; THE STORY OF A SUMMER. By Lilian Whiting. Little, Brown & Company, Boston, Publishers. Price $1.

Anything that emanates from the mind of Lilian Whiting possesses great value. "After Her Death" will prove especially interesting. She wisely claims that when the spiritual being that has lived a certain period here slips out of its physical body, and is free from material clogs and lamentations, the readjustment in a number of ways is made. Those who still remain in this world, are far more truly recognized; some have been unduly appreciated; some have been underestimated. The risen spiritual being, now being able to discern spiritual states, and to adjust all to a new scale of values, rearranges his loves and friendships, so to speak. In fact here is a type of the judgment day.

THE OTHER SIDE OF DEATH. Scientifically Examined and Carefully Described. By C. W. Leadbeater. Theosophical Book Concern, Chicago. Price, $1.50.

This book comprises 502 octavo pages, in clear print, durably bound in cloth. The subject matter, pertaining to the spiritual nature of man and the immortality of his essential being, is of deepest interest and intense import to all thinkers, whether Materialists, Spiritualists or Agnostics. Mr. Leadbeater is widely and favorably known as a lecturer and author. He presents the views of the advanced Theosophist, in a clear and kindly manner, entertainingly and instructively elucidating the subject from the theosophical standpoint. The special chapters are devoted to: Some Misconceptions About Death. The Evidence for Continued Life. Religious Misconceptions. Our Attitude Towards Death. The Facts as They Are. Some Examples of Astral Life. Astral Surroundings. The Desire Elemental. An Extension of Consciousness. The Work of the Helpers. Astral Visits. Visits Just Before Death. Thought-Bodies. Apparitions Announcing Death. Those Who Return to Help. Those Who Need Help. Those Desiring to Atone. The Earth-bound. Hauntings. Apparently Aimless Apparitions. Less Frequent Types. Astral Impressions. How to Meet a Ghost. Classification of Spiritualistic Phenomena. Personal Experiences. The Utilization of the Medium's Body. Clairvoyance in Spiritualism. Partial Materialization. Miscellaneous Phenomena. Visible Materializations. Our Attitude Towards Spiritualism. The Heaven World. The Nature of the Evidence. How Clairvoyance is Developed. Index. The Objects of the Theosophical Society.

THE LIFE RADIANT. By Lilian Whiting. Little, Brown & Co., Publishers, Boston. Price, $1.

The author sets forth in beautiful language that the Life Radiant is that transfiguration of the ordinary daily events and circumstances which lifts them to the spiritual plane, and sees them as the signs and the indications of the divine leading. Every circumstance thus becomes a part of revelation, and to constantly live in this illuminated atmosphere is to invest all experiences with a kind of magical enchantment. Life prefigures before us a spiritual drama in which we are at once the actors and the spectators.

In this book Miss Whiting aims to portray a practical ideal for daily living that shall embody the sweetness and exaltations and faith that lend enchantment to life. It is, in a measure, a logical sequence of "The World Beautiful," leading into still diviner harmonies. It is calculated to render the soul in harmony with the universe. It is truly an inspiration.

THE NATURE CURE BY PHYSICAL AND MENTAL METHODS. Illustrated. A Bridge from the Old to the New. The Dawn of a New Day in Medical Practice. By M. E. Conger, M. D., Assisted by Mrs. Rosamond C. Conger, M. D. The Educator Publishing Co., Chicago, Ill. Price, bound in fine English cloth, $2; in neat, substantial cloth, $1.50.

This work presents in a plain concise manner home treatment for nearly all the diseases to which the human frame is heir. The author says:

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SPIRITUALISM IS A TRUTH.

"One truth is clear--whatever is, is right." Pope.

"I long to know the truth hereof at large." Shakespeare.

"Let us make truth catching instead of falsehood and disease." Ingersoll.

"Truth depends on, or is only arrived at by a legitimate deduction from all the facts which are truly material." Coleridge.

"Plows, to go true, depend much upon the truth of the iron." Mortimer.

"Truth bears the torch in the search for truth." Lucretius.

Let us love our cause and dare to advocate its truth and decry fraud. If we have the pure it cannot be destroyed in the crucible of reason and fair discussion. It will only thrive, and expand more rapidly.

TRUTH IS IMPERISHABLE.

"My mouth shall speak the truth." Prov. viii., 7.

"Truth crushed to earth shall rise again." William Cullen Bryant.

"To have truth and not live it is like having lungs and refusing to breathe."

"However unwillingly a person who has a strong opinion may admit the possibility that his opinion may be false, he ought to be moved by the consideration that however true it may be, if it is not fully frequently, and fearlessly discussed it will be held as a dead dogma, not a living truth." John Stuart Mill.

After Death--What?

By Charles Dawbarn, San Leandro, Cal.

CHAPTER FOUR.

We concluded our last chapter by pointing out the tremendous importance of "dust" to all planet life. This must be realized by the student who would attempt to answer our question, "After death, what?" We can now see that if man is to go on unchanged by death in his form and senses then there must be not only an atmosphere adapted to human lungs in spirit life, but unless there be dust in that atmosphere there can be no beauty for him in his surroundings.

We now go a step further and see that if in that life after death there be the rills and rivulets, the lakes, the rivers and the oceans depicted by returning spirits or their mediums, all such waters will evaporate into their atmosphere, where, unless protected by dust they cannot return in dew and rain, but will fall in deadly cloud bursts that would mean a second death for man and nature. But since spirit return is a proved fact we know that conditions must permit the new man to live and enjoy life.

It follows that man's new organs will be in harmony with his surroundings. His lungs will have to adapt themselves to the new atmosphere amid conditions so different to ours that mortal man cannot discover the existence of either the spirit lungs or the spirit atmosphere. Some ninety per cent of our mortal bodies are mere water, which comes to us harmlessly, with a speck of dust for each drop that falls. So my spirit brother must also, if he have the form I know, have dust in his air, and mingle his dust and water just as we do. And if his soul craves beauty he can only be satisfied because there is dust in the air around him, which catches and refracts the ray of light, and thus creates color, for him by its effect upon his eye.

The reader should stop right here to ask himself whether he is ready to accept the idea that the new-born spirit is living in a world of dust and water, and therefore closely resembling ours. Of course if he is so living he may have a form very much like ours. But if his "after death" thus includes dust and water he will have both dirt and mud, for mud is dust and water. His own body, his homes, cities and surroundings will need cleaning, just like ours, and about all the real change would be that he has become invisible to mortals. We have once before pointed out that this would demand soap, washing days and door mats after death, unless man and his surroundings should change beyond our present experience. But if, as is claimed, they are so changed, then his form will change, too, and I shall have to make my neighbor's acquaintance all over again.

So far we have made but a mere surface examination of the consequences of death. We are obliged to recognize that death involves mighty changes, that must affect every form physically. We are compelled to admit that. But there will be as great changes mentally, for our mentality is shaped by our surroundings quite as much as our body. Man has been taught religiously and socially, that it is his duty and privilege to increase and multiply, and we are quite sure that whether that be a duty or not, the nation that does not increase its population soon dies out, or is enslaved by some more powerful neighbor. We find every form of life shaped so as to propagate its species as its chief end. And the form of man is no exception. It is carefully shaped to hold not only the various organs by which it grows and lives, but also the organs by which it is to increase and multiply. Without these sexual organs the shape of man's body would be different, and woman's still more so. But though that is interesting and important, and compels a shape which we recognize as manhood, still it is, so far, only the physical side of our immortal possibilities.

Now let the reader stop and think that fatherhood, motherhood, brotherhood, and various relationships down to that of mother-in-law, are all the results of sex. If it were not for his mortal manhood—just as it is—the noblest attributes of man would disappear. Fancy a whole city or nation without a mother or father in it, and with a population that never knew either! All we count as holiest and most divine in man would be absent, for he would know nothing of love. And any home without love becomes a hell. In that city there would be none of the romance of youth. No maiden and lover wandering hand in hand, and presently founding another family. Without motherhood and fatherhood selfishness would reign supreme.

When the fanatic tries to imagine a contented society, free from all woes and sorrows, he always talks of the brotherhood of man. And we are perpetually told that all hope for humanity depends upon acknowledging the brotherhood of man. But there can be no brotherhood without mothers, and no mothers unless their bodies contain organs to hold unborn brothers for many weary months. And such bodies will be, and must be shaped so as to hold such organs in the best possible position.

With such truths in our mind we once again ask ourselves, "After death, what?" And we see that all pictures of life, and forms of life over there are mere distorted copies of life here. In a word, these would be revelators draw pictures of men and women in spirit life, who are never to have any experience of either motherhood, or brotherhood, and yet are to walk about, and perhaps fly about, in bodies shaped just like ours. And remember, unless they have just such shaped bodies, we could never recognize them as those we knew in earth life.

We have now seen that it is not merely the physical must change, but the mental as well, after death. The physical must change because this planet compels certain organs in certain shaped bodies, which would be useless after death. And the mental, which is the effect evolved in this life by our present organs and shape, will, of course, all disappear, and leave us motherless, fatherless and loveless after we have climbed "the golden stair." Such are surely some of the conceptions of the next life which we now see will not bear examination, and yet have been taught and emphasized by "spirit return."

We are still only at the threshold of the difficulties which beset us when we try to find out, "After death, what?" It will not do to imagine oneself loving his earth mother or wife "over there" with the old love, for that, as we have seen, was founded on the old organs and the old shape. Apart from the sex organs the size of a man, or a woman, depends on the size and density of the planet. If the planet were larger or smaller the human body would also be larger or smaller. And in the next life, the new body, whatever its shape, would be made of the materials around it, and its feet and inches would be regulated by its new conditions. So the sought loved one might be found twenty feet, or twenty inches, tall, to the dismay of the startled lover.

Of such difficulties we never get a word of explanation from the "dear spirits." We know they exist, and come back, but that seems to be about all that spirit return is so far teaching us.

Now we are ready to make anxious enquiry as to what are to be our faculties and powers in the life after death? The answer can only be from earth experiences with our present bodies and conditions. The constant answer to such questions given through sensitives has been that "will power" is the wizard "over there" that enables man—spirit—that is to say Ego—to work without fatigue, and achieve wonders impossible in earth life. We accept this as a truism, because "will power" is the one attribute by which man wields power over his surroundings in earth life. But Will is useless save as it works through, and controls matter; and we cannot conceive of Will as of any value to a man without tools. Scientists tell us that without our opposable thumb man's progress would have been impossible. So the thumb is a tool for will power. So is the hand, the foot, and more or less the whole body.

So much of this spirit talk about will power is such pure nonsense that it seems to me time somebody reduced it to common sense. Will power is useless without tools, and as it develops will power uses one tool to make another, and that is what we call "progress." Will power is a manifestation of intelligence through matter. Intelligence is never separate from will power. Of course will power may have very different tools in spirit life, but they must be material, and solid enough to handle and shape spirit man's surroundings. If telepathy be a truth, and one will power can affect the will power of another without contact visible to mortal sense, yet tools are there, and must be there, all the same. It is not fingers or toes, or a sledgehammer that does that business, but vibrations of matter must be used as tools; for thought itself is only intelligence expressing itself through matter. The ripple started in the brain may extend outward and onward in the great ocean of matter which is the raw material of the universe. Will power is always using matter as its servant whenever mind is at work. The matter used may be fine or coarse, dense or refined, but it will be matter all the same.

There has no evidence been presented to show that will-power, or even life itself, is an entity apart from matter. The chemist, no matter how fine his balance, is dealing with matter as much as the miner with his sledge hammer. And the psychologist, who cannot analyze his own intelligence, can only make it manifest through matter. So much is man the mortal's experience, so when man the spirit talks through mortal lips of his wondrous control and use of will-power, he can really only mean that he has got better tools than we have with which to do his work.

(To be continued.)

San Leandro, Cal.

SPIRITUALISM.

Though the preachers rail against it in their sermons and at prayer;
Though the world seems loth to treat it with consideration fair;
Though the human frauds disgrace it, it is spreading everywhere.
And no finger of disdain
Can affect it in the main,
For 'tis builded on a science that eternal will be there.

Though 'tis dubbed a superstition, with the devil on its track;
Though it has been held to torture by the thumbscrew and the rack;
Though the stake has held its devotees till they were crisp and black;
There is sure to come a day
When the truth will have full sway,
And the good old friends immortal will all shout their greetings back.

To their God from every quarter have gone slander and abuse,
And at times it seemed the demons of hell-fire were turned loose,
And devoting all things sacred to demoniacal use,
But the cause has held its pose,
And still holds its own and grows,
While all kingdoms of religions have unfurled their flags of truce.

Men have worried, women fretted till their nerves were out of tune,
Lest the fads and frauds and Christians would annihilate it soon,
But today it stands, as ever, from destruction quite immune;
And the world has grown to see
That it helps humanity,
And instead of being "Satan," 'tis a precious, living boon.

DR. T. WILKINS.

SPIRITUALISM ABLY DEFENDED.

Dr G. E. Chesbro, of Los Angeles, Cal., Battles Loyally for the Truth.

Speaking before the First Spiritual Mission, of Los Angeles, Cal., Dr. G. E. Chesbro took up an argument answering the criticism of Spiritualism, made one week ago by Rev. W. W. Simpson, at the Adventist tent, corner of Seventh and Spring streets.

Dr. Chesbro mentioned having read the words of Rev. Simpson in The Times, and said that many persons had expressed the wish to have him answer the criticism. This he believed he was able to do from the Bible, the book which Rev. Simpson had used in his effort to prove that Spiritualism is a work of the devil.

First John iv:1, "Beloved believe not every spirit, but try the spirits whether they be of God," was the text chosen as a foundation for the discourse last night, and after announcing it the speaker said: "It has been stated that the Bible is like an old fiddle upon which any kind of a tune can be played. This is to say that any kind of doctrine can be taught and proven by the Bible. There are persons who, because they are not thoroughly conversant with the Bible, are willing to believe this statement. It is, however, misleading and a thorough knowledge of the Bible will dispel it.

"From a great musical composition an amateur can select certain disconnected passages, which may be regarded as so many different tunes, but when the master musician, who grasps every thought, every sentiment, every motion, sweeps over the composition in execution, the listening ear will catch the whole from start to finish as one grand harmony. So it is with the Bible. An honest, intelligent investigation and study, which requires the student to place himself in the same relation with the highest intelligence of the universe as did the great spiritual masters who gave to the world this most wonderful, complete and comprehensive truth concerning the great question, will disclose the fact that the Bible, from Genesis to Revelation, teaches the same thing, plays the same tune.

"Humanity can never find satisfaction in knowing only one side of the question of life, for life is two-fold in its expression which is described as external and internal; objective and subjective; physical and metaphysical, or spiritual. Masters always have made this distinction in some form, either directly or indirectly, and it is very pronounced throughout the Bible. From beginning to end, while it recognizes both, it aims to make prominent the supreme importance of the spiritual, that which shall not pass away, but remain forever; while that which it has made manifest, called the physical, whether it be material thought, sentiment, emotions or forms, are all unsubstantial, and will pass away into everlasting forgetfulness.

"Our text gives us clearly to understand without a question that there are individual intelligences called spirits, who are of God, just the same as there may be men in the earthly form who are of God, because living in the kingdom of justice, goodness and truth. This does not prove that all men or all spirits are living in that way, but the text clearly implies that they are not, and the admonition of the apostle is that we determine their character, and fellowship only with those spirits which are godly. Consonant with the text to which our brother in his discourse referred, Isaiah, eighth chapter and nineteenth and twentieth verses, 'And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep and that mutter, should not a people seek unto God? for the living to the dead? To the law and to the testimony. If they speak not according to this word, it is because there is no light in them.'

"This text, like the first, is clearly a warning from the prophet to the people to have no fellowship with those spirits which are not of God, for they do not talk intelligently, but, as stated in the text, 'peep and mutter.' These, says the prophet, 'do not speak the truth, for they have no light in them which can be proven by the law and the testimony.' It seems strange that our Advent brother should claim these two texts in any way teach that spirituality is the work of an individuality called the devil. Nothing could be further from it. They do undeniably teach the fact of Spiritualism and spirit return. Reference was made to passages which show that communications come from demons, the angels that kept not their first estate. These angels are also called unclean spirits, which Jesus cast out, and whom the Bible clearly teaches are men who once lived upon the earth. In Revelation twenty-second chapter, eighth and ninth verses, we can read that the angel who showed John these things was a man, and one of the prophets that kept the saying of that book. What is true of this angel is true of all. The apostle Paul, in Hebrew 1:14, says that the angels are all ministering spirits, sent to minister to them that are heirs of salvation. The Bible teaches we should have nothing to do with those that are fallen into darkness and ignorance, and this is why the law was given to Moses by the angel world, that necromancers—those who had familiar spirits, witches and wizards, should be driven out. The fact that there was a law against necromancy is proof of the truth of Spiritualism, for it is acknowledged that all these are in communication with spirits of the departed, but that they are unclean or evil spirits, and that which is evil is deceptive and lying, which is the devil, whom Jesus says is a liar and the father of lies, not an individual personality. If we had a law to-day that could be enforced in driving out all who practice or are enrapport with unclean spirits, both Spiritualism and Christianity would be in far better repute."

Great mischiefs happen more often from folly, meanness and vanity than from the greater sins of avarice and ambition.—Burke.

FOUND THE LIGHT.

A New Convert Relates Her Experience.

To the Editor:—I know you will not blame me, a new convert, for writing an experience I have had, when this is just the time when all who feel in their hearts that there must be truth in Spiritualism, as well as those who know, should speak up. Although thirty-three years old, I have never had the time or opportunity to study into the phenomena of Spiritualism until a year ago last winter. The subject had always, since I was old enough to think deeply, a great fascination for me, and I longed for the chance to delve into it. Two winters ago I attended a few meetings—private circles, and almost at once commenced to feel that new and strange influence. After three or four sittings I was able to see and describe people whom those present recognized. But that evening the power from the circle was unusually strong. The meetings were soon discontinued and I have been to none since, but shall as soon as the opportunity presents itself. I made the acquaintance of a lady who is a medium, and we seemed drawn to each other in some unaccountable way. One evening, when she was visiting in this neighborhood, she had a circle, and after her control, who is an Indian, had finished talking with the others he told them all that he wished to speak with me alone, and hoped they would not feel offended because he had asked them to withdraw. The door had hardly closed after them when the medium had her arms around me, and my own mother, who died when I was three and a half years old, spoke to me. The medium's Indian control left her and my mother came in. Oh! the joy of that meeting! Only those who have lost their mothers when as young as I was, can know. We talked of things known only to us two, and she cried, "My baby, my baby." I was her youngest child, and therefore was her baby. She talked with me for about twenty minutes, and of course that was only a thousandth part of the time I should have liked to spend with her. But she said she would come again to me in the same manner. She told me her home was with me, and how that filled me with joy to think I had been "entertaining an angel unawares."

Now I can feel her presence with me often, and especially when I sit down at the piano. Some of the skeptics may say, "How do you know it was she?" I answer, because we talked of events that happened in her early married life that were known by myself only, others who knew the facts being dead.

How can people be so blind to all these spiritual manifestations? Verily they are duller than babes, for even they will blink at the light. Take materialization, for instance. I know, personally, nothing of that phenomena, but I feel, yes, I know in my heart that it is so. We are told by reliable Spiritualists, that under the proper conditions such manifestations do take place.

"Under proper conditions," I hear some of the foolish ones say. "Why do you have to have proper conditions?" Do you know, I want to just shout "Oh, fools and blind!". Don't everything under the sun have to have proper conditions?

Can, you, my dear madam, bake your bread unless you have a fire to do so with? Can water freeze unless the conditions are such as to enable it to do so? Can you, oh, enjoyer of the weed, light your pipe unless you have the conditions? You say the soul cannot possibly be seen and therefore there is nothing to see. Do you see the wind? No, you see the branches bend before it, and the roses droop their heads.

Now, hear someone shout, "Yes, but look at the frauds and fakes in it." Yes—and look at the frauds and fakes right in your churches—you may be one yourself—you know, I don't—there are frauds everywhere. Are there not weeds in your garden and don't you have to keep at work to keep them out? There are just as big frauds in the churches as there are among Spiritualists, and they have not even the excuse of money getting to condone it. Right in the city near me a well-known man, prominent in business circles and a dearly loved Sunday-school superintendent, who gave lectures on honesty and leading upright lives, to his class, was found out to be an embezzler, a forger, and a supporter of three or four women besides his wife. He skipped. Nothing has been done about him. He was smart. But if such things had been done by a Spiritualist, the so-called Christians would cry out, "Hang him!"

Oh! blind, blind men and women, the evidences are all around you, would that the scales would fall from your eyes. Is not the fact that, deep down in your hearts there is a longing for something, you know not what, a desire for the attainment of something a little higher and nobler—enough to prove that there is a future existence? Heart-broken mother, as you gaze down at the dear face so soon to be covered away from your sight—can you say that this life is the end of all? Oh, no! you cannot. Why don't you go further and study into it?

Oh, man, in the hour that you stand face to face with bereavement, can you say that existence ceases here? No! and if not why then does it not expand and develop as it does here, but fuller and broader and deeper?

Well, if those who cannot see it, or won't see it, and have made up their minds they will not believe it, will wait, it will be proved to them one day, whether they wish it to be or not, and that day is the day of their so-called death. I am not used to writing for publication, but I know I was guided to write this, and hope it will encourage others to do likewise. Your last edition of The Progressive Thinker was just brimfull of instruction.

MRS. A. H. PERRY.

South Hadley Falls, Mass.

The worst enemies of law are those who would perpetuate injustice under the name of law.—Sentinel of Christian Liberty.

AN IMPORTANT STATEMENT.

The Electrical Basis of the Universe.

On July 1, 1903, the writer said in an article: "Nothing exists within a sphere whose diameter is 176 quadrillion miles, requiring light, which moves 186,000 miles per second, 11,116,000 miles per minute, 30,000 years to traverse, but corpuscles."

The sphere mentioned is that having the earth in its center, and as seen by the largest modern telescopes. For 30,000 years is quite a long time, and 186,000 miles during one second is an inconceivably rapid rate of motion. Yet, it is positively known that light and all other interstellar modes of energy travel with that impressive velocity.

Prof. J. J. Thompson determined the mass of ultimate corpuscles of matter to be about one-thousandth part of an atom of hydrogen, the smallest and lightest body of matter known until the discovery of corpuscles.

No brain is able to imagine how minute the hydrogen atom is, and all powers of the mind of man are impotent when it begins to think of the dimensions of a corpuscle. The latest deduction of the foremost of scientific men of the world is that all forms of matter at present known can be resolved into these excessively small corpuscles.

But here comes the chief fact known about them: When matter is disintegrated into its final or corpuscular condition it is impossible to distinguish any difference between the corpuscles and electricity. This is but one way of saying that the entire sidereal universe and everything in it are made of electricity.

Electricity is matter beyond any doubt, but for years it has been called a mode of energy. This philosophy sounds like saying that matter and energy are identical and both are included under one word—electricity. To get at this in another way, it may be said that no entity exists but electricity. If so—and it certainly looks that way—then the human mind is made of electricity, and electricity is matter.

This brings us around to a point in Oriental speculation, four thousand years in the distant past, when the wisest men the world has ever contained said over and over again the "thoughts and things." This idea has never died out; for from that remote epoch some psychologists have kept the primeval belief alive. And the doctrine is at this moment spreading over the world again with remarkable rapidity. Mail received here from all parts of the world contains this phrase repeatedly: "Thought power; the force of thought"; "transmission of thought power," and similar sentences bristle in the books, papers and the multitudes of letters daily pouring into this observatory. Electricity assumes more forms than did Proteus of old.

These "bodies smaller than atoms," have the property inertia and other attributes of matter, yet none so far is able to tell as where they differ from electricity. It may be well to state that some scientists assert that they are not electric, but no proof has been coming.

Radium now in New York that was received from Paris in 1900 is still giving out heat and light. It therefore must receive matter which it transforms into heat; but if heat is electricity, and electricity matter, then there is a flow of matter throughout all space; for the spectroscope sees matter in the distant glowing suns in all directions in the same phases we are familiar with here on our speck of earth.

Chemists, physicists and electricians are working night and day to find what matter is and psychologists are working also day and night to find what mind is. At the present stage of investigation it looks as though both are one and the same, and that the most common form in which they appear is electricity.

The entire speculative portion of the scientific world is racking its brain striving to interpret the flood of mysteries that submerge the human mind with inscrutable problems. The intensity of gravity is well known, and it has been measured with accuracy. Thus: Two spheres, say of gold, lead or granite, whose weight is 463,915 tons each, and whose centers are one mile apart, would attract each other with a force of one pound.

The electrical potential of that vast mass of corpuscles saturating all space, for long called "ether," has been computed; and there is a remarkable relation between them. The deductions are intensely mathematical and were made by Bergen Davis of Columbia University, and here are his conclusions in his own language: "This rather remarkable relation between the gravitational constant and the constant of the ether is very suggestive. It appears to me that this coincidence can hardly be accidental. If mass is electromagnetic, the constant of mass attraction might be expected to be related to the constants of the ether. The above result not only suggests that matter is electrical in constitution, but that gravitational force is the same in kind if not in degree with electrical forces, and that they act in a common medium."

Scientists for years have now and then written that gravity is probably electrical, and now it appears that mathematical proof is on the way. But man's place in nature and his relation to matter or "electricity," is attracting attention all over the civilized world now. It is certain that "finer forces" exist in the universe of which man is at present ignorant. Thus: One of the most conservative scientific men of England, "Sigma," says: "The real question is just whether nature consists of matter and force—the known physical agencies—or whether it must not include another order of existence, the psychical, to which is due those phenomena called life, mind, etc.

The N-rays emanating from the human body that were discovered by M. Blonlot, have been reflected and refracted and are seen to be quite radioactive on a sensitive fluorescent screen; and radiographs have been taken by "human waves." It is thought that diseases can be diagnosed by examination of N-rays issuing from the patient's body. We will all be right when man finds his place in nature.—Prof. Edgar L. Larkin, in Chicago Examiner.

The true rule of business is to guard and do by the things of others as they do by their own.—Hindoo.

Is life so dear or peace so sweet as to be purchased at the price of chains and slavery? I know not what course others may take, but as for me, give me liberty or give me death.—Patrick Henry.

THE OLD AND NEW BIBLE.

As Analyzed by the Editor of the New York Sun.

A significant incident—it may be said to be a consequence—of the criticism to which the Bible has been subjected during recent years is the decision of the managers of the American Bible Society, to amend the constitution of that society so as to permit the printing of the revised version of the Scriptures completed in 1885 by British and American committees, in accordance with principles and rules laid down by the Convocation of the Province of Canterbury in 1870, and further revised and edited by the American committee in 1901.

The Canterbury plan was simply for a revision of the King James version, made in 1611, or of the standard and authorized English Bible of all Protestants, and not for a distinctively new version The resolutions of the Convocation, in view of the veneration in which this ancient and authorized version was regarded, took pains to announce that "we do not contemplate any new translation of the Bible or any alteration of the language except where in the judgment of the most competent scholars such change is necessary." Even where changes were made, the revisers were enjoined to follow closely "the style of the language employed in the existing version."

In 1885, when the revised version was completed and was published by the University Presses of Oxford and Cambridge, there was a great demand for the new Bible in both England and America. In the course of a single year as many as three million copies were sold in the two countries, and it was a leading subject of discussion in the religious world of that day. The general feeling in the two countries, however, was of disappointment. The changes made by the revisers, under the compulsion of fidelity to the originals, came as a shock to the sentiment of veneration which had grown up around the old version, so that its very language had become embalmed in English literature and had profoundly affected the whole thought and the doctrinal statement and conviction of English speaking Protestantism.

Accordingly, after the brief period in which the revised Bible awakened sensational interest, it ceased to attract any large degree of attention. During the twenty years since its first publication it has made no headway. The old version has continued to hold the affections of the people, to be the source from which Biblical quotations are made and from which lessons are read at church services. The revision is used in critical rather than pious study of the Scriptures. It is true that two years ago the British and Foreign Bible Society anticipated the decision of our own Bible Society, by amending its constitution so as to authorize the publication of the revised Bible among its issues, but the demand for the new has been trifling relatively to that for the old version.

Of all the books printed since the invention of printing, the Bible has been by far the most numerously sent out from the presses of both Europe and America. The total number of the issues of the English society since its organization in 1804 has been toward 200,000,000, and of the American Society about half as many. So far as concerns the English language, these have been of the old King James version. Meantime, the Bible has been translated in whole or in part into hundreds of languages and dialects, or practically into every speech of the earth. The amount of labor expended by Protestant missionaries in this direction has been prodigious. Giving the Bible to every people of the earth has been considered by them the first great religious obligation.

The American Bible Society, by its decision to add the revised version to its issues, now admits tacitly the imperfection of this King James version as measured by the standards of modern scholarship, but the new is not venerated and it never will be venerated like the old. The Bible as revised is a strange book. Changes made in passages hallowed by three centuries of devout use produce a painful impression of almost sacrilege in the religious mind. The Word of God, in the estimation of the great mass of the English-speaking Protestant public, is the very language of the Bible as it was translated in 1611 by a commission of forty-seven members under James I.

At this time, too, when the new revision is made authoritative, there is throughout Christendom a criticism of the Scriptures which goes far beyond the mere imperfections of any translation. It weighs in the balance and rejects even the authenticity and authority of the Biblical originals themselves. The Bible emerges from its testing furnace no longer the Word of God, but the words of men—fallible, legendary, contradictory, defaced by frauds and limited by an ignorance of the natural laws of the universe which betokens a human authorship at periods when superstitions swayed the minds and governed the religious conceptions of men.

The decision in 1902 by the British and Foreign Bible Society and by the American Bible Society in 1904 to put forth both the newly revised version and the old version of 1611 as authoritative translations of the Scriptures is therefore of grave importance at a time of religious revolution due to new conceptions of the Bible.

SPIRITUAL GROWTH.

In the Present and in the Future Life

I have in mind this morning not only the growth of the spiritual form, but the growth of the spirit itself, both while living in the earthly body and when freed from it. We hunger and thirst after righteousness and by probing the hidden mysteries of the life to come, we are filled for the time being. I am minded of a small child that asks of its mother something, and receiving it, is for the moment completely satisfied.

We may live in our earthly forms ninety, aye, one hundred years, and be only as a new-born babe when we are born to the life to come, if we do nothing to develop our spirits. The growth of the spirit begins in earnest when we realize we have eternal life, and that there is no death, only a birth into eternity. Take for example a man that is born with infidelity firmly rooted in his spirit, transmitted to him from both father and mother; what will awaken his spirit to a consciousness of a life beyond the grave? Nothing human can do it, it takes the power of the Divine to bring him to an understanding of the spiritual inheritance awaiting him in the land beyond the reach of our mortal vision; and often some spirit of light will beat at his brain for years, trying to awaken in him the desire to live again, and also a desire to investigate these things and thereby grow in spirit.

One reason, I think, it is so hard for us to comprehend the fullness of the life immortal is, it is so plain, and sensible, we are looking for something that requires a great deal of study, when really the growth of the spirit is as the growth of the body, we—our earthly selves are not conscious of the growth of either for some time. But as the days go by, and our bodies grow in years, and we keep in our hearts and minds the desire to know and understand more of what seems to us so mysterious, our spirits are gradually unfolding, and expanding, as a flower does when the sunshine and warm rains fall upon it; and the same power that cares for the flower is caring for us, and slowly causing us to see how beautiful the plan of life is.

There is so much to be gained by beginning while yet in the earth form to unfold our spiritual natures. We have so much better chance for development along that line. To be ignorant as regards a life to come, and be born into the spiritual world without a moment of preparation (and you can make some preparation on a bed of transition) is to be, as far as a knowledge of spiritual laws are concerned, an infant. Then you are so much more liable to be enticed with wrong doing, or to be kept close to earth, by mischievous spirits who will tell you there is no place but where you are, and as you are ignorant of the laws of progression you are apt to believe them, and waste a good many days in idleness. By and by perchance some good missionary spirit comes along and in your heart is awakened the desire that should have been awakened years ago, while you were yet in your earthly body; you begin your spiritual growth, but how slowly! Not one thing do you know regarding the Power of Light, and little of the Power of Darkness, having had no direct dealings with either. As the desire grows within you to know more of the Power that gave you life, the power of the spirit of darkness will begin to manifest itself, and ofttimes you will question in your heart, was that missionary spirit right? Is there a place beyond this, where purified spirits may go? Thus the influence of darkness clings close to you, knowing if you begin to study, and learn of the beautiful life and land beyond, the beautiful cities prepared for those that come up through great trials and tribulations, they will have lost a good worker; for it is plain to be seen the more earnest one will work for things of darkness, the more earnest they will work for the Power of light when once they understand, and are assured there is work to be done.

Then take for example a man that begins in his earth life to hunt diligently for the truth; his spirit begins at once to grow, and when this man shall leave his earthly body, he is ready to take up his work in the spiritual world and no power of evil, or darkness can come near to mar his pleasure in ministering to others. He will not remain close to earth, he can go far away, and will, unless it is decreed by the Power of Light that his work is among the lost and ruined, if so he is fitted to begin at once and does not have to spend years of toil in striving after light on different subjects as he learned a great deal of that in his earthly education.

Spiritual things taught earth people must be presented to them in a material form, else they cannot grasp them.

Christ, our elder brother always used a parable of material things to make his spiritual meaning plain, and in a great many ways we are like the people of old, we are slow to understand, especially if the truth does not exactly accord with our own pet belief. We should not be so—a truth is a truth and nothing can change it. We should be glad to grow gray in the service of the power of light, as each good deed done to our fellow men will bear a double harvest in the new land beyond. And how little we know compared with what is yet for us to know, and how unwilling are our feet, at times, to run on errands for our king.

Let us try to do something for those in darkness, both here and in the land beyond and in so doing help our own spirits to grow in wisdom, grace and love. Peace be with you.

MADAME ROBERTS.

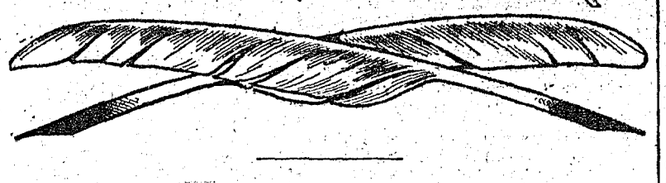
The Dalles, Oregon.

Better a thousand fold abuse of Free Speech than denial of Free Speech; the abuse dies in a day, but the denial slays the life of the people and entombs the hope of the race.—Bradlaugh.

The truest self-respect is not to think of self.—Beecher.

It is not until we have passed through the furnace that we are made to know how much dross there is in our composition.—Colton.

AN OPEN COURT



Court Adjourned After the Conclusion of To-day's Session.

An Impartial Hearing Is the Friend of Justice.

This week terminates the Open Court for the present. It has been a department of thrilling interest, in which Spiritualists of prominence have had an opportunity to air themselves as never before. In fact, it has created a decided sensation in our ranks, especially among those in remote places who have had no idea whatever of the exact status of our cause in the great centers of our land. It is, however, the candid opinion among the leading minds in our ranks that this discussion in the Open Court will be instrumental in doing great good. Did you ever stop and think, dearly beloved Spiritualists, that there is only ONE LINE along which any club, cult, sect or person can advance or rise to a higher plane, and that is along the line of absolute honesty. Any other course diverges from that line and is ruinous, leading to a hell of dark conditions.

SCUM ONLY ON THE SURFACE.

A Comprehensive Arraignment of Frauds by a Prominent Spiritualist of Grand Rapids, Mich.

It is highly amusing to watch the efforts of the frauds to check the tide of disagreeable criticism to which they have lately been subjected.

They are experts in the invention of excuses that are calculated to scare the opposition into silence. It is only to be regretted that so many well-meaning but unthinking and "easy" Spiritualists can be induced to further their designs by accepting and giving prominence to their senseless assertions.

One of the first objections to the free discussion of this question was that it would only attract more fakes to our ranks.

The fallacy of this assumption proven, it was next suggested that those who didn't know any better than to be fooled by these transparent fakes deserved to be humbugged.

But the latest attempt to silence the "fraud-hunters" deserve a medal for inconsistency. It is a fitting climax. Read it over carefully and then if you can observe any sense in it, kindly rise and explain for the benefit of those who are so weak-minded that they cannot appreciate its logic. Here it is:

"IF SPIRITUALISTS BEGIN TO DECRY FRAUD IN THEIR RANKS IT IS TANTAMOUNT TO ACKNOWLEDGING THE FRAUDULENT BASIS OF THEIR OWN SYSTEM OF PROOF OF ANOTHER LIFE."

Can anyone but a dunce be induced to accept such a transparent falsehood? It scarcely requires an answer, but, for the sake of presenting its conclusions more clearly and emphatically, we will examine it more closely and follow it to its logical conclusions.

If some mediums are frauds then all are frauds. If some phenomena is fraudulent then all is fraudulent.

Apply this logic to government. Some officials are dishonest. Therefore government is based upon dishonesty.

To business. Some merchants are dishonest. Therefore all are rogues. Some business enterprises are organized with intent to defraud. To admit this is equivalent to saying that all business enterprises are of the same class.

We might extend it further to the entire human race. Some people are knaves, robbers, criminals. But hold! To begin to decry the crime committed is tantamount to acknowledging that all are criminals.

It is just as reasonable to claim that all people are knaves and criminals merely because a few have been demonstrated to be such as it is to assume that because some mediums are frauds, therefore all must be classed as such.

Inconsistency, thou, too, art a jewel!

Upon a still body of water a repulsive looking scum will in time accumulate. It gathers only where the water is undisturbed. If conditions are right it spreads. In time it covers the entire tire surface. But the scum is only on the surface. Beneath, though obscured by the scum, the water may be clear and pure. If the water is in motion it will not form; or, if already there, you agitate the water and it will disappear.

The frauds of Spiritualism, like the scum, are only on the surface. They saw in Spiritualism an excellent field to ply their art. They came. Left undisturbed, they increased. They have forced themselves to the front, obscuring the hosts of true and honest mediums, who, rather than compete with them, remain in comparative obscurity, though laboring quietly, earnestly and effectively in their own communities, often unappreciated and in want, while skilled fakes revel in luxury, supported and applauded by the multitude, to the disgrace of true mediums and true Spiritualism. The frauds have not yet succeeded in forcing all the genuine mediums into the background. But the conclusion is inevitable that sometime in the future they will unless some decided effort is made to check their advance. Shall we blindly close our eyes to the true condition of things, allowing them to flourish, to increase and eventually to gain control of organized Spiritualism?

And the remedy?

Agitation! Ceaseless agitation! Give them no rest. They need stagnation and perfect quietude in order to flourish. They cannot endure if criticism is directed to their work. Keep incessantly agitating the matter and the frauds will eventually and inevitably disappear, and the true mediums, now held back by the more obtrusive fakes, will assume the place that is rightfully theirs. If every fraudulent medium now before the public was to be eradicated there would be no dearth of genuine mediums to fill their places. We have enough genuine mediums; remove the frauds and the true demonstrators of Spiritualism will come to the front.

Keep agitating.

A fraudulent medium is an ingenious person. He—or she—always has a simple, pellucid explanation for any suspicious circumstance in connection with the manifestations.

And, sad to say, some well-meaning Spiritualists will believe any excuse a humbug sees fit to make. They will smile to think how foolish the orthodox are to believe everything the minister or priest says—and then, with wide-open mouth and unreasoning credulity, proceed to believe everything a so-called medium tells them, no matter how little sense there may be to it.

Now I, together with a large number of thinking Spiritualists, have for a long time considered the mosquito-bar test a most excellent and satisfactory one, with the added advantage that it in no way interfered with the production of the phenomena.

Do you know that we were utterly mistaken?

If not, then let me show you the fallacy of our position. It has been admirably pointed out by the friend of a certain materializing medium to whom it was suggested that it would be an excellent idea to apply the mosquito-bar test. It is so unreasonable that I only wonder it has not been thought of before. Listen while I give it:

Of course it is well understood that the spirit who wishes to materialize must draw from the medium sufficient material to make his form visible. Well, the objection to the mosquito-bar test is simply that it prevents the spirit from drawing the necessary strength from the medium in as free and unobstructed a manner as is necessary for a good materialization.

How simple!

The clothing of the medium offers no obstacle to the production of the class of phenomena. The so-called spirit can even come out of the cabinet at times and close the curtains behind him without vitiating the conditions necessary for the production of the phenomena. Thus we see that the clothing of the medium and the dense curtains of the cabinet do not hinder the manifestations.

But you seek to place over the medium a gauzy, porous mosquito-bar, the mesh of which would apparently offer less obstruction to the free passage of whatever substance the spirit might draw from the medium than would the medium's clothes, and presto! like magic you have destroyed the "conditions" and made materialization impossible.

This is logic. Profound isn't it?

But in spite of these senseless objections, the mosquito-bar test stands today the simplest, the most perfect and effective test that has yet been devised. It is a test that no fraudulent medium will permit, and to which no genuine medium will object. And why will none of the so-called materializing mediums now before the public submit to it?

The reason is obvious.

GEORGE B. FERRIS.

Grand Rapids, Mich.

Lake Brady Camp, Ohio.

Dr. Sheppard of the New Thought Searchlight, Allegheny, returned home after two weeks' visit at the "Lake."

Mrs. Coffman, on Saturday, Aug 27, gave a very nice talk to a number who had assembled in the auditorium. Whilst she was talking, Mrs. Marian Carpenter, the speaker for the last lectures of this season's course of lectures, came. Mrs. Coffman requested her to complete the afternoon's talk. She gave us a very kind greeting by saying, "I am so happy to be with you at the camp where man's hand has not smoothed off the beauty of nature."

Sunday, August 28, Mrs. Coffman prefaced Mrs. Carpenter's two lectures with an invocation to the Over Thought for their assistance and guidance in the walk of life.

Mrs. Carpenter's inspirers gave much knowledge of the earth's inventions, giving the thought the people of earth complete the inventions worked out in the spirit side of life. The lecturer said: "Search for the right in the earth life." The beautiful thought and knowledge between the lines, given to the people, was given in a very pleasing manner, and the earnest thought of right was expressed in every idea presented.

Mrs. Carpenter closed the afternoon's lecture by giving messages from those gone to a higher form of life. The well-filled auditorium listened in rapt attention. The inspired poetry sung was beautiful in sentiment and sung in a beautiful way. The sweet songster's kind thought was an inspiration to all who heard her.

LYDIE L. CURTIS.

"Spiritual Songs for the Use of Circles, Campmeetings and Other Spiritualistic Gatherings." By Mattie E. Hull. Price 10 cents.

Only One Side to the Question.

A Comprehensive View as to Whether Spiritualists Should Take Up the Work of Exposing and Suppressing Fraudulent Mediumship, or Wait for the Outside Public to Do It for Them.

It is said that there are two sides to every question, but to the writer it seems that a question is now presented which has but one, namely, the question of whether Spiritualists themselves should take up the work of exposing and suppressing fraudulent mediumship, or wait for the outside public to do it for them.

IT IS INCREDIBLE THAT ANYONE WHO LOVES THE CAUSE OF SPIRITUALISM, SHOULD FOR A MOMENT OBJECT TO THE CLEANSING AND PURIFYING PROCESS, SHOULD RAISE HIS VOICE IN OPPOSITION TO THE INAUGURATION OF A CRUSADE AGAINST THE HORDE OF FAKES AND FRAUDS WHO INFEST OUR RANKS AND BRING DISCREDIT UPON THE WHOLE MOVEMENT.

For years this one foul blot has smirched the otherwise fair name of Spiritualism. Why it is allowed to remain there? Have we not strength enough, courage enough, pride and decency enough to marshal our forces and wipe it out? Oh! shame, that this condition should continue, year after year, and year after year.

A QUESTION ASKED AND ANSWERED.

Whose fault is it that all over the world frauds and fakes are masquerading in the name of Spiritualism? Who patronizes these frauds and fakes? Who supports them? Spiritualists. Who then is to blame for their existence? Spiritualists. Not the higher class of Spiritualists, but the less informed, the credulous, phenomena-hunting class who might better be denominated Spiritists, well-meaning people no doubt, but people who are sorely in need of enlightenment.

EDUCATION IN OUR RANKS.

And right here by way of parenthesis I wish to remark that we Spiritualists have a great work of education to do within our own ranks. How great we scarcely realize. It is not enough to convert a man to the truth of Spiritualism's most distinctive claim, to convince him of the fact of continued existence. THE KNOWLEDGE OF THIS FACT DOES NOT MAKE HIM A SPIRITUALIST BY ANY MEANS. THIS IS THE WORK OF YEARS. WIDE READING, DEEP STUDY, A LONG COURSE OF SELF-CULTURE AND SELF-DEVELOPMENT ARE NECESSARY BEFORE WE HAVE THAT GRAND PRODUCT OF THE PRESENT DAY, A GENUINE SPIRITUALIST.

THE FAKE EVIL ONE OF MANY.

The fake evil is but one of many ills which beset the Spiritualist movement to-day, evils which are directly traceable to the recently converted or the unenlightened class within our ranks. It is they who support the frauds and fakes. It is they who insist upon dragging into Spiritualism all the mummeries of the old religion, all the senseless rites and ceremonies of the church. The domain of Spiritualism is fast being settled by this class of immigrants. They are coming to us faster than we can assimilate them. And they are making mischief in more ways than one. But we must be patient. We must accept the situation as inevitable, and go on as rapidly as possible with the work of education. Spiritualism is not for the philosopher, the seer, the humanitarian alone, but for the whole world.

PURE AND UNADULTERATED SPIRITUALISM.

We must not expect, however, that the whole world is going to accept forthwith a pure and unadulterated Spiritualism. Not at all. The world as a whole is not ready for any such lofty and beautiful teaching. It was not ready for Christ in his day. How soon the pure stream of his teaching became polluted and corrupted! How soon the Christian religion as taught by its founder became mixed with and adulterated by paganism! Such a result was inevitable. Yet the truth once uttered could never be lost.

We must expect a similar result in the Spiritualist movement. The signs are not wanting. To those who have eyes to see, it is already here. Many of us have already resigned ourselves to the task of standing by and hearing a corrupted Spiritualism set forth by half-fledged speakers and mediums. We know that there is no help for this condition, that we may as well submit to the "powers that be," with faith that truth will ultimately triumph over error.

WE MUST EDUCATE, EDUCATE.

Meanwhile we must educate, educate! We must go on teaching the fundamental truths of our philosophy, go on weeding out falsehood and error wherever found. We must go on exposing the frauds and fakes, and teaching the uninitiated that all is not gold that glitters, that all is not genuine which comes in the name of Spiritualism.

If the undeveloped members of the great Spiritualist family are not able to protect themselves against the frauds and fakes, then the elder brothers and sisters should come as guardians to their assistance. No matter if these younger children do wail and cry at having their pet idols destroyed, let the work of demolition go on until not a fake medium is left to ply his nefarious trade, and feather his own nest at the expense of the credulous and unsuspecting.

MAKE IT UNPLEASANT FOR SWINDLERS.

Spiritualists, if they will, can make it so exceedingly unpleasant for these swindlers and humbugs that the last one will be glad to quit the business. No mercy should be shown them. A man or woman who is so lost to all sense of honor and decency as to trick and deceive the bereaved and broken-hearted searcher for tidings of his loved and lost, deserves no sympathy whatever. There is nothing in all the world so detestable as falsehood, nothing so despicable as deception, and when these are practised as a means of money getting, and the most sacred feelings of the heart are made their sport and prey, they become doubly heinous.

STRICT TEST CONDITIONS.

No seance should ever be held without strict test conditions, unless the persons who participate are well and intimately known to each other. In family circles and among intimate friends such conditions are of course unnecessary. But no public seance should ever be given without them. These test conditions, too, should be imposed by the sitters, never by the medium. "Tests" which the medium suggests or imposes upon himself are worthless.

If these rules were observed in every seance the fake evil would soon disappear. "Oh! but," it is said, "if you manifest a spirit of doubt and skepticism by insisting upon these tests, you utterly destroy the conditions for good manifestations."

It is true that a spirit of doubt and skepticism militates against a successful demonstration of spirit power. Every Spiritualist knows this. But for my part, if I were to attend a seance where no test conditions were imposed, I should be quite apt to feel doubtful and skeptical when some wonderful manifestation took place. I should have no means of knowing whether it were genuine or not, and suspicion would at once arise. On the other hand, if the test conditions were complete and satisfactory, I should feel assured that the manifestations were genuine. THE ONLY WAY TO ALLAY DOUBT, SUSPICION AND SKEPTICISM, IS NOT TO IMPOSE NO TEST CONDITIONS WHATEVER, BUT TO INSIST UPON THE MOST STRICT ONES THAT CAN BE DEVISED.

The conditions which destroy or prevent a genuine manifestation are in the minds of the sitters, not in the outward fact of tacking mosquito netting over the medium, placing his feet in a pan of flour, etc. If the minds of the sitters are satisfied and at ease, that is all that is necessary. But if a feeling of doubt and skepticism is present, failure to secure strict test conditions will not only not aid in the matter, but will aggravate the difficulty. So that this cry of "desroying manifestations," by insisting upon test conditions is the greatest nonsense.

I for one am glad The Progressive Thinker has turned the searchlight of investigation and publicity upon this subject, and I hope the good work will go on until the shame and disgrace from which Spiritualism is suffering will be a thing of the past. It is infinitely more creditable to "clean our own door-yard," than to wait for the health officer to call.

NORA BATCHELOR.

Ashland, Ore.

Views of a Canada Medium.

To the Editor:—In regard to the Open Court in The Progressive Thinker, for public working mediums to say what little they know—it is a trying task for them, but now it is started I hope honest and true mediums will come to the front and tell the truth boldly. Not only do away with fraud in the spiritual ranks, but also open the eyes of many so-called Spiritualists, that Spiritualism must be built up on these lines, truth, honesty and love; and for them to give just dues to true, honest workers, because you cannot build up Spiritualism without mediums.

In regard to the blue book, I have proof of it, and know it is used. Two years or over ago in Chicago, a party called on me in regard to the same. In Chicago there are manufactured every scheme for dishonest workers to tempt honest mediums; but you can not stop it. I am a platform worker and a life reader. As a medium, my motto is, to all, "Speak of me as you find me."

In regard to materializing, what little I have seen has been too much material to suit me. If my eyes were deceived, my guide would tell me otherwise, but I say it can be done by the proper medium under right conditions.

But who keeps the frauds?

Spiritualists.

Why?

Because they are not contented with what they hear from the friends in spirit life through a true medium; but no, not contented they must see. My advice to them is, to wait till they can go themselves, and not want too much. I have seen my own in spirit, from the departed body and also the living body, in my own places, and I shall not content till I can leave my old body for good, to see my own in spirit life. That is my experience.

Spiritualists must not be too selfish, and wish for medium gifts. The great trouble is, all want to be mediums if it is possible for them to be; but my advice is, become spiritual first, and don't look for fraud from every medium you see, till you are sure they do so, and then do your duty in regard to themselves and Spiritualism. But remember, true gifted mediums are not tied or bound to Spiritualism. I have been thanked by Jews and Gentiles and all kinds, and made them my true friends, everywhere.

Spiritualists must not be too selfish, and to-day there is too much selfishness among workers, but in a true spiritual medium I fail to find it, is my experience. To all honest, true workers, my best wishes go with them. I have not said all I wish, but must close this, and hope that all who read these lines will think well of my advice, and do not disgust the honest true platform workers, so as to leave your platform. Without them you fail for all coming time.

Toronto, Can. PROF. RANSBY.

A New Way to Kill Crime.

To the Editor:—I have been a Spiritualist and observer of the various workings of mediums for more than fifty years, and can testify that there are frauds in the ranks of the grandest philosophy that was ever given to mortals, and some are such palpable fakes that it would seem that the most gullible could see. I cannot agree with Dr. M. E. Conger that "If the fraud agitation should cease, and the word be blotted out from our vocabulary, at the end of ten years there would be less fraud than at this date." It is only of late that there has been much agitation on the subject. Neither do I believe that this agitation is going to make more fraud; on the contrary all counterfeits will "watch out," knowing that there is a vigilance committee on their track, and at any moment may overtake them. I cannot accept Brother C.'s view, for if it be a correct basis, we had better wipe from our vocabulary, murder, theft and all other crimes, that are being forcibly brought to our notice. Would crime cease then? Spiritualist lecturers are more sought after and are more popular if they give messages in connection with their lectures. I can name some who have to resort to knowledge gained otherwise than from the invisible. One of these would seldom be called to lecture if she didn't pretend to give tests after her lecture. One is a fine trance speaker, but the people want their appetizing dessert, and she made most bungling work of trying to give messages. I fear that her good trance control may weaken and foil her altogether sometime, if she continues the practice of trying to please the people on that line. Who is at fault, people or medium. MRS. C. C. BACON.

Ravenna, Ohio.

"A Conspiracy Against the Republic." By Charles B. Waite, A. M., author of "History of the Christian Religion to the Year 200," etc. A condensed statement of facts concerning the efforts of church leaders to get control of the government. An important work. Paper, 25 cents.

"Spirit Echoes." My Mattie E. Hull. This pretty volume contains fifty-seven of the author's latest and choicest poems. Neatly bound in cloth, and with portrait of the author. Price 75 cents.

The Way of the Fake.

It is vividly portrayed by G. H. Reynolds, of Los Angeles, Cal., at one time the hot-bed of fake materializing mediums. The exposure there of methods of Mr. Crindle—son of Elsie Reynolds—and his wife, as well as many others, has had a tendency to purify the atmosphere there, and give Spiritualism a solid basis on which to stand. The Open Court has illuminated the Truth with a brighter glow, and Spiritualism will now advance as never before.

He Shows the Methods of Fake Mediums.

Since Mrs. Hyland withheld some information regarding the methods practiced by fakirs, I wish, as a Spiritualist, to reply to Mr. McFarland, by telling how some of the tricks are performed, which I learned from mediums.

I have found that fake mediums not only know the address of a Chicago firm where paraphernalia and methods for Spiritualistic tricks are sold, but of other houses which make this their business. Hence, those who would do these things can obtain a few methods, and then exchange with other mediums. But when the tricks are well known, then the business of the fakir becomes non-interesting to spectators. All those to whom I have shown how the tricks were done, could easily discern the fraud when witnessing. Hence, "knowledge is power."

What appear to be physical manifestations from the spirit world has been very generally witnessed by Spiritualists and occasionally by many others during the history of the race. These phenomena seem to consist of two classes; those that appeal to the physical senses and come at will when the conditions are suitable, and those that come only spasmodically and appear to be physical, but are in fact, discerned only by the psychic sense.

The spirit rap, table-tipping, and table-moving, which can be produced at will, may be classed as physical phenomena, because recognized by the physical senses. Clairvoyance, clairaudience and clairsentience belong to the mental phenomena and may be produced at will. These last named have often been so vivid that it has seemed to the sensitive as physical demonstration in comparison to the similar dimmer manifestations coming at will. That it is purely psychic is established by the fact that only those present endowed as mediums, were cognizant of the manifestations.

It is a noticeable fact that those generally converted to Spiritualism through fakism from the material and mortal standpoint know but little, if any, of the grandeur and power of the truth in reforming humanity by lifting it to a high moral and spiritual standpoint. This class does not patronize the public meetings, lectures, or Spiritualist press, for they seek simply their own gratification for the passing moment.

In materialization, the professed mediums generally carry their paraphernalia about their persons except when under test conditions. Then a confederate, whom you would least suspect, for the paltry sum of a dollar, places it, enclosed in a black bag, in the hands of the fakir, or within the cabinet. In every case where an exposure has been made, and the fakir with his confederates examined, the paraphernalia has been found on their persons. Hence, every pretext possible has been given for keeping people from grabbing, so as to be able to continue the deception.

The credulity of the gullibles is something wonderfully strange, and can be accounted for by the fact that through attending such places, they are held under the control of dark earth-bound spirits who surround the medium.

Whatever one's occupation, he will be surrounded by spirits who will assist him in his work, though unconscious of unseen help. As a teacher, blacksmith or thief are aided by the spirit world in harmony with their several vocations, so is a fakir helped. Many of these false mediums not only give the blue book tests, but as they, themselves, declare, whatever else comes into their heads, and which generally proves appropriate. This shows spirit intelligence, but who wants communication from dark spirits such as must necessarily be around a deceiver? It follows that when a medium is once caught practicing legerdemain, he should be frowned upon, that faking may be discouraged and honest mediumship not belittled by the comparison if the impossible to be obtained from true psychics.

A well known professed medium on the Pacific coast receives his paraphernalia from his manager, who stands in front of the curtains where they part, and makes a nice little speech while the fakir within the cabinet slips his hands to the waist of the manager, under the coat and extracts the paraphernalia. After the seance, while the manager is again standing with his back to the curtain, explaining what has occurred, the fakir returns the paraphernalia to the waist of the manager.

It is an old story that ten yards of fine silk has been hidden in a watch case, a hollow heel, and the hem of a garment, as well as on the person; so that a committee for investigation not knowing the little points may be easily deceived. But when the people are made aware of some of these little tricks, they will not prove such easy marks.

There is a clever trick practiced, by which spirits seem to float down into the seance room. This is accomplished in a dark seance by a center piece being cut around, from which a chandelier is suspended, so the whole may be moved downward from the room above, so as to suspend a black ladder, down which may glide the forms robed in whiteness, glittering with phosphorescence.

Remember that black is not visible in darkness, so in a dark seance the medium comes forth, clothed in black and holding aloft a robe nicely wrapped in a black cloth, which is adroitly withdrawn and the robe allowed to fall over the form as the black cloth is being tucked out of sight. Thus a spirit seems to materialize from the air. Reverse the process, by slipping the robe upward and pulling the black cloth in place so the white robe is out of sight and a spirit has seemed to dematerialize.

How wonderful it is to see what appears to be a child or matured person rise up out of the floor. This is also done in the dark seance. The fakir with the robe hidden in a bunch comes out in black unseen, and lies prostrate. As the robe is unfolded and thrown over the head, the black cowl, having eye holes, is removed and the head lifted up, thus giving the appearance of a head protruding from the floor. The fakir arises, and lets the robe fall over his form, and a beautiful guide (?) appears.

Reverse the process, by the fakir pulling the white up around the head as he again lies prostrate, so the erect head is the last to be seen when the black is again thrown over head, and all whiteness being hidden, the spirit has seemed to disappear through the floor. The materialized child is generally a dummy manipulated by the fakir, or his confederates. It will materialize at your knee and slip away—so wonderful! Wonderful fools and slow of heart are we! Just turn on the lights at such a time and the truth of this statement will be seen.

Again the fakir from within the cabinet, may place a white robe in a wad on floor close to cabinet and pull it up while she slips quickly within its folds, and so a farm may appear in a "fair light" at the portals "of the cabinet."

The fakir after representing a form may drop a "spirit capsule" on the carpet as he returns to the cabinet from whence he calls out: "Friends, watch for a form to appear within the circle." This capsule slowly opens into a vapor, enveloping a tiny form, which enlarges into full stature and seems to talk when the medium is a good ventriloquist. As all fireworks vanish in a short time, so does this wonderful form.

Before entering the cabinet, the medium often sits near the aperture, with a shoulder at a slit of the curtain, through which she can extend her arm with a white robe, hanging over her hand, shown at opening of the cabinet. A telescopic rod can be extended six feet, so as to show this drapery above or below as desired; while two rods draped will show two spirit forms.

A medium (?) dressed in luminous robe may hold a robe suspended from each hand, so as to represent three spirits at once, and of different heights. A confederate may be called to the cabinet to hold one or two of these dummies by simply slipping his hand under the drapery, where the medium's hand is, when the medium may sally forth to greet some one in the circle, while the supposed spirit or spirits are left at the entrance to talk with the confederate. When many are materialized (?) outside, help is necessary from confederates, who may enter the room through sliding panels, mop boards, etc., all fixed so as to escape detection in the seance room. Trap door contrivances have always been discovered, from other apartments in the house.

Small rubber balloons, illuminated with phosphorescence, can be blown up under a black cloth, and floated in the air, when the black cloth is removed by a black telescopic rod, and balls of light appear, to be moved about by the rod.

A confederate can carry in a small bottle, a liquid, which can be blown into the air, causing a slight commotion, which produces lights.

Stuffed rubber gloves fastened to a telescopic rod can touch the members of a circle. If three confederates sit together, the center one can do what he pleases, unobserved in the darkness.

To avoid being caught, the medium sets up false claims against the breaking of conditions in grabbing or turning on the lights.

But, my dear friends, this is a sure way to try the spirits to see of what it consists. G. H. REYNOLDS.

Los Angeles, Cal.

Detected With the Trumpet in Her Hands, Making Spirit Manifestations.

To the Editor:—The following from the Milwaukee (Wis.) Sentinel, of August 12, speaks for itself:

"You have killed him! You have killed him!" hysterically exclaimed Mrs. Otto J. Eckhardt, 1223 Twelfth street, to Detective H. Fred Peck, last night.

Peck had flashed an electric light on the woman, who was acting as a medium at a trumpet seance. He had paid 50 cents admission to the seance, but the doorkeeper had not noticed that the officer had secreted a lantern under his coat when he entered. According to the woman, the victim of the tragedy was the "spirit," whose high jinks the officer had stopped by flashing the light in the dark room.

This marks the opening of a crusade which the police have begun against Spiritualist seances and trance mediums in various parts of the city. The officer had three witnesses with him and this morning the facts will be laid before the authorities at the city hall and if the law has been violated, warrants will be asked for.

Detective Makes Careful Plans.

The visit to the Eckhardt seance had been carefully planned by Detective Peck. Tuesday evening, accompanied by Oscar Baerecke, janitor of central station, he had gone to the house to attend a seance to get an idea as to how to proceed in the matter. The seance was not a success, the "Indian chieftain," under whose influence Mrs. Eckhardt was said to give forth manifestations, not being in a congenial mood. When Peck returned to the station, he made requisition for a large sized electric flashlight, which he procured yesterday. Accompanied by Baerecke and the matron of the station, he returned to the "spirit rendezvous" last night. What happened there can best be told in Detective Peck's own words. He said last night:

"Medium" Behind Flower Pots.

"When we asked for admittance we were received with a great deal of cordiality and ushered into a handsomely furnished front parlor. Chairs were placed in a circle, and the "medium" took her station before several pots of Chinese asters. To one side of her, on the floor, I noticed a large pan of water and a paper made trumpet. Another trumpet, made of tin, was on the other side. They must have been about four feet in length. When we had all been seated—there were nine of us in the circle—Mrs. Eckhardt ordered her husband to put out the lights, after the shades had been fastened down. When all was in darkness, she asked us to join hands and sing 'Nearer, My God, to Thee'—but not too loud, for fear of awakening other spirits in the neighborhood who were not desired in our company, I presume.

"Chief's" Voice Suspicious.

"'Chief Nasco is here,' I heard a voice say, which sounded suspiciously like the voice of the woman, but it came from another direction than that where she was seated. The 'chief's' voice seemed to be traveling in all directions. Now we heard it above us; then as if coming from the nether world; next it was close to my ears; now I thought its breath was mingling with my own. I then began to hear light taps, as of some one hitting another lightly upon the head. Once something grazed my nose, it seemed the proper range had not been found. While I was cogitating over what was happening all around me, and while the cold sweat was running down my spinal column, I was startled to hear a voice call to me:

"'Henry, I am Chief Weidner.'

"I was wondering what I had done to the fellow that he was seeking me, when something struck me on the head. I had worked my lantern out of my pocket by this time, and suddenly flashed it in the direction from which I had received the stroke, presumably from 'Chief Weidner.' I could not believe my eyes for a moment.

Uses Trumpet for Weapon."

"There was Mrs. Eckhardt, stretching forth her arms over me, in each hand a trumpet, frantically trying to hit me on the head. Consternation reigned supreme. The trumpets began to rain down on me with fury, in an endeavor to put out the light. Not succeeding, the 'medium' fell upon the floor and called out to me:

"'You have killed him! You have killed him!'

"I was indeed sorry for 'him,' and should really not have flashed the light. For, did the medium not tell us most emphatically Tuesday evening that under no conditions were we to strike a light in the room during a manifestation, for fear of killing the 'spirit,' who so kindly had volunteered to come over the Styx for the benefit of us poor mortals? Before I could express my repentance, the 'medium's husband had me by the throat in an effort to get the better of me. I thought it about time to sound the retreat. It was too much for me, and my pent up feelings had need to be aired. When we arrived outside I took with me as a prize souvenir, her business sign, done most artistically in red and black, which read:

"'Take Notice! We charge only for our time. Trumpet seance, 50 cents.'

"The little group of 'spirit' communers left the place in a different frame of mind from that in which they had come."

The above gives a sad picture of what is going on in Milwaukee. What is the remedy? Can the state association tell? Can the N. S. A. point out a course to pursue that will bring conspicuously to the front the genuine phenomena and leave trickery in the rear?

There are two parties in the field—one party would cover up fraud, carefully conceal it from the "innocents," and let the bad work go on. Whew! Those who have been swindled, and badly fooled, "cry fraud," in stentorian tones! Where are we at? is an important question. Can you tell? Can anybody tell? Should fraud be suppressed in business, and not in Spiritualism? Should you cry fraud when you find sand in your sugar, poison in your vinegar, and lard in your butter? and not do the same thing when you find fraud in Spiritualism? MILWAUKEE.

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The extraordinary merits of "The Wisdom of Passion" are the copiousness of human insight and content in the way of fact and reference with which the book is crammed. Its main thesis I agree with.—Prof. William James, Harvard University.

I have found "The Wisdom of Passion" to be a book of powerful erudition and fine intuition. I would be happy if in a certain sense I had inspired it.—Prof. Ceasare Lombroso.

Here is a man who sees and says things for himself. He is not retailing conventionalities. The book fairly bristles with wise sayings. I believe the thesis is sustainable and that the author has gone a long way toward fortifying it. After I took up the book, I did not quit, except for meals and sleep till I had read it carefully from cover to cover.—Albion W. Small, Head of Dept. of Sociology and Director of Affiliated Work for the University of Chicago.

I am somewhat familiar with the tendency in modern thought to give primary place to feeling—with James' "Will to Believe," with Ward's social philosophy, with Shelley's and Browning's philosophy. "The Wisdom of Passion" fits in with their contributions. The main thesis of the book—that the soul forms its own forms by its choice—I can ascribe to—Prof. Oscar Lovell Triggs, University of Chicago.

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From Two Leading Minds.

Will C. Hodge, now in California, is a well known lecturer in the ranks of Spiritualism. He has a host of admiring friends in Chicago and elsewhere who are always glad to hear from him. He is followed by Dr. G. E. Chesbro, a prominent Spiritualist of Los Angeles, who has occupied the rostrum there and created great interest by his lectures. The articles by both will be read with interest.

Wants the Whole Truth.

• • • Certainly it is to our disgrace that as a people we have so long allowed these conditions to continue and that for fear of injury to the cause we have kept these nefarious practices in the back ground instead of exposing them to the full light of day. There is not such a dearth of mediums possessing honesty of purpose and integrity of character and many would have us believe, and it is due to such as well as the cause they represent that the dishonest be unhesitatingly exposed whenever and wherever they may be found. We are, however, confronted with difficulties in dealing with the problem of what is known as fake mediumship. The fakir, pure and simple, can easily be disposed of but it is not such an easy matter to dispose of persons who at times present unmistakably genuine manifestations and at other times are grossly fraudulent and deceptive. It is this class of mediums who have done more to bring Spiritualism into disrepute than the whole horde of mountebanks who possess no psychic power whatever. I HAVE STOOD BEHIND THE CURTAIN OF A MATERIALIZING MEDIUM, TALKING WITH MY WIFE AS READILY AND AS NATURALLY AS WHEN SHE WAS IN THE PHYSICAL FORM, AND WHILE SO CONVERSING, FROM OUT THE VIEWLESS AIR CAME THE FORM OF HER FATHER, BOTH TALKING TO ME AT THE SAME TIME, AND WITH THE MEDIUM IN FULL VIEW AND SITTING IN HER CHAIR. AT OTHER TIMES I HAVE SEEN THE SAME MEDIUM PUT UP JOBS ON THE CIRCLE OF INVESTIGATORS THAT OUGHT TO CAUSE THE FACE OF THE ORTHODOX DEVIL TO BLUSH FOR VERY SHAME. But the question is, What are we going to do about it and how are we to deal with this problem?

Brother Loveland's proposition that we entirely discard commercial mediumship may be a good one, but the trouble is it won't work. There is no law against it and no person can prevent a medium from exercising their mediumship and receiving compensation for their time and services, and it is only just that they do this, as much so as for a speaker to receive compensation for a lecture, or a preacher for preaching.

Any medium who is honest in his purpose and conscientious in his work is by every principle in equity and justice entitled to compensation for his work.

Between Brother Loveland's proposition and that of the honorable treasurer of the N. S. A., T. J. Mayer, of Washington, D. C., who would let the investigator take his medicine until he found out what was good for him, and until his wisdom teeth are cut, I would much prefer to abide by the Mayer proposition. Should we entertain for one moment the proposition that the law be invoked to suppress commercial mediumship, it would be only an entering wedge for the suppressing of mediumship altogether.

Personally I hold to the position stated on former occasions, viz.: WHENEVER AND WHEREVER MEDIUMS ARE FOUND WHO ARE DELIBERATELY DEFRAUDING THE PUBLIC IN ANY WAY WHATSOEVER, LET THEM BE "ANATHEMA MARANTHA" SO FAR AS SPIRITUALISTS ARE CONCERNED, AND LET ALL LOCAL SOCIETIES AS WELL AS ALL CAMP ASSOCIATIONS FOREVER DEBAR THEM FROM OCCUPYING OUR PLATFORMS OR FROM HOLDING SEANCES ON OUR CAMP GROUNDS. Let this rule be rigidly adhered to for a period of five years and most of our trouble in this direction would disappear, while a few convictions with a term in the penitentiary as a penalty would dispose of the traveling scoundrels who are fattening their pocket books at the expense of the public.

Drastic? Yes, but none too much so. It is a maxim that the receiver of stolen goods is as bad as the thief, and any local society or camp association that will in any way countenance any persons as mediums when they have been convicted of deliberately defrauding the public are "particeps criminis" in the transaction.

It seems to me that our speakers and teachers have been remiss in their duties in not specifically informing the general public, and especially investigators, that "all is not gold that glitters," that all spirits are by no means saints nor are all mediums honest, and that the spiritual mariner who starts out upon the sea of commercial Spiritualism in pursuit of truth must keep his weather eye open and look out for squalls. We have little or no trouble in San Diego in keeping the good ship Spiritualism fairly righted, having plenty of good local talent for the rostrum as well as mediums of undoubted integrity for the presentation of phenomena, and when one of the traveling fraternity who professes to do everything except to raise the dead happens to come our way, we read his glowing announcement from the rostrum and give him plenty of free advertising by giving his true status and drawing the line of demarkation between his pretentions and true mediumship, with the result that he soon discovers that he has imperative business in another locality. I was much pleased with the article of J. Young McFarland, and with himself am very anxious to know just how Mrs. Hyland successfully personated all three of those babies at once. The plea that it is not advisable to make this disclosure on the ground that it would give the snap away to other mediums, and thus augment the amount of fraud, is altogether too thin, and leaves her, to say the least, in a very interesting position. If her statement is true and she really has in view the exposure of the tricks of cabinet mediums, it seems to be in order that she tell the whole story for the further protection of investigators and the general public. Justice and fair play demands this of her, and the question will not down until fairly answered, and Mr. McFarland is not the only one who will continue to demand an explanation. Let us have the truth, the whole truth and nothing but the truth, and with this we will be content. WILL C. HODGE.

San Diego, Cal.

A Pestilential Disease.

The present fermentation, consisting of a confusion of ideas within the ranks of the great body of Spiritualists concerning certain doubtful phenomena, has existed in latency for a long time where it has been accumulating like a pestilential disease in the darkness, only abiding its time for development, which must always surely come in all cases of the kind when exposed to the healing power of truth that always brings to light the hidden things of darkness—corruption—in all their heinous forms and reveals the hydra-head which threatens destruction in death. This is just exactly the case with Spiritualism as it presents itself to the world to-day.

Modern Spiritualism was born a healthy, vigorous, and promising child.

It was welcomed at first by many of the religiously inclined, to whom it had come to teach the ways of life, and a knowledge of its mysteries, more perfectly. While yet a child it confounded the doctors of the doctrines and dogmas of the existing popular religious regime by presenting a teaching embracing an all comprehending principle of truth which proclaimed universal freedom to human thought, making every one personally accountable for his own words and acts, with no subterfuge for the hypocrite, promising peace, good will and eternal life to all.

This was too far in advance for the doctors of divinity who had learned and taught how to shift all responsibility upon another, by which only the favored few would be saved. These, therefore, joined in one voice and sent forth to the world the proclamation that Spiritualism was the works of Beelzebub, and so turned it over to the devil—and to the devil it went.

When that large, strongly organized, educated and disciplined body—the professed Christian church—holding the balance of power in wealth; holding the key to education by giving tone to the text books, and assuming the controlling power in our social system through popular literature, turned against Spiritualism, it proved to be a tremendous blow. This was accomplished first, by making Spiritualism unpopular and secondly, by leaving it in the hands of those who as a class were materially-minded, and being undeveloped and undisciplined in things spiritual, could be appealed to only on the plane of material thought, thus offering a most excellent opportunity for the charlatan to duplicate the phenomena of Spiritualism and assume the role of mediums.

It is certainly amusing to hear and read the statements of these very credulous people who believe wholly or in part that the tricks performed, and the stock tests given by the fakir, are from the "dear spirits," simply because they cannot see how these things could be done in any other way. It requires a clear, bright mind, honestly seeking to know the truth, to be sharp enough to detect the tricks of the fraud medium, just as in any other legerdemain. There is deception in our whole business system, and the fake medium who seeks for glory, honor, and money, does not scruple to adopt any conceivable method for securing the same. But really he is not so much to be olamed as the people who, through their own ignorance by refusing to learn concerning true mediumship, demand more than an honest medium can do. Hence, many genuine mediums, having no comparative prestige or means of support, are induced by the fakirs to engage in fraud, by which in giving things "definite" they may be encouraged and sustained by the main body of professed Spiritualists, many of whom are acquainted with the fake methods. There are no words in any language adequate for the just condemnation of these last mentioned.

This apostasy of Spiritualism has driven able speakers from our rostrum, and kept others away; it has largely driven sensible people from our public meetings; it has degraded our moral status, and sent the beautiful philosophy and science of our religion trailing in the dust until the cup of a righteous indignation is full which will be poured out upon this demon of destruction, for we can see it written in the very air that the day of his judgment has dawned. It is clearly evident that the angel world has sent to the four corners of the earth to gather chosen instruments to expose—yes, expose. You can never see an error until it is exposed, and error can be exposed only by knowing the truth.

It would be beyond the power of speech to express the great gratitude of all Spiritualists to Brother Francis for opening the columns of the largest and most widely circulated Spiritualist paper in the world for the ventilation of this question, which serves as a safety valve for all this corruption, that there may be no great convulsion to wreck our cause. When Spiritualism is healed of this rotten disease of fraud, it will be free to arise and enter upon its great mission in breaking the shackles that bind the minds and souls of men in slavery to superstition which has ever clogged the wheels of human progress and held the world in darkness, misery and death. G. E. CHESBRO.

Los Angeles, Cal.

THE MOSQUITO BAR TEST.

To the Editor:—I am glad that some of your contributors have suggested the mosquito-bar test. It is splendid. It answers the purpose perfectly. The fraud can not get out of it, and the genuine medium can, only escape therefrom by being dematerialized, in which event spirit power is demonstrated in a manner that none can doubt. No fraud will submit to this test—mark my word—no fraud will submit to it unless he has a confederate who can successfully play "spirit." I would like to see Mr. Aber, Mr. Riley and the various other materializing mediums who are considered genuine, tested in this manner for the benefit of science and Spiritualists at large. IBEN STONE.

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FRAUDS IN SPIRITUALISM.

The Views of a Prominent Journalist and Spiritualist.

In a former article I indicated the view that on a priori grounds, from belief in the existence of spirits and in the possibility of communicating with them through mediums, more or less fraud is inevitable, for dishonest persons are sure to take advantage of the credulity of those who are ready to pay money for what they are easily made to believe are messages from their departed friends. The only cure for deception and imposition in this line is that habit of mind, which results from reasonable skepticism, discrimination and the scientific spirit in examining all claims made and all phenomena exhibited in the name of Spiritualism.

THE NOTION THAT THERE IS ANYTHING NECESSARILY AND EXCEPTIONALLY SACRED IN COMMUNICATING WITH SPIRITS SHOULD GIVE WAY TO THE CONVICTION THAT ALL TRUTH IS SACRED. THERE IS NO MORE SACREDNESS IN COMMUNICATING WITH A SPIRIT OUT OF THE FLESH THAN THERE IS IN COMMUNCATING WITH A SPIRIT IN THE FLESH.

THE SACREDNESS OF A MESSAGE IS IN ITS CHARACTER, NOT IN THE FACT THAT IT COMES FROM SOMEBODY WHO IS "ON THE OTHER SIDE."

If it is believed to be from one of precious memory, the message will be of unusual and of tender interest to the receiver, but no assumption of sacredness should prevent the use of all reasonable safeguards and precautions to guard against self-delusion or imposition by others. Why should a sane person be awe-stricken by seeing a figure in a darkened room, hearing a voice through a trumpet or by any other appearance or sound, genuine or fraudulent, in a circle?

Nothing but intelligence, accurate observation, the spirit and method of the scientific investigator, which make every preconception and sentiment subordinate to arriving at the truth, will eliminate fraud from the Spiritualist movement. It will be a long time before these qualities will be so general as to render it impossible for charlatans to profit by the credulity of men and women who are anxious to hear from relatives and friends who have passed away, and it will be a long time before the general moral plane will be so high as to make charlatans and charlatanry impossible.

All that self-respecting men and women, Spiritualists and others, can hope to do in this world to lessen fraud, is to expose it whenever practicable; to have nothing to do approvingly with any movement, society or person known to be conducted by, or encouraging the authors of fraud, and meanwhile to urge persistently the importance of the critical, investigating spirit and of making all examinations of public so-called spirit performances, under conditions precluding the possibility of collusion or deception.

Those who take this attitude will encounter opposition from two classes—persons directly or indirectly interested pecuniarily in the perpetration of fraud in connection with Spiritualism, and the much larger number who believe that many of the really fraudulent performances are genuine spirit phenomena, and are ready to sympathize with and defend the clever tricksters and charlatans whenever they are exposed. This makes the work of the unmasker of fraud one of antagonism in which he is assailed not only by practicers of fraud but by many honest people he is trying to undeceive and to benefit.

There are persons also with rather obtuse moral sensibilities who perceive the fraud, but in their zeal for the cause, believe they are warranted in using their influence in hiding it or minimizing the need of exposing it.

It is evident that in these circumstances the most effective way of opposing the evil is to accompany the work of exposure with the more general educative work of emphasizing the importance of scrutiny, discrimination and verification in the investigation of all public or semi-public exhibitions of the alleged doings of spirits.

If it is said that by exposures of fraudulent pretended mediums, many will lose faith in Spiritualism, the answer is, first, that this, if true, shows that fraud is a considerable factor in producing converts to the system.

SECOND, THAT A BELIEF PRODUCED BY FRAUD IS A BELIEF, WHICH, HOWEVER HONEST, IS WITHOUT MORAL OR SPIRITUAL BASIS, AND OUGHT TO BE DIVESTED OF THE SPURIOUS ELEMENT WHICH ENTERED INTO ITS FORMATION.

Mere belief in spirits and their agency in human life, is not in itself a guarantee of high character or elevated thought. It exists among savages and semi-civilized peoples in all degress of ignorance and animalism. If with the conception of continued life and belief in communion with invisible intelligences, there is not mental and moral development, love of truth, aspirations for better and higher conditions with the awakening and growth of the spiritual faculties, there is little in mere spiritism upon which to base hope of "the good time coming."

In these times most efforts to enlighten or help mankind, whether it be the work of evolutionists or that of men and women who represent the opposite extreme of thought, the Salvation lads and lassies, command respectful consideration.

BUT NO ORGANIZATION OR CULT, OR CLASS OF BELIEVERS THAT ALLOWS TRICKERY TO BE PERPETRATED UNDER ITS AUSPICES, AND RESERVES ITS DENUNCIATION FOR THOSE WHO TRY TO KEEP IT DECENT AND CLEAN, CAN HAVE ANY SUCH RECOGNITION FROM DISCRIMINATING MINDS THAT LOVE TRUTH AND HATE FALSEHOOD AND FRAUD.

Spiritualists, therefore, with their high professions, should avoid shielding or defending any "materializing," trumpet" or other pretended mediumistic performances which are fairly open to condemnation or suspicion from their antecedent improbability, or from the absence of precautions to exclude deception and the presence of motives or reasons for its perpetration.

EXPOSURES OF FRAUD SHOULD BE UNSPARING, BUT WITHOUT REVENGE OR RESENTMENT. Many of those who are in the disreputable business are, judging from a number I have seen, neurotics, perverts and degenerates, who are almost morally irresponsible for what they do, and they all must be deficient in moral sense.

B. F. UNDERWOOD.

Quincy, Ill.

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HOW TO PREVENT FRAUD.

A Well Known Californian Expresses His Opinion.

This question of how to prevent fraud in the ranks of Spiritualism is a problem which should be solved, and I think it not impossible of solution. If the same methods adopted in our public institutions in preparing men and women for a profession were adopted towards mediums who go before the public, there would be less liability of fraud being practiced. When applicants enter college and obtain the degree they seek, they are furnished with a proper certificate, and if such a course was adopted with all test mediums, and none were countenanced but those who had passed a successful examination by a committee appointed by the N. S. A., there would be but little show for fakes or fakers who curse the cause and are a detriment to the success of genuine mediumship.

Such a committee could be appointed in every State; no one of such committee being qualified, but those who were honest and above reproach, to act as judges. I am aware that there are as many phases of mediumship almost as there are mediums, but a certificate could be given each applicant to correspond to the phase of mediumship.

Every careful observer must be aware that dishonesty pervades almost every profession, and fraud and hypocrisy runs rampant from church to State, and those who are searching after truth should TAKE NOTHING FOR GRANTED, BUT PROVE ALL THINGS BEFORE THEY ACCEPT THEM. The old adage is applicable to us all, that "Not all is gold that glitters," and I am afraid that too many who accept the spiritualistic theory are not careful enough to discriminate between an honest medium and a faker.

MR. CRINDLE IS THE SON OF ELSIE REYNOLDS.

TAKE THE CASE OF THE CRINDLES, WHO WERE CAUGHT HERE IN THE ACT OF PASSING OFF THEIR PHYSICAL BODIES FOR THOSE WHO HAD TAKEN ON THE ROBES OF IMMORTALITY. I ATTENDED ONE OF THEIR SEANCES, AND ONE WAS ENOUGH TO CONVINCE ME THAT THER WAS "SOMETHING ROTTEN IN DENMARK."

When they were arrested here and placed behind the bars, our city officials let them go, on their promise of leaving the city, which was entirely wrong, as they ought to have been sent to prison for a few years for obtaining money under false pretense.

The case of Elsie Reynolds is somewhat different, as I have attended many of her seances, and have seen quite a number of materializations where there was no possible chance of fraud, and yet during the same seance there were manifestations which in my opinion were make-ups.

I am of the opinion that Elsie is a fine ventriloquist, which added to the genuine made a performance which would easily deceive the credulous.

Some few months since I asked Elsie why she did not allow some well-known citizen a seat in her cabinet, which would be absolute proof that her materialization was genuine. She indignantly remarked, that it would make no difference with the public. That convinced me that my estimate that some of it was made up, was correct.

It would make this article too long to specify as to what was genuine and what was apparently false.

It is a notable fact that there are scores of people on the public rostrum who apply their mediumship under some other name, owing to the odium cast upon Spiritualism by fakirs. Anna Eva Fay was one of those. In her performance here some months since, I was one of the committee on the rostrum, and I remarked to her that I was cognizant of the fact that she had been a medium for many years, although her manager stated to the audience that her manifestations would be left entirely to the opinions of the audience. This is only one instance of many of the perquisites donated to the cause of Spiritualism by mediums assuming other names.

In conclusion, I hope that our prominent writers will take up the idea which I have presented, as to formulating some plan whereby none but those who are worthy should represent officially the different phases of mediumship. The honest expression and condemnation by The Progressive Thinker and its corps of able correspondents, of the frauds perpetrated under the guise of mediumship, is commendable, and all such frauds should be placed in headline type on a black list in its colmns.

No honest, intelligent Spiritualist can afford to countenance a class of humbugs and unprincipled fakirs whose place should be behind prison bars, instead of attempting to teach and demonstrate the proof of immortality.

G. MAJOR TABER.

Los Angeles, Cal.

A Case of Obsession.

The case of obsession and its successful treatment reported in Light of July 2, is of much interest. Can any of your readers suggest a remedy for a case of a similar kind? Three years ago a lady underwent magnetic treatment for nervous breakdown, and from that time she began to develop mediumistically, and became both clairvoyant and clairaudient. Unfortunately three astral entities of a low type were drawn to her, and soon gained complete control over both her mental and her physical activities. Her life has become a burden to her, as she is rarely given any peace, but she believes that she is helping the spirits on the other side, and consequently does not feel it right to prevent their attempts at completely obsessing her. Matters are apparently on the verge of a crisis, and yet what help can be given to one who refuses to recognize the fact that it is wrong to sacrifice oneself in order to "help" those fallen souls on the other side?—W. Tudor Poole, in Light, London.

A Fake Who Stands at the Head.

I promised the readers of the Progressive Thinker a farther report as to Prof. R. E. Dutton, whose mail was held at the Lincoln postoffice, pending a fraud order issued by the Postmaster General. The case came before Judge Munger, U. S. District Judge at Omaha, August 8. His decision sustained the action of the Postmaster General and all Dutton's mail has been marked "fraudulent," and returned to writers, and the Professor, it seems, has taken his departure. He claimed to have the greatest psychic power of any living being; there was nothing too wonderful for him to perform. Talk about your fakes, he stands at the head of the class. DR. P. S. GEORGE.

Lincoln, Neb.

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WHEREFORE THESE SHAMS?

The Eminent and Cultured Sar'gis Gives His Views.

To the Editor:—Your invitation to contribute to the Open Court on the subject of "fraud" has been in mind several days, and but for your uniform courtesy in printing what has been said on other topics, would not touch upon that one. You know personally the views entertained as to the whole subject matter of "fraud," and as Prof. Loveland and Dr. Conger so fully cover the ground, to simply endorse what they say, is enough—as their eminent common sense covers the case. "Ignorance," as Prof. Loveland says in big letter, unites the whole matter—or, in other words, "frauds" and fraud-hunters, as a rule, are both utterly ignorant of spirit and woefully so as to spirits. Nobody but a coarse nature would think of representing spirits as both do, and no well informed Spiritualist can be cajoled by the puppet shows the one party demands and the other exhibits. Both are as ignorant of spirit, its conditions of manifestation and of mediumship as the Society of Psychical Research. The responsibility of that association for the crude ideas of the average person as to spirit and spirits, is something fearful to contemplate.

But what is all this fuss about, and what started it? Mrs. Crindle-Reynolds, or "Elsie," as is her familiar title, has been off-color for a quarter of a century. She has been "exposed" more times than you have fingers and toes,, yet she serenely bobs up again, going to some respectable man's home, with no baggage but a tooth-brush, has a blanket or bed-quilt stretched across the corner of a room and gives a seance that a room full of respectable people certify to as genuine, and the Spiritualist newspapers publish it—because they can't refuse the signers. A search of back files will verify this statement.

And why? Because "Elsie" is a medium—and can give a genuine manifestation when she wants to. Half-baked, three-seance people, as ignorant of spirit as crude minds can make them, demand impossibilities and circus entertainment, and "Elsie," as she says, "gives it to them." That is as near the literal truth as you will get from a cloud of witnesses.

And, too, that Houghton expose: He was exposed and run out of the town of the writer ten years ago, and never heard of again until now. His performance was unique. He dressed in white, with white satin shoes—emblematic of purity—and the stunts were after the manner of stage lightning-changes, with his wife behind a curtain and it drawn aside as the changes were made in the presentations. The "power" was illustrated by his poor wife becoming rigid, and the back of her head placed on one chair and her heels on another, and he in his white shoes and his 150 pounds weight standing on her suspended body. And that sort of stuff was called a "seance." And because a crowd of callous-minded people are "entertained" by such a spectacle, the intelligent reading world has to stand its description as something connected with a great cause. One night sufficed in the case described, and the arrest by the police should close it up now.

And, Mr. Editor, if you will sift these periodical spasms about fraud, you will find as a rule that it is some old stock-fraud, and some new wonder-seekers who think their few observations and their one medium are the whole world of phenomena. It seems incredible that all this outcry, this crusade about fraud has only been able to materialize Crindle-Reynolds and Houghton. They at least are all that have so far appeared. Now, as the boys say, "honest Indian," is the game worth the candle?

The real harm is the poison that this unabridged denunciation instills into the minds of honest, sincere and conscientious people — Spiritualists and non-Spiritualists—handicapping mediums and phenomena, and giving a club to scoffers and enemies, when the noise is out of all proportion to the odor.

The statement may be made safely within the truth, that from the toejoint theory to the present not a single fraud has been suppressed by clamor. Nor at this late day can it be "put down" by introducing the argument of the race track and the pool-room—by bets of a thousand or any other sum of dollars.

Retiring and sensible people shrink from the discussion of these topics, as the reckless zealots at once cry: "Oh, you favor covering up fraud." As the back of the hand can't well reach the mouth that utters the insult through print, they prefer being silent altogether. The whole subject is nauseating and demoralizing.

Just run over in your mind the last twenty-five years. There is not a medium who at one time was not denounced as a fraud and impostor. Today you can count them by the score who are highly honored as men and women, and by general approval as mediums.

There are dishonest people in every walk of life. There are good dogs and bad ones; vicious horses and family favorites; breachy cows and model milkers; and there are people who can and do mind their own business, and suppress the bad, without giving them exclusive public consideration. The quiet condemnation by this class of Spiritualists has reduced tricky medims to only two or three who yet face the public. And that is after all the effective way. SAR'GIS.

OUT OF THE USUAL LINE.

A Whack at Fraud Hunters, and Their Methods Pointed Out.

Thanks for the Open Court, otherwise I could not have my say, and would be relegated to the rear. Just think of the extent of sleight-of-hand practices in the ranks of Spiritualism! I will not call this fraud, for the sake of illustration, but amusement, at the expense of poor gullible mortals. Poor Elsie Reynolds is superb. Her sleight-of-hand can almost deceive the very elect; but when she was caught in the midst of one of her tricks, she was found dressed in a human-made "spirit" garb—and no real spirit at hand!

Any sleight-of hand performer can be exposed in the same way—grab him in the midst of a trick, and you can find out the secret.

Then came Mrs. Reynolds' devoted son, Crindle, and wife, and the latter was caught in a sewing-machine-made dress, personating a poor devil of a "spirit," which was no "spirit" at all.

Poor Elsie had not fully instructed her son and his wife in the trick.

Poor Mrs. Griffen, who was exposed at her tricks in Milwaukee—a wonderful materializing medium! She was no fraud, but simply a "lightning change" artist, but it was cruel to expose her just as she was dressed as a "spirit" chieftain, in woman-made clothes. If the fraud-hunters had left her alone, a whole column could have been written in her favor—"Remarkable Demonstration of Spirit Power"—all published in the Spiritualist papers.

Then there was Mrs. Kemp, of Cleveland, Ohio, an honest, noble, sleight-of-hand performer, a most remarkable medium as announced in The Progressive Thinker frequently by correspondents—if the fraud hunters had left her alone, and not caught her and a confederate just in the act of ringing in a "spirit," there would have been no harm done, and every Spiritualist paper would have sung her praise.

I have no respect whatever for the ignorant fraud-hunters who will molest a medium in the midst of a performance, and demonstrate that the same is of the mortal wholly, and nothing spiritual about it—wholly man-made or woman-made.

Then they got after Howland in Philadelphia—these fraud hunters did—and removed another star performer from our midst. He, too, was grabbed by fraud-hunters—miserable fellows, all—and his tricks were solved, and his poor, honest little wife, ready to show a "good spirit," all dressed up in mortal garb, was caught.

Then two ladies in Boston—fine mediums—exalted mediums—May French and Neva Murivale Jeanneau—were caught, beautifully dressed, playing "spirit." They had done this so long that they were regarded as genuine mediums and would still be, if the contemptible fraud hunters hadn't grabbed them when they were posing as spirits, dressed in store-made goods.

Then came Johnson, a medium, who was grabbed in Brooklyn, just as he made himself into a little youngster, the most cruel act of all!

Then, again, these detestable fraud hunters—ignorant—at times malicious—struck a light on a trumpet medium in Milwaukee and she was found with two trumpets in her hands, making the manifestations.

Verily, I could follow with the names of twenty-five more "honest" persons whom these ignorant fraud hunters have pursued—cruelly pursued, and demonstrated that their spirit manifestations were wholly of earthly origin.

In conclusion I desire to say that I am a Spiritualist. I often see spirits. I have exalted visions. The fact that I can communicate at times with the immortals is glorious! I know—absolutely know there is a large amount of truth in our ranks, and nothing can possibly destroy it, and I am glad that for the last few weeks Spiritualists have controlled The Progressive Thinker—wholly controlled its columns—a plan never before adopted by any Spiritualist organ. It has been a surprise to all, a pleasure to many, a disgust to those who want actual free thought suppressed, and so it goes—YOU CAN'T PLEASE ALL—but this Open Court has demonstrated that those who don't read The Progressive Thinker will be left behind as to important information. In conclusion, I sign myself,

A DEVOTED SPIRITUALIST.

WOULD LET FRAUD ALONE.

A Venerable Spiritualist Would Let the Tares Grow with the Wheat.

Renewing my subscription to The Progressive Thinker, I avail myself of your invitation to give my views relative to your Open Court.

The first question that presents itself to my mind is, of what possible use or benefit can it be to Spiritualism to publish the mistakes and failures that occur? I would leave all that dirty work for the religious and secular papers to do, and they are not slow in doing it.

Second, I would let every one who attends a seance be his or her own best judge (as they invariably are) as to what transpires in their presence.

Third, admitting that there is some counterfeit with all the genuine, may not even the spurious be received by some as the real and thus lead them to further investigation till they shall find the truth?

I have attended seances myself in which I felt confident that both the true and the false were manifested. Nevertheless there were some present who received it all as genuine truth and by their emotions plainly showed that they had then and there both seen and conversed with their departed loved ones. If they were deceived, it was both pleasant and joyous to them.

You and I know that a belief in Christianity is fallacious, and that that system has only a sandy foundation. Nevertheless we know that multitudes of good people have and still do receive great comfort, consolation and solace under every and all circumstances whatever while indulging in such belief. On the same principle I would say let the exposures come from others and not from any Spiritualist journal, or let the wheat and the tares grow together, etc.

Who am I, that write thus? Though unknown to your readers, Spiritualism became a positive truth to me 27 years ago, and from that time on I have been a student of its philosophy and the laws of Nature, endeavoring to learn all I can in relation to the 'undiscovered country." J. C. N. ABBOTT.

Cedar Falls, Ia.

To expose and condemn the nefarious work of fraudulent "mediums" is dubbed "dirty work;" but it is noticeable that the "dirty work" of "dirty" tricksters posing as Spiritual mediums is merely "mistakes and failures," and call forth no words of reprehension. Apparently all the dirtiness is concentrated in publishing the facts, and not at all in the deception, swindling and fraud.

Abundance of dirty work has to be done in this world, and some of the most useful work is the dirtiest. Unsanitary conditions have to be remedied in order to conserve the public health. The same rule applies to Spiritualism—instance the morally and spiritually unsanitary conditions embodied in the work of swindling fakirs who pose as mediums.

The Open Court is performing a greatly-needed sanitary work for the good of our cause; when the work is finished the air will be purer and sweeter and more healthful, as a result of our work, and eventually it is to be hoped, the small-pox and yellow-fever of deception and vice under the name of mediumship will disappear.

Spiritualists owe it to themselves and to the public to clean up their own back-yards, and not leave it to be done by their religious or secular neighbors.

What kind of an impression would it naturally make on the outside world, the great reading public, to see the religious and secular papers publishing and branding the dishonest trickeries and shameless frauds and deceptions practised under the name of mediumship, and the Spiritualist papers, and Spiritualists generally, covering up, hiding, shielding and thus indirectly abetting, encouraging, assisting the tricksters in their fraudulent practices? Would it not in appearance proclaim to the world that Spiritualism is a base sham and Spiritualists a lot of idiotic conservators of fraud?

Thanks to fraud mediums and the conservators of fraud, that evil impression is now largely prevalent among intelligent, honest people, many of whom have discovered impositions on the part of "mediums."

Probably, where one person has been comforted or convinced by means of fraud, a dozen sincere and honest inquirers have been disgusted and convinced that all mediums are fraudulent, and Spiritualism itself an unmitigated fraud, unworthy of sensible people's notice.

Many an honest man has had counterfeit money palmed off on him, and has passed the same to others, believing it genuine; does this in any degree justify the preparation and issuing of counterfeit money, although the innocent receiver thereof may have been benefited by paying debts or purchasing useful, needed commodities therewith?

If the argument in justification or palliation of mediumistic fraud is sound, it is equally sound in the other case. They are twins of the same color.

Viewing the matter from a moral standpoint: Is a lie as good as the truth?

And again, looking to spiritual results: Is a lie as good as the truth?

Who but the suffering victim of fraud can measure the bitter revulsion of feeling upon learning that the "dear loved ones" that brought such sweet comfort were "snide" spirits palmed off on him by trickery and deception.

Spiritualism has no need of false supports, fake tests, fake mediumship, counterfeit materializations, sleight-of-hand performances, spirits whose breaths smell of whisky and tobacco, and all the other unclean 'four-footed beasts of the earth" that the ingenuity or unprincipled counterfeiters can cause to masquerade under the name of mediumship.

Spiritualism—real Spiritualism—can win its way into the hearts and convictions of the world, by the aid of genuine mediumship alone, appealing as it does to the human sense of reason, justice, truth and the higher aspirational instincts of man's spiritual nature.

JAS. C. UNDERHILL.

Hammond, Ind.

SOMEWHAT CURIOUS.

The Writer Declares That the Spirits Can Manufacture False Whiskers, Wigs, Etc., and Leave Them in the Cabinet.

I have read the many different writers' views upon materialization and their methods of exposing the fraudulent mediums; but from my experience, catching the spirit is not a correct way to prove the medium is true or false. The fact is, we know nothing about how the spirits materialize or dematerialize, therefore it proves nothing if we find, in catching the spirit, we have caught the medium, because the spirits use the medium to help theim make up, and, of course, it is as possible for them to materialize false hair and whiskers as it is the genuine, or as it is to make the body or the clothing that the spirit is dressed with.

I am astonished how we ignorant mortals undertake to tell what the spirits can do or what they cannot do. I have seen mediums tested in every conceivable way. I have seen them tied hands and feet, and tied tightly around their waists, with three or four knots drawn tight together, and the two ends of the cord put through two holes in the back of the cabinet and tied upon the outside in plain view of us all the time, and at the same time we could see the medium in the cabinet. Under those conditions the spirits would come out and walk around and talk with their friends, as natural as in earth life. While one of the spirits was out, a friend of mine tried an experiment of marking one of the spirits' ears, and when the seance was over the medium was untied and let out of the cabinet, she had the mark on one of her ears. The only way the medium could receive the mark was by the spirit transferring it to the medium. How these things are done we cannot tell, but we know the facts.

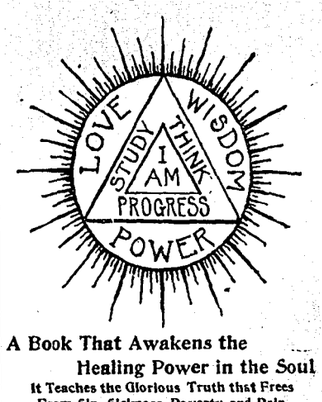
There is a way to detect fraud, but it is not by grabbing the spirit. One reason is, because the sudden change of conditions is dangerous to the life of the medium. I do not mean to say if we find false faces, etc., concealed about the medium, or in the cabinet, after we have caught the medium, it is no evidence the medium is a fraud, but I do mean to say it is not positive evidence, because the spirits can make them just as well as anything else, and tricky spirits, such as Herrmann and Kelly, are liable to do so.

I know some will say spirits cannot make material that will stay with us; as a rule they do not do it, but sometimes they do. I have seen it done quite often..

DR. A. P. CONANT.

(Continued on page 5.)

HEALING CURRENTS
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SATURDAY, SEPTEMBER 10, 1904.

WORDS OF CAUTION.

You should not send money in a letter. You may do so a dozen times safely, and then the next remittance may be lost or stolen. Secure a postal order for five cents, and then you are perfectly safe, and will save yourself annoyance and trouble.

HUDSON TUTTLE.

Editor-at-Large for the National Spiritualist Association.

Mr. Tuttle has been engaged to answer all attacks in the secular or religious press on Spiritualism. Send him clippings when an attack is made, giving date and name of paper. Address him at Berlin Heights, Ohio.

Gaining Ground.

An unmistakable indication that Christian scholars are progressing in knowledge and in readiness to speak what they find to be the truth, is apparent in the matter of the Convocation Sermon delivered recently, by Professor Mahaffy, of Dublin, to the graduating class of the University of Chicago.

He traced "the greatest truths of the Christian religion" to an origin in the beliefs of heathen nations, and expressed the opinion that many of the writings of the Bible are not inspired products of their attributed authors.

As stated by the Record-Herald, Dr. Mahaffy used for his subject, "What Does Christianity Owe to the Jews?" and after briefly tracing the connection of the Old Testament to the New, showed the students the debt that Christianity owes to heathens.

"The doctrine of the trinity and the incarnation were imported from primitive peoples. The trinity comes from the documents of the Egyptians and Indians, and the incarnation from Buddhism. It is remarkable that the notion of sacrifice appears not only in the religions of all civilized nations, but also in the lower races, commonly called heathen and primitive, and whose notions of religion were very crude.

"I do not believe that Genesis is an inspired book and that Moses was directly inspired in writing his account of the origin of the world. He used old documents of the Egyptians and Mesopotamians and did not write from direct observation. In the century to which we attribute Genesis there were many writings about the origin of the world, and I believe Moses used these. There were full acounts both in Egyptian hieroglyphics and in Mesopotamian cuneiform which were a vast repository from which he might have drawn. These early legends, of course, were exaggerated in their accounts, but have some geological truth. Moses purified these things from the many absurd exaggerations which they contained.

"There is no reason to claim that Christianity is a novelty. Do you think it consistent with divine wisdom and benevolence that all the nations of the world should have been left in absolute darkness and error to be suddenly removed by the novel revelation of the gospel, or is it more reasonable to believe that all the nations had some truth and that that truth was brought into the clear light of purity by the gospel? Christianity is, then, not a new thing, but is the gathering of all the great truths and the weaving of them into the glorious texture of Christian faith."

"Eggzactly" Right.

"Any young woman who will stick her feet under a table to entertain a young man at cards is not decent," declared the Rev. M. Schemwell in the revival meeting at Wolf Lake.

The statement was no sooner made than the chivalrous young men of that community rose up and threw eggs at the daring minister.

The Rev. Mr. Schemwell, although bespattered, was not frightened, however, and continued preaching until only a silent few were left before him.—Press dispatch.

This is a very ancient method of showing disgust for the words of a minister, but for the very unkind and insulting remarks there seems no more appropriate indication of the pent up feelings of injured young men.

This ought to teach the fossil that he is not living in the era of the Blue Laws or the days of the Inquisition, but at a time when it is known that morality, decency and purity can sit with feet under a card table as well as at the "feast of the passover," and the possessor of the feet is no less a lady for having played a social game of euchre or whist, or even "old sledge," than while kneeling at the altar in his sanctuary. If she is pure in soul a social game of cards with her "best fellow" can in no way contaminate her.

Devotional exercises can be carried on into insanity and madness, and just so card-playing can become a mania and be carried to excess and demoralization. It is wrong to be completely carried away by the fascination for either religious fanaticism or cards, and no doubt the fanatical criticism was well met by the drastic measures resorted to.

"Mediumship and Its Development, and How to Mesmerize to Assist Development."—By W. H. Bach. Especially useful to learners who seek to know and utilize the laws of mediumship and development, and avoid errors. Price, cloth, 50 cents; paper, 25 cents.

Questions Suggested by Correspondents Answered.

Question. Who are they who have for the past six weeks occupied the attention of the public in the Open Court?

Answer. Spiritualists only.

Q. Who have viewed the condition of our cause as connected with the fakes, and tried to point out the way to redeem the truth from their pestiferous influence?

A. Ardent Spiritualists in the Open Court.

Q. Who, during the last twenty-five years have been *refused* a hearing in the Spiritualist press, under the pretense that if they told of the deception practiced by rank impostors, they would injure our beloved cause?

A. Spiritualists who love the truth, the whole truth, and nothing but the truth.

Q. What have the pure, noble, honest skeptical Spiritualists—skeptical in regard to certain phases of the phenomena, been called when they have been simply searching for the truth?

A. Disreputable Fraud Hunters.

Q. Who is it that wants to place Spiritualism on the plane of strict honesty, who want all the phenomena to bear the legitimate SEAL OF THE ANGELS instead of that of the trickster and the fraud?

A. Those Spiritualists who have bravely contributed to the Open Court, and millions of others also.

Q. Who is it that objects to having their spirit friends represented by a rotten confederate, or the medium dressed in artificial toggery?

A. The noble Spiritualists who are not afraid to appear in the Open Court.

Q. How can one advance to a higher spiritual attitude?

A. Only along the line of absolute purity and honesty. When one diverges from that line, that one attracts darkened conditions, approximating a real hell.

Q. Who originated the Open Court as presented in The Progressive Thinker?

A. It was advised by spirits—by spirits of a high order, who are aware of what is going on in our ranks, and who wish to elevate our Cause to a higher plane. Right doing leads to the light. Wrong doing, of whatever nature or kind, leads to dark conditions. That is true whether connected with an individual, club, cult or sect. Right doing leads to higher spiritual planes, while wrong doing leads to darkened conditions.

Q. If every crime brings its own punishment, why not let the fakes who deceive the public entirely alone? Their punishment is absolutely certain here on earth or in the spirit realms.

A. Because wrong doing is cumulative, and continually enlarges its tentacles or its power to do harm as time passes on. Weeds grow; poisonous plants enlarge their domain continuously, and a municipal government that is corrupt continually grows more so, as evidenced by the notorious Tweed ring in New York, and the Aldermanic corruption in St. Louis, Mo., and among the state officials. Wrong doing, corrupt practices and evil methods rarely ever right themselves. Wrong conditions can only be removed by opposition to them, otherwise their dominion will be enlarged. It is only by continually battling against evil that it can be held partially in abeyance.

Q. Is not the giving of publicity to fraud practiced in our ranks, detrimental to Spiritualism?

A. No more so than keeping the same covered up. A disease will spread just the same when its presence is not known to the public. What would you think of officials who would carefully conceal the fact that the yellow fever had numerous victims in a city, fearing if the same be made known, that the trade would be greatly injured thereby? Any sect or body of people that cannot stand to have the truth told in reference to it, should perish from the face of the earth. Spiritualism, however, being the embodiment of truth, will ultimately remove all its blemishes and take possession of the entire world.

Q. Does not the exposure of any wrong doing put a weapon in the hands of our enemies to injure our Cause?

A. Any evil deed committed by a Spiritualistic fake, or wrong doing on the part of any Spiritualist, cannot be concealed or suppressed by any process whatever. It is impossible. The secular press spreads it broadcast. The dozen or more late exposures of fake mediums throughout the country, revealing the medium or a confederate dressed in artificial toggery, were all published in leading dailies, reaching at least 35,000,000 of people. When Spiritualists were shocked as never before by the publication of an unmentionable crime committed by a Spiritualist at the Onset camp several years ago, the same was sent forth by the secular press throughout the entire United States, and created a profound sensation. One of the leading actors in the same, and who also played confederate to materializing mediums, was sent to the penitentiary. All these exposures first appeared in the secular press, and that fact led The Progressive Thinker to do what no other Spiritualist paper ever did—open its columns for a discussion of the question by Spiritualists themselves—by prominent Spiritualists, by Spiritualists who love our cause dearly, many of whom are mediums. A Cause that can not stand the telling of the exact truth in regard to its inner workings should perish from the face of the earth. But Spiritualism is founded on the Rock of Absolute Truth, will grow stronger by having those who misrepresent it by giving fake materializations or fake tests, exposed to the whole world! The discussion in the Open Court will do Spiritualism a GREAT DEAL OF GOOD! The rotten fakes will, of course, find fault with it. You can always detect a fake by his (or her) opposition to any one who exposes those who are counterfeiting the phenomena. A medium who is purely genuine wants the fakes exposed.

Q. The great Catholic church has flourished immensely by carefully concealing all wrong doing, and why should not Spiritualists follow the same course?

A. Yes, that is a solid fact. Let the whole truth be told in regard to Catholicism in the past and present, spread those facts before Catholics themselves, and within twenty-five years that sect will disappear. Why? Because it is wholly founded on error, superstition and ignorance. The secular press dare not publish the wrongs, the infamy, the sins of the Catholic church in the past or present. But with Spiritualism it is different—the secular press grasp every exposure of fake mediums or wrong doings on the part of Spiritualists, and send the same out to *millions* of readers. That does not permanently injure Spiritualism, because, as said before, it is founded on the ROCK OF TRUTH, and will eventually spread its benign influence over the entire earth. It is a lamentable fact, however, that anyone should suggest that Spiritualists should adopt a pernicious practice of the Catholic church, as some of our readers have done.

Q. Candidly, was it not your real object in giving space in your paper to the discussion of the fraud question, to gain publicity and popularity for The Progressive Thinker, and increase your circulation?

A. The Progressive Thinker has ever been the mouthpiece of Spiritualists and progressive thinkers along all scientific and occult lines, and shall ever be while under the present management. Other papers, to the extent or 75 or 100, have been established and run for a time filled to the brim with profound thoughts by the editor and one or two associates, but Spiritualists accept no "thus saith the Lord," no ipse dixit from anyone, and the publications failed, but Spiritualism kept right on growing.

When The Progressive Thinker was established it was intended to place its columns in the hands of the best thinkers in the ranks, and make it an institution "of the people, for the people, and by the people." To make a success of such a thing as a newspaper, secular, religious, scientific, or reformatory, requires right management and right principle. WE CANNOT DICTATE TO THINKERS NOW JUST HOW THEY SHOULD THINK. THOUGHT IS INDEPENDENT AS INDIVIDUALITIES ARE INDEPENDENT. Spiritualism cannot be retarded by calm consideration of any question relevant to its basic principle, and while some, had they been in the same position, would not have dared to risk the effect of such a vital bone of contention, we have followed the course of fairness to all and have reason to know good has been done.

In introducing the Open Court to our readers, no thought whatever entered our mind in relation to The Progressive Thinker, its popularity or increase of circulation—our only thought was to let Spiritualists themselves RUN THE PAPER for a few weeks, giving them the "full swing." During this time we have been an interested spectator, and have read and re-read the varied thoughts expressed with the keenest interest. We have been delighted with this free and frank expression, this boiling over of thought, this apparent sincerity, this desire of one and all to promote the truth in our cause; in fact, as a looker-on, we HAVE BEEN INSTRUCTED, AMUSED AND HIGHLY PLEASED WITH THE SENTIMENTS, PRO AND CON, EXPRESSED.

Q. How about presenting the Open Court to investigators? Will they not be repelled by reading the contributions of Spiritualists therein?

A. Fair-minded, honest and unbiased investigators should be attracted to this discussion upon the subject of frauds. This course can but impress the investigator with the honesty of purpose of the leading thinkers in our ranks, and at the same time cause them to use extreme caution in their investigations. This is all right, and knowing what we do of the rotten gang now operating under the name of "mediums," who are but tricksters, The Progressive Thinker would neglect a duty by not warning investigators to "go slow, and be careful," and that is all the influence the Open Court can have upon the average investigator. An investigator who would be repelled by our method of sifting and attempting to separate the genuine from the false, the gold from the dross, cannot be a very earnest or capable truth-seeker. Such a person has a flabby brain—it lacks the necessary amount of grey matter, and probably he (or she) cannot think consecutively ten minutes on any important subject. If we had had access to sentiments expressed in the Open Court forty years or more ago, we would have been able to investigate Spiritualism intelligently, and would have been saved any amount of annoyance and trouble, owing to the influence of lying spirits. Hence we believe that every honest investigator of Spiritualism will be benefited by reading the Open Court.

"The Kingship of Self-Control." By Wm. George Jordan. It treats of the crimes of the tongue, the Red Tape duty, the supreme charity of the world, the revelation of reserve power, etc. Price 30 cents.

From the Minute to the Magnificent.

Fossil remains of pigmy elephants and hippopotami, no more than three feet in height, have lately been found on several large islands of the Mediterranean. Does not this fact, in connection with discoveries in western Kansas, of fossil horses in immense numbers, only 28 inches in height, suggest that these animals, as indeed every other form of life, have ascended by slow and gradual gradation from the minute to the majestic; that instead of deterioration, as many suppose, animal life began with the infinitesimal, mere microscopic being, and through the eternity which has followed, have developed through countless millions of generations into what they are to-day? Species have risen to immense dimensions as the mammoth and have perished, while other forms of giant life have taken their place, "the fittest only surviving," as Darwin happily expressed it.

All matter abounds with life. It swims in the water, floats in the air, is imprisoned in the rock, and is only liberated from confinement when their prison walls are dissolved by heat, then they fly away in pairs, to the eye, if aided by powerful lenses, having the semblance of gases.

The germ theory of disease, now very generally recognized as a scientific fact, verifies this idea of infinitesimal life.

With the knowledge that giant animals have been developed from humble beginnings, and that mammal and vertebrate alike are but scintillations from the parent, resembling the tadpole, invisible to the natural eye, is the draft too heavy on science to suppose every form of life had its inception in microscopic being? that by evolution through unlimited duration and favorable conditions they have expanded and enlarged till they have reached their present stature?

And is it not probable other forms of minute life are now on the ascending grade, destined in the good time coming to reach what we now conceive perfected being?

Has the reader ever inspected a drop of stagnant water through a powerful microscope? If so he saw a large variety of life skipping through the minute world, engaged in physical contest with other creatures, or otherwise participating in the affairs of life.

Says another: The microscope opens to the observer a new and unexpected world, full of beauty, perfection, and magnificence. In a single drop of water it presents to the astonished vision, living creatures, of most beautiful and varied forms, entirely unlike all former conceptions of organic existence, and so extremely minute that it would require from 25,000 millions to 80,000 millions to fill the narrow space of one square inch. Small as they are, the microscope reveals their existence, their spontaneous motion, and their external and internal structures. It also makes known the fact that these minute living beings are extremely reproductive, and constitute the chief proportion of living bodies on the earth. They are found not only in the fresh waters of ponds, brooks, rivers and lakes, but even in the salt waters of the ocean, in some strong acids, in terraqueous matter, and in vegetable and animal fluids; indeed, there is no part of the world, either on its surface, or internally, in which these microscopic beings are not found, either living, else in a fossil condition. The mortar of the builder, the chalky cliffs of England, extensive tracts of country in various parts of the world, as well chains of mountains, the coral foundation of the Polynesian Archipelagoes, of the reefs and islets of the Indian Ocean, besides slate, flint, sandstone, lime-stone, and many other forms of rock—all contain, and are in fact, chiefly composed of the remains of once living, moving, invisible to the unaided eye, of animalcules. The remains of these minute creatures have added more to the mass of material which comprise the crust of the earth than the bones of elephants, mammoths, hippopotami and whales.

Whence these forms of life?

They have bodies, heads, limbs and all the machinery characteristic of larger forms. Do they think, and love, and hate? They show it by their actions. Perchance they worship. Who knows? A day may round their period of life, to be succeeded by another generation. The more fortunate may remain longer and attain larger proportions. The process of living and growth may be extended through millions on millions of years for aught we know to the contrary; they were probably the ancient parent of the fossil horse, the elephant, the hippopotami, ah, of man himself. The monkey through whom some people are so reluctant to trance their ancestry, doubtless had a different parent from man, one who was not so progressive in his ideas, hence his development was arrested at the monkey stage, while his more fortunate neighbor developed into a Humboldt, a Darwin or a Huxley.

Woman Suffragists Not Discouraged.

Woman suffragists, though opposed by such obstacles as never have been placed in the way of any other class of citizens, have not a doubt of ultimate success, and they have strong reasons for the faith that is in them. When equal rights for women, of which the franchise was only one, were first demanded a little over half a century ago, the demands were met with hostility and derision; and yet those who made them lived to see every one conceded except that for the suffrage, and this they saw granted in full in four states by mandate of the voters, and in part in twenty-six others by legislative enactment.

Wyoming had woman suffrage for twenty-one years as a territory, and no power was strong enough to keep it out of the constitution for statehood when it was formed in 1890. Utah, after seventeen years' experience of it, placed it in the statehood constitution in 1895 by a majority of 26,000 in a vote of a little over 31,000. Colorado rejected a woman suffrage amendment in 1877, but in 1893 there had been a change of public sentiment sufficient to carry it by a majority of 6,347. In Idaho, in 1896, all political parties united in endorsing an amendment, which was adopted by a majority of 5,884 in a vote of 18,408.

Five states have twice submitted a woman suffrage amendment. In Colorado it was carried the second time; in Kansas the percentage of opposition was greatly lessened; in Oregon the affirmative vote was increased from 11,223 to 26, 265, and the measure was lost only by 2,137. In South Dakota, in 1890, the amendment received an affirmative of thirty-five per cent of the whole vote cast upon it, and in 1898 it received forty-seven per cent. The first vote was taken in Washington in 1889, and in 1898 the opposing majority had been reduced about one-half.

These figures justify the belief that the question can be carried in all these states the next time it is submitted. They also offer mathematical proof of the favorable change which is taking place in public opinion.

Religion Drives Him Crazy.

The dangers of much religious reading are well exemplified by the following special telegram published in the Chicago Chronicle, and which we especially commend to the attention of our more orthodox friends who are given to expatiating on the dangers of Spiritualism:

La Porte, Ind., Aug. 22.—William Bunton, of Pleasant township, a wealthy farmer, is confined in the county jail in this city, a raving maniac. Bunton declares that he receives communications from the Lord and exhibits as proof pieces of paper on which are written passages of scripture. Bunton has followers who believe him sane and look upon him as one inspired. He was brought to the county jail in chains and he declares that before morning the Lord will unshackle him. Physicians attribute his condition to constant religious reading.

LOOK OUT! LOOK OUT!

The Progressive Thinker during its Fall and Winter Campaign will be a continual feast of good things in all occult and spiritual lines of thought. You can only keep up with the procession by reading it each week. Send in your subscription now, and introduce the paper to your neighbor.

THE OPEN COURT.

This session of the Open Court has adjourned. It has been an exciting one—one long to be remembered. Never before was such a Court in session to consider one important subject. It has been controlled exclusively by Spiritualists—first-class Spiritualists who have the good of the Cause at heart. It has done good—great good! It has awakened a vast amount of thought. Before the next twelve months shall have expired, there will be another Open Court, controlled by leading Spiritualists, and the session will be wonderfully exciting, creating a profound sensation in this country and Europe.

"Religious and Theological Works of Thomas Paine," Contains his celebrated "Age of Reason," and a number of letters and discourses on religious and theological subjects. Cloth binding, 480 pages. Price $1.

"What Next?" Is the Question.

The Open Court for a time will not be in session. It has been under the control of Spiritualists for several weeks, and they alone are entitled to ALL THE PRAISE, or censure, just as one happens to feel. Within the next twelve months there will be another Open Court that will shake the very vitals of Spiritualism, and cause a commotion in our ranks never before equalled. Look out for it! From all these ordeals Spiritualism will emerge grander, more beautiful, and more entitled to the respect and confidence of the world. The Progressive Thinker is the paper for thinking Spiritualists, for Spiritualists who love the truth, the whole truth and nothing but the truth. Such Spiritualists will keep posted in passing events, in the trend of Spiritual and Occult thought throughout the world, by reading The Progressive Thinker, and in no other way. Now, we advise all to look out for our Fall and Winter Campaign, which will commence next week. It will be of thrilling interest! It will raise you to a higher altitude, and give you a better conception of the grandeur of Spiritualism. Now is the time to send in your subscription. Call your neighbor's attention to the paper, thus enabling him to keep up with the advancing procession by reading its columns.

Honest Mediums Must Be Sustained.

Honest mediums should be well sustained. They are entitled to encouragement and protection, and a generous equivalent for their services. The Progressive Thinker has been, and will still continue to be, their special organ. There are many mediums in this city and scattered through the country, whose lives are pure and whose homes are heaven itself. By suppressing the fakes you encourage these honest mediums and assist the angel world in its efforts to promote the truth. Every honest medium will find in The Progressive Thinker a true friend. Its friendship for mediums has taken definite form. The $1,000 lately raised for the benefit of the medium's fund—to render those mediums comfortable who are on account of sickness or old age, incapacitated for work—was procured mainly through the untiring efforts of The Progressive Thinker. The paper is not only the Organ of honest mediums, but it has been under the special charge of the Higher Powers who have made it extremely prosperous—prosperous beyond that of any other Spiritualist or free thought paper published on this earth to-day.

RETROSPECTION.

The spirit stood on the borderland,
And beckoned the mortal to come,
"Sojourn no more on the earthly sphere,
But repair to thy spirit home."

Full three score of years he has labored here,
In turmoil and trouble and strife;
'Midst gladness and sorrow, hope and fear,
Which made up the features of life.

But weak in purpose, he turned aside,
As temptations came in his way,
Or his lower nature obtained control,
And prevailed and held full sway.

But the higher self became supreme,
As with wisdom he grew in years,
Then ever he strove to make amends,
And efface his failings with tears.

Thenceforth he willingly lent his aid
To lessen the ills of his kind;
His heart rejoiced, when others rejoiced,
As their cares were thrown to the wind.

But still he found, in worldly pursuits,
The crowd still strayed with persistence;
Wearied of earth, he laid himself down,
And waked to spirit existence.

Then all his deeds, from his early years,
In a vision appeared to view;
His pride and follies and wayward course,
As to man's condition he grew.

And further the scene disclosed itself,
Till his life was plain to his sight;
The good and the bad and middle course,
Was displayed in the astral light.

Minute events were recalled again,
In scenes that were vivid and strong;
And some there were that appalled his soul,
As he sensed what was right and wrong.

And wrong beginning entailed more wrong,
The sequence was easy to trace;
Not Lethe's river could cleanse the whole,
Nor nepenthe a stain efface.

'Twas then the good of his later years,
In refulgence appeared at last;
Which hastened to dim the former scenes,
With reflex act on the past.

And thus he learned that by goodly deeds,
Atonement would cancel the whole;
A willing task that carried relief,
And surpassing peace to the soul.

Resigned, he stood on the border land,
Submissive and ready to fall,
But the radiant spirit waved him in:
"There is charity here for all!"

JAMES MARTIN.

San Francisco, Cal.

"Astral Worshop." By J. H. Hill, M. D. Price $1.

THE REMEDY.

Is Deeper Insight Into Things Spiritual and Material.

THE OPEN COURT FOREVER! IT IS AN OMEN OF THINGS BETTER AND STILL BETTER. It is an augury of increasing elevation, a presage of clarification, and an electric line to blooming verdure.

Editor Francis says: "Whatever is said therein, each writer is responsible therefor—GIVE HIM THE PRAISE OR BLAME, AND NOT THE EDITOR." I like that. It gives an awful big latitude. We writers can give each other terrible blows and it doesn't hurt a bit.

Now I am going to say that Spiritualism is in greater danger from the narrowed radicals than from the fakirs. That won't hurt the radicals. They will simply smile. I will tell why I think so, and they will only smile again. The radical, in the first part of his work, is the broadest and noblest of creation; in the last part, he becomes the narrowest and shortest sighted. It is easily acounted for. As the big world's opposition has borne down heavier and heavier his intensity grows sharper and sharper, till at last his tired force is centered on contracted viewpoints. He runs finally into anomalous, chronic iconoclasm. Nothing satisfies less than the complete overthrow of everything that savors of the odor of yesterday.

As a Spiritualist radical he finally fights the inoffensive, innocent little word Reverend. He ceases to think that its abstract meaning is grand and beautiful. He forgets that the mother prizes nothing more highly than to be revered by her children. He continues, and would cut the word respectability out of the vocabulary.

Luther said: "I will tolerate a great deal of the old forms, and battle only for the essential doctrine, and leave something of the old worship for the people." I think Luther was wise.

THE FAKIR IS AN IRRESPONSIBLE, SHARP, GENUINE MEDIUM. HAS A BAD CONSTITUTION AND WORSE EDUCATION. IS TEMPTED ON ALL SIDES BY THE SIGHT OF POPULAR, UNPRINCIPLED MILLIONAIRES. HE, TOO, WOULD ADOPT SHORT-CUT PROCESSES AND GET WEALTH BY LEAPS AND BOUNDS; AND SPIRITS ARE NOT WANTING IN DELIGHT TO HELP HIM.

Ministers, doctors and lawyers rid their ranks of frauds by elevating the standard of education. In the arts, and music, without education, nothing is worthy of being called art or music. Science is exact to get the finest understanding of every law of nature coming under its observation. With the radical Spiritualists it's "any old thing" will do.

Another source of danger is the church. Its charming culture, restful service, and increasing liberality is drawing from us.

Mediumship is the backbone of Spiritualism. The best of mediums thus far know but little of the myriad laws and principles, a fine and profound knowledge of which must finally be the salvation of the cause. The days of unconscious mediumship are passing. After that, no medium will express more than he can understand. Intelligent spirits will not be attracted to mediums of a meager vocabulary.

AN EDUCATED MEDIUMSHIP IS THE COMING DEMAND.

The Progressive Thinker, in No. 770, editorially says: "It is of special interest to Spiritualists to note that there is not another institution of learning in this country or any other, that maintains a psychic class, in which the psychic side of life and its nature and phenomena are made a special line of study. As understood by Spiritualists, psychism is ignored by all the great colleges and universities, if not actually flouted and contemned by their faculties.

"The Morris Pratt Institute is thus unique in making a distinct study of this important subject which is of so great interest to Spiritualists in particular."

The Spiritualist college is of small beginning. That has been the history of the important institutions of learning. It is started quite radical enough for safety. Had president Eliot, of Harvard, been its first, and run it on its present system, it would never have survived its infancy. The Spiritualist college should live to have untold numbers of faculties, and each would naturally keep in touch with the world's continued progress and evolution. The Spiritualist college does not mean that very much of the old ways will not be continued in practice. The college is only an added assistance. It is already a new inspiration to all phases of the movement. As much of the old form of Spiritualism is still important, so there are parts of the church service that can valuably be utilized in the Spiritualist church. It is superficial to think the dead past develcped nothing good. Let there be "something of the old worship for the people."

Modern science has been in process of development for several centuries, and is still in its infancy. Modern Spiritualism, with every possible advantage, for a century, will still be in its infancy. Science is a weekday movement. Spiritualism is very largely a Sunday movement. The difference is great. Science is utilitarian. Spiritualism deals with that which has been a church principle for all the ages. It is overflowing with deep sentiment. It quiets the speculations of the brain and is a solace to the heart.

The Spiritualist college should aim at last to lead all other colleges and universities. It should exist as long as there is a head to throb or a heart to pulsate. It should be ambitious to cleanse the murky streams now flowing to the other shore and turn them to bright and shining waters.

E. W. BALDWIN.

Madison, Wis.

INDUCE

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The Open Court.

CONTINUED FROM PAGE 3.

LITTLE BY NAME, BUT LARGE IN MIND.

A Prominent Spiritualist of Seattle, Wash., President of a Leading and Prosperous Society There, Presents His Views in a Comprehensive Manner.

So much has been spoken and written concerning the "two great issues" now before the Spiritualistic public, viz., "The Great Psychological Crime" and the offer of Bro. Hale of Los Angeles, Cal., of a thousand dollars, lawful money of the realm, for one case of genuine materilization, that more of the same tenor may lead to a surfeit. Yet, as these restless apparitions will not down until exhausted of their vitality, or be otherwise satisfactorily disposed of, a brief contribution may not add a dangerous ingredient to the somewhat confusing mixture (to the Investigator) now on file. * * *

Of course the discussion is not without beneficial results, as it will no doubt cause the Investigator to be more guarded and thorough in his investigations, which is very much needed, and will also impress upon the minds of our Psychics the importance of understanding and defining more clearly the special phase they may at any given time be presenting to the public; a class of work now almost wholly overlooked and unthought of by a maority of our professional workers; but the feverish anxiety manifested by so many of our people seems to have been, now that the smoke of the battle has largely blown away, to a large extent unwarranted, and by the uninformed or wrongly informed, will be taken as a confession of weakness on the part of the defendant in the case.

But it is more directly with the offer of Bro. Hale that we wish to deal at this time. Here again we discover a very pronounced inclination to become 'feverish" through an over-anxious desire on the part of many to have this challenge accepted.

We have even progressed so far in this direction as to hint of "moral cowardice," if it is not, while others are disposed to assail the motive of Bro. Hale in submitting such a proposition.

Why is it that we become so easily alarmed, or why so aggressive, and, Irishman like (the writer is one-fourth Irish), ache to use our "chillalah" on the cranium of one who may venture to submit a proposition of this character?

Bro. Hale's proposed method of doing business may be wrong; probably is, but we can see no grounds for the dark forebodings indulged in by some, if the challenge is not accepted. Several issues of The Thinker have one or more contributions of this character, and even that veteran worker, Bro. Hudson Tuttle, whom we have been "swearing by" for the past thirty years, and in whose guiding light we delight to linger, seems to share in this pessimistic view, and thinks if this challenge is not accepted materialization as an evidence of Spiritualism will disappear. Are the evidences of materialization so rare or are they so modern that they are now to be swept away by a wave of the hand, or even a failure on the part of Spiritualists to avail themselves of the blessed privilege so magnanimously extended to them by Bro. Hale?

If so, we have read the world's history incorrectly and have but little faith in the evidence of our own senses as applied to this phenomena given under the most exacting conditions, and by an increasing number of Psychics of unquestioned honesty and intelligence.

No. We do not share very strenuously in this feverish desire to accept Bro. Hale's offer, and would not like to be accused of moral cowardice or disloyalty to the cause in consequence; neither have we any doubts concerning the fact of genuine materialization, or the permanency of that fact as an evidence of Spiritualism.

But to point out a few reasons why Bro. Hale's method is in error: First, the great difficulty of determining just what should be accepted as test conditions in a given case. So far we have not obtained sufficient knowledge of psychic law as to be able to formulate an ironclad rule in detail that would apply to all cases with equal fairness to the psychic and the public, for the proposed experiment is to be made in a large measure for the benefit and instruction of the latter. Setting up test conditions has generally been a failure, so far as being acceptable to the parties interested is concerned.

We have an idea that the proposed experiment would not prove an exception.

Speaking of test requirements reminds me of the case of a gentleman who attended one of our Sunday meetings lately. He claimed to be a friend to Spiritualism, but as yet "unconvinced." I inquired what class or degree of evidence was still lacking, to which he replied, That if a psychic could give him information which neither himself nor the psychic knew anything about, and no one in the audience knew anything about, he thought he would be satisfied; that is, if he could verify it and learn it to be true. We assured him that such information had been frequently obtained, but suggested that he should go one step further and include those who never lived on this planet or anywhere else.

The case illustrates the difficulty of establishing test conditions.

Another point generally overlooked in propositions of this character. This, like all others of its class, becomes public property, and receives a concentrated public attention. Does Bro. Hale and others, taking into consideration the present chaotic knowledge of psychic law possessed by the general public and our own as well, feel that it is fair to demand a manifestation involving the most subtle law in the universe, and to the extent of constructing a perfect material body, including organs of speech, sight, hearing, smelling and tasting (for all these would be necessary), and all this to the satisfaction of a carping body of critics, or even a body of scientists chosen for the purpose?

Fifty or one hundred years hence this would be a "fair" proposition, but not at the present time; and yet there are those people of intelligence and of scientific training who affirm the fact of materialization.

We know enough of this subtle law at this time to defeat its natural operation, and but little more.

One hostile mind can vitiate the operation of law in a formulated case, and the attitude of the public mind in general hostile, concentrated upon the proposed effort, would probably be sufficient to prevent success.

And again, the fact of a moneyed consideration introduces in my opnion a very undesirable, if not fatal element.

"Commercialism" in Spiritualism is its greatest obstacle—not to use a stronger term!

Our efforts should be to remove our work as far as possible from the commercial influence.

Any motive prompting any medium to accept this challenge, other than one of absolute unselfishness, would probably, and should as a matter of fact, prevent satisfactory results, and yet the $1,000 is placed at the threshold of this enterprise, as an inducement to try the experiment.

A yard stick is desirable in taking lineal measurement of gross material substances, but would be out of place in the laboratory of the chemist, or the transmutation of hydrogen and oxygen into water; and a moneyed consideration is equally out of place as an inducement to measure the efficiency of psychic law.

But supposing for one moment that some worthy medium should accept and meritoriously receive this reward, would that settle the matter? We think not. The curiosity seeker and the skeptic would still be at large, and still unsatisfied. Success in this case would no doubt stimulate some other person less worthy than Bro. Hale to offer a still larger inducement for similar service, and the same taunt of "moral cowardice" would be heard, if not accepted.

The whole effect, instead of being an aid to the cause of Spiritualism, would be debasing. We would probably evolve under existing conditions the most accomplished set of fakes that the psychic world has ever known.

Personally, we regret that this offer was ever made, though appreciating thoroughly the good motive which prompted, and the worthy object sought to be accomplished by it.

This method of propaganda or any other of like character, is wrong in essence, and will make the burden we are carrying temporarily more difficult to be borne; but we need not conclude that any overwhelming disaster will follow. There is sufficient genuine phenomena to satisfy any mind willing to accept the evidences that satisfy in other matters, quite as obscure as the one phase of materialization. We need not worry because public sentiment is conservative and skeptical. These act as a check upon the over-zealous or over-credulous.

Bro. J. S. Loveland, in an issue of The Progressive Thinker, hints at the thought that we are inclined to force our phenomena upon public attention.

It is probably true as a matter of fact. We are possessed in a marked degree with the desire to press the phenomena to the front; but ours is a natural religion or science, and we are reminded continually that Mother Nature in her processes is inclined to move slowly, and we may very properly follow her example. There is a long reach from cosmic ether to revolving planet; from protoplasmic cell to lordly man; "far cry from Indian wigwam to kingly palace," and we needn't worry if the present age fails to discover all there is to be learned in the matter of calling "spirits from the vasty deep," clothing them in material form, with or without a thousand-dollar attachment.

The strongest movement among our people will be wrought out by proceeding steadily along the line of legitimate business, repelling the approaches of, and removing from, our ranks the illegitimates, and permitting, in most cases, the opposition to wear itself out in combating the new truths which march irresistibly onward. There will always be an "opposition," and it will always find itself kept very busy in its efforts to stem the tidal wave of human progress, accelerated as time passes, and human thought and experience deepens and broadens.

Again we say, all psychic phenomena must be tested by the application of known psychic law, and until we have securely established this knowledge as has the chemist or electrician, we may very properly allow all challenges to combat, to remain unnoticed and unaccepted, and when that time comes, and is recognized, challenges like that of Bro. Hale will not be made.

R. F. LITTLE.

Seattle, Wash.

Test the Spirits, Not the Medium.

To the Editor:—There has been much said lately in your valuable paper, as to the fraudulent manifestations in Spiritualism. I desire to say just one word: I for one have no faith in what any one confessed fraud has to say on the subject. But as a medium, I desire to say that there are those who resort to fraud; this is my opinion only, I have no proof to offer against any medium. And as a medium I desire to say that in my opinion the investigating public is more to blame than the medium, because they do not investigate Spiritualism in the right manner. My guides here give to the world the only sure test to apply when attending a seance: Test the spirits, and not the medium. By following this course all frauds will soon leave our public platforms, and our private circles. To make the matter more clear I will say that when I have met such men as the Rev. Joseph Cook, Epes Sargent, Minot J. Savage, Rabbit Schidler, and hundreds of college professors, and thousands of the world's greatest savants they tested the spirits that controlled me. For instance, Rev. Joseph Cook asked the question, "Warren Cook, what year was my father born?" The answer was "In 1812," which was correct. Major John C. Kinney, one of the committee asked, "What was the cause of your death?" This question was asked of a friend who was killed in the battle of the Wilderness. The answer was, "Shot through the heart, when leading a charge." The answer was correct. Now ask the spirits such questions, and if the answers are correct, what do you care if the medium is standing on his head, or is tied; test the spirits.

There is no physical manifestation ever produced, but what can be so cleverly counterfeited that no one but an expert can tell the genuine from the false.

One word as to the pellet test (writing a question on a slip of paper, and folding into a small tight wad). There is no call, or reason why the medium should take these pellets in his hand, in a private seance; nor is there any need in a public hall for a medium to be blindfolded with two or three bright gas lights right over his head. If he is a genuine medium, he can in a public hall, by merely touching the pellets, or questions, answer the question; and there is no need of the bright gas light over his head. If you go to have a slate-writing, take two clean slates, write your name on the slate frames, and let the medium handle them all he wants to to magnetise them; as long as he does not write on them himself, or put the slates out of your sight, no need to screw them together or fasten them, because if a medium can mesmerize you long enough to write a long message on a slate without your seeing him, he can mesmerize you long enough to untie, or unscrew the slates. Besides your test question to the spirit will be such that the answer on the slate cannot be done by the medium. In fact, test the spirits, not the medium.

DR. C. E. WATKINS.

THE BLUE BOOK.

The Views of a Former Secretary of a Camp Meeting, Who Is Perfectly Familiar with the Methods of Tricksters.

The "Blue Book" is a great theme at present and upon the altar of sacrifice, and we hope the sacrifice will exalt the matter to higher and purer motives for its students and the world at large.

Some of the writers in your columns make an extremely voluminous effort at its compilation, when the facts in its make-up are as simple as the facts in it are given out.

This "BlueBook" may exist in reality—and I would not dare dispute it, though having never seen one—but in my opinion it would be devoted more to formula and hints pertaining to the make-up of applicable tests in connection with the names of deceased persons furnished to the "fakir," than in its exhaustless store of names.

If you wish to start in the business of a fake medium you can get the names of hundreds of people of any town, city or hamlet in Michigan or in any State that maintains a State Board of Health. This board is required by law to keep a record of all deaths, when and where, causes of death, ages, etc. I am informed that this record may be had at the price of two dollars by applying to the Secretary of the State Board of Health.

It is easy to get a volume of this record. Pick out the locality you wish to visit, study all the names of the people deceased in that locality until you are "long" on memory; go to your designated point and fire these names at an audience as spirit given. At this point it is necessary to be a little wary in giving tests, that you do not overdo the matter, simply giving messages applicable to the occasion and the deceased parties. Giving the name, date of deceased, cause of death, etc., is generally considered by the credulous ample proof of genuineness. At this point you must develop acuteness, quick at discernment, to turn every word and action of your victim to account. Don't attempt any descriptions of deceased parties unless you are thoroughly posted, for in this you must remember the genuine medium excels. For the accuracy of description, the detailing of peculiar acts and of character belongs to the well developed and honest mediums, who have spent years in most cases in developing their psychic powers. To give an accurate description of the deceased person, characteristics of mental nature, etc., is worth more as a test of development and honesty than the name, age, etc., but in your case it will be necessary to develop your "cheek" with galvanized brass. Stimulate your brain with just enough conceit to act your part without fear or favor. Join your State and National Association and, above all others, the "Blue Book" ring, and you are "winged" for the soaring upliftment "star" of the first magnitude.

After you have become confidentially known to the Fraternity, you will meet another grade still lower (if it is possible to be lower) than you are. This grade is called Cappers. You will find them on your route readily in the form (generally) of a "fake" medium. You will take names and notes of easy victims and their deceased friends, at each and every place you work and when you meet your fraternity, compare notes and exchange.

I have studied these things through my connection with the Grand Ledge Camp as secretary for the first three years of its life. The organized sensitive will, no doubt, feel shocked at the mention of these frauds in connection with the State and National Associations, but all "stars" of this grade and magnitude that have visited our camp—which, to be reasonably accurate, includes a half dozen of them—all wear the corporate badge of these societies. Why? do you ask. For better protection, of course.

The better organized, the better protected. The better protected, the less morally reliable and responsible. The less of all these the more responsibility rests upon individuality.

THERE IS NO INTENTION IN THIS TO IMPUGN THE GRAND LEDGE CAMP, OR TO BELITTLE MEDIUMSHIP IN THE LEAST, FOR ALL CAMPS SUFFER THE SAME FROM THIS SORT OF PARASITE. WHY IS THIS SO? YOU WILL ASK.

Simply because they are shielded by policy and silence. All camp boards are made up about alike, as follows:

"Oh, my," says one of the board, "we must not let it be known that such a speaker gives 'stock' tests; she is such a fine speaker, and besides she has such a host of friends. She is a 'drawing card,' so long as people don't know the difference."

Up jumps another member who has gone completely psychologized over a materializing medium, perhaps half developed, two-thirds fraud. He never gets anything straight through any other medium but this one—no matter whether any one else ever got anything genuine, or whether the public in general pronounce this medium a fraud or not—he (the medium) is a favorite. Mr. and Mrs. "Policy" steps to the front and declares for peace and to have peace the fraud or "half-bake" is accepted as a matter of course, and so by silence and policy, iniquity runs. These facts and many more are underlying causes for such conditions.

The Grand Ledge Camp Board is undergoing a great change, and if this class of montebanks are not left out of the deal it will not be because of any lack of backbone to eliminate it in the future.

J. P. RUSSELL.

Grand Ledge, Mich.

THE WHEAT AND THE CHAFF.

As Viewed by a Leading Worker in Michigan.

Spirit Friend of Earth, can ye separate the wheat from the chaff, the genuine from the fraud?

The question of the truth of spirit communion is not at stake, for it is a fact in nature, shown forth in all ages under proper conditions, but those who look, listen, and study, cannot fail to find much so-called spirit phenomena, which is not such; not alone in the materializing and trumpet seance, but on the rostrum in messages and tests, as well as in private sittings.

We believe the practice of fraud is based on the desire for money or the need of it, as the case may be, together with the fact that there is a constant demand for phenomena, at a remunerative price.

To illustrate: The speaker who can give a good logical lecture ofttimes finds he is not in demand at any price unless he can give messages, while those of less than ordinary ability as speakers, who give messages or reading, win the place at liberal prices.

This means that a large majority of those who claim to be Spiritualists do not care for the philosophy, the reason why, the beautiful teachings which, if followed, would bring us into sympathy with our fellow beings and into harmony with all nature, giving us better health, longer life, making us happier, grander and better in the here and now, and preparing us for better conditions in the future as well as giving a truly scientific basis for a belief in the continuity of life, which can be demonstrated by the true phenomena.

Although many of them have had ample proof of the continuity of life, they still seek the phenomena; they want something sensational, or they want the dear spirits to advise them in some love affair, or tell them how to manage some business scheme to make it bring them larger returns, and a thousand other things which they should be better able to answer themselves, than any other could be, whether in the flesh or out.

It is this demand for phenomena and desire for money that brings forward the fraud medium.

To illustrate, one who can get an occasional genuine message, realizes the demand; they also realize that in all branches of business from the beggar on the streets to presidents and kings, fraud and deception is practiced, yet they are upheld and applauded; then they say, why should I hesitate to give more than I get from those gone before? The temptation is too great. They yield. Then they study newspapers and your conversation to get pointers on which they can enlarge, and in giving this they draw from you some additional points which are ofttimes handed to the next fraud coming into your locality, who of course can give a more complete reading and draw you out further possibly. We believe this to be the origin of many stock tests and information in this line constitutes the real blue book.

It is a shame, nevertheless it is a fact that these frauds with their trumped up and sensational tests, win a paid place on our rostrums, while our most logical, true and honest speakers and mediums, who cannot give genuine messages and will not give fraudulent ones, are compelled to drop out of the work for want of support.

We realize that it is very difficult to punish the fraud without sometimes hurting the genuine; nevertheless something needs to be done.

We would suggest that we hire speakers for what they are worth as speakers, paying for no public phenomena.

Allow mediums to carry on their business free from license; then watch, and when fraud is positively found, state it in local and spiritual papers, and prosecute under the State law.

If public messages and descriptions must be given, have them before the lecture when conditions are best for the phenomena. Have a committee appointed who are acquainted with the stock tests of the locality to report after the messages, not stating that such and such messages are frauds unless it is a self-evident fact, but stating that certain descriptions had been given from three to twenty times before, as the case might be, and thanking the spirits to step aside next time, and allow some other spirit to give a message unless they can give something more than to repeat what has been given before. We think even this would greatly diminish the size of the "blue book," as well as lessen the volume of public stock tests. I should like to say a few words in regard to the State conventions, for I feel that they are being largely run on the machine plan, and I fear that many times fraudulent mediums have been chosen as delegates, who in turn would help to elect such as would at least be liberal in helping them to place and position.

I hope that I may be wrong in this suspicion, but fear I am not; however, there would be no wrong in urging that you send your strongest and most substantial members as delegates to your state conventions.

H. L. CHAPMAN.

How Some of Our Readers Can Make Money.

Having read of the success of some of your readers selling Dish-washers, I have tried the work with wonderful success. I have not made less than $9.00 any day for the last six months. The Mound City Dish-washer gives good satisfaction and every family wants one. A lady can wash and dry the dishes without removing her gloves and can do the work in two minutes. I got my sample machine from the Mound City Dish-Washing Co., of St. Louis, Mo. I used it to take orders and sold 12 Dish-washers the first day. The Mound City Dish-Washer Co. will start you. Write them for particulars. Ladies can do as well as men. JOHN F. M.

A PROMINENT LECTURER.

One of Large and Varied Experience Expresses His Views.

To the Editor:—The true Spiritualists owe you a debt of gratitude for the unpleasant task you have taken upon yourself to do in cleaning out from the rank and file of Spiritualism the fake mediums who have so long infested the ranks of the Cause.

That you will succeed, as you deserve, in the noble work begun, is not at all likely, but the true men and women who have the Cause at heart will applaud your work and ever hold you in grateful remembrance for what you already have done and still aim to do through your truly Progressive Thinker.

It is a common custom among our pseudo Spiritualists when there is any dirty task to be done to shift the burden of work on others instead of aiding or sharing the work of reform, so the evils of abuse go on for years, and sin and fraud abound and flourish in the ranks to the disgust of the better class, until a crisis comes, as at the present time, and the public cry out for reform. I believe that that time has come, and your persistent course to call a halt and to bring to trial and justice the guilty parties is a means to an end, and the inauguration of a new era of true Spiritualism, and we may expect to see pure Spiritualism broaden and deepen until, like the radiant dawn of day, the sunbeams of truth will cast the shadows of night into the background and the dew-lighted earth sparkle with the fragrance of heaven over a sin-laden earth.

But incidental to this new era of our Cause much earnest work must be accomplished and the rough acres of stubbles must be cleared in the forest of iniquity.

But you, Bro. Francis, will not receive the credit you deserve in this work you are engaged in, for the lazy drones will say anybody could have done what he did, and it is ridiculous to give him so much praise. We all know about the frauds practiced in mediumship before you undertook to root it out, and we did not deem it worth the while to take up the matter, knowing it would cure itself in time. So it is, the man that does nothing always has plenty of excuses for his inactivity, but it is the man who does things that makes himself felt and is respected.

The good a man achieves may not be commensurate with his work and sacrifices, but at least he has the satisfaction of knowing he did something to help along the cause of truth as he honestly saw it.

I have only this to say so far as my personal experience has been as a public speaker in the Cause of Spiritualism, that among that class known as phenomenal mediums, and I have had a wide and varied one with nearly all of that class, I have found many of them morally weak and inclined to trick and simulate in their manifestations. There are, however, honorable exceptions, and these exceptions, whose names have never been smirched in the practice of fraud, will not feel hurt by the criticisms which may be justly meted out to that class that have disgraced their calling and the cause they represented.

I will say also, in conclusion upon this subject of frauds, that in my public work I have been the financial loser in refusing to serve societies that had previously engaged fake mediums to serve them on their platforms, and would not appear on their rostrums with them, for in so doing, knowing them to be frauds, I would countenance the brand they practiced.

A speaker who has to depend on the leader of Spiritual societies cannot always express his honest convictions as to the truth he may know concerning a medium, without he offends some and makes enemies where he would have the good will of all, and is often obliged to look on what he knows to be fraud and trickery.

He is in the position of a Christian minister I once heard of who on his introduction to a new pastorate was waited upon by the rich leading members and was told he must not in his sermons speak on the subjects of temperance, women's rights, slavery or politics, but confine himself to the subject of Jesus Christ and him crucified. The Spiritualists are very much after this sort of Christians; they do not want to hear the rights of man discussed, but to hear about the Sweet By and By and from their loved one in the spirit world. If men would learn the Law of Laws of eternal progress, he must not stop his labors with the first manifestations of truth, but must push onward to other attainments of undeveloped good and riches in Nature's field that awaits his crowning efforts.

Spiritual truth is untarnished by the shameful practices in her name, and is rising more luminous day by day with her garments of ever revolving beauty fresh from the hands of her creator, and is destined to become the groundwork of all systems and the religion of the world.

BISHOP A. BEALS.

MATERIALIZATION.

The Law of Its Manifestation Stated.

To the Editor:—What a tempest in a teapot you have caused over the subject of "fake materializations." Yet how many who are writing so copiously know the basic principles of this phenomena or any other on which the spiritual philosophy is founded.

Years ago the following message, written through the hand of Mrs. Carrie E. S. Twing, was given to me as the true method and motive of all the phenomena that have ever come to the world:

"When anything is to be demonstrated, any evidence to be given to the world, a band of spirits is formed here to give that demonstration, through a medium developed for that purpose.

"FARADAY."

In the light of this law, what becomes of "fake phenomena," but to relegate it to all other efforts to simulate the genuine after the latter has once been given by the medium developed for demonstration of this order, by the special band having this work in charge?

The early phases of this phenomena had no special commercial value, and really demonstrated the power of spirit over matter in this department of phenomena. The work then was in the charge of spirit chemists and electricians and until it was transferred from their field to that of commercialism we had little of the "fake" even in the form of "personation."

The desire to make this phenomena a finacial basis of gain is responsible for most of the mischief the cause is now suffering from, but the spirit chemists can hardly be held accountable for the "fake" performances in California or elsewhere.

THAT THE GENUINE EVIDENCE HAS BEEN LARGELY WITHDRAWN FROM THE WORLD OR CENTERED AROUND A FEW MEDIUMS IS PROBABLY TRUE, FOR SPIRIT GUIDES OF THIS ORDER ARE NOT IN THE SPIRITUAL MARKET FOR SALE.

Mr. Hale of California is calling for evidence on the same plane as the "fakes," that is by offering money to mediums as though they had the power to get their guides to give the evidence for money. He is not the only one who imagines that spiritual gifts are in the market because the "fake mediums" are. Under the law I have quoted, mediums who have these powers know that unless the spirit guides direct the circles there will be no manifestation given, and most of them have sense enough not to try. It would make no difference if Mr. Hale raised his offer to take another track than commercialism, if he ever gets a genuine manifestation.

Such mediums as W. W. Aber know this, and unless Mr. Aber gets positive directions to change his regular order, "California Spiritualism" of the "fake" type can stay in the ditch in which it now lies according to the testimony of Mrs. Hyland. I have no question as to the truth of her statements as to what she personally knows of the "fake" business, having had a hand in it herself and charged her victims liberal fees for obtaining the information, but it is hardly fair to ask Mr. W. W. Aber to go to California to prove that there is such phenomena, because he has kept out of that field in which she is an expert.

By the law, as written through Mrs. Twing's hand, no medium can give phenomena of this character unless he obtains his development from spirit. Evidently Mrs. Hyland and the other California "fakes," never have had this development, and hence cannot be expected to know very much what the law of spirit regarding materialization is.

To say one cannot touch a materialized spirit at all is coming it strong. To say that some cannot, would be nearer the truth. It is all a question of the rates of equilibrium of vibrations between the spirit and the mortal. When this is perfect one can touch the spirit and ascertain how solid and substantial the form may be, and in Mr. Aber's seances, it is often done. I have also seen it done with others, and have done it myself when conducting and participating in circles of this order. We did not do it for money, however, as an incentive.

Perhaps, if the California field is overrun with fakes, it might be worth while to inaugurate a scientific circle and see if there is not a better way than to give the fakes the field.

Personally I am out of the field as a writer or exponent of the philosophy, so have no interest in California Spiritualism.

But Mrs. Hyland and Mr. Hale will not be likely to enlist the spirit chemists by their methods, and unless they do, good bye to their hopes of seeing genuine materialization.

THEY MAY DO GOOD SERVICE IN EXPOSING THE "FAKES" HOWEVER

The law I have stated has not been abrogated, and I do not know as it is very important to the spirit world if "California Spiritualism" should die with the "fakes" and their victims.

B.

Hawks Park.

AN OLD-TIME LECTURER.

Mrs. Addie L. Ballou, One of the Prominent Workers in Spiritualism in Its Early Days, and a Splendid Medium, Gives Her Opinion in a Cogent, Impressive Manner.

To the Editor:—When summoned into court to bear witness, we may have to give testimony over and over again in the same case. Though I have again and again remonstrated, and reiterated the statements in many forms, I am still in evidence to respond to your call, and to hold up your hands in maintaining the integrity and honor for our beloved cause. No one who knows me and has ever heard my voice, but knows that all these years since my first adherence to Spiritualism, I have vigorously protested AGAINST THE PROSTITUTION OF THE SACREDNESS of Spiritualism by simulation, falsehood and fraud; making myself in so doing often the target of phenomenal expositors, because so often detecting their sleights of hand, and discovering their methods, and have incurred at times very direful threats accordingly, which have, however, never silenced me.

Let me again repeat what I have always said: If the survival of Spiritualism depends on phenomena that cannot withstand the light of day, let us bury it.

If mediumship must survive through deceit and mechanical contrivances, through commercialism and hypnotic assertion, the sooner it perishes from among us the better.

Again, if mediumship and that which it in its purest essence demonstrates, does not better the recipient and the dispenser, and become a blessing, let us put it away till we are either hungered or enlightened sufficiently to appreciate its true worth and beauty.

We have tarried too long in wonderland.

We have become familiar with hobgoblins and the makeup room.

The time for the scientific laboratory is passing, and it is now our time to observe.

To get next to God—yes, God, if you will, which is to know ourselves and become as Gods in knowledge of our great oneness with all universal nature, and how to master all things, principally self; to see through our own cleared windows of thought and comprehension all there is to see, and be a part of all there is to know—every one his own medium by refining and spiritualizing himself.

Away forever and forever with such commercialism!

Purge the temple of money changers, and live in the daylight!

It is time to put away our stray dolls and turn towards humanity, and there we will find angels, not only with those who suffer, but in ourselves. When we find those human angels, we have touched the spring, compared to which the revelations of the cabinet and the darkened seance are like a remote dream of illusions, myths and shadows.

Give us the light!

Our friends in the land of the to-morrow never meant their visitations among us to be made merchandise of, or to bestow for a price a kiss upon a dear dead baby's lips.

Before this rush to the arena for gold we stood face to face with them, and their tender touch was an inspiration, their words a revelation, their presence an exaltation. We were baptized with a holy incense, and drawn near to purification of thought and deed, as the earth towards the sun in its revolutions.

For many years these appendages on human credulity of the Reynolds-Crindle type have deceived an over-credulous and over-willing community; again and again, and yet again, exposures have been made, and "every time," to use her own expression, "It fills my pockets with good gold." And yet knowing her practices and her true character, the Spiritualists take her again to their bosoms, and she knows they will, and close their eyes and bury their ostrich crests in the sands and see no fraud, nor will they. "If she practices fraud, the spirits make her do it!" She is a world's best medium just the same.

* * *

For nearly twenty years—perhaps more—this Reynolds-Crindle family have been living off of the credulity of the people, their spirits and tests being WHOLLY OF EARTHLY ORIGIN, and in connection therewith were the artificial paraphernalia—cheap cheese-cloth robes, etc. The same tawdry and the same exposure and public indignation, and what did it amount to?

Spiritualists are not to speak aloud of these things, but gently deal with such affronts, and if we are in duty bound to swat the Vagabond Demon of Deceit, we must first upholster that ill-starred, but most apparent and least sensitive and least harmful, place of punishment.

If we have any far-reaching thing to be thankful for, it is the editor's characteristic fearlessness and moral courage to stand for the truth and right and the honest exposition of the faith that has been so dear to all who hope for immortality and whose love of humanity and those who are gone to the Morning Land to represent us and watch our conduct, not with criticisms, but with charity and tenderness, trusting in the pure and true within each of us to do only that which is noblest, kindest, grandest and best.

I wish I could say something that would express my deepest feelings on this matter, something that would burn, penetrate and convince all of the duty to be done, of the privileges to enjoy, of the blessed peace which comes to wreath the lives of those who dare to see the right and seeing dare to do and defend it.

ADDIE L. BALLOU.

San Francisco, Cal.

Materialization.

I Believe, but do not know, that materializations sometimes occur. That they are extremely rare I am satisfied; that the phase, genuine or false, has been detrimental to the progress of Spiritualism I am thoroughly convinced.

People interested in obtaining some demonstration of the continuity of life, have sought it in the materializing seance, with result that the gullible have been gulled and the ungullible have been disgusted. If the inhabitants of the spirit world have sought in this manner to prove their existence they have proved nothing so much as their own lack of wisdom.

Granting that some invisible being occasionally takes on a visible form, gathered somewhere, there is no evidence that this form is animated by the intelligence of one who once in earth life bore a form more or less resembling it. It may have been built up by any who had some knowledge of the former appearance of the person represented, even if, which so far as I know is not often the case, some knowledge of the past events is shown, this knowledge may have been common property to the hosts immediately surrounding the earth. Identity can in no case be established.

It is possible and I think true that spiritual beings sometimes clothe themselves with matter sufficiently to become visible or tangible to the physical senses. The last place at which I should expect this to be done would be an ordinary materializing dollar-a-head show.

A genuine materialization, if such there be, might occur spontaneously when all conditions were unexpectedly perfect. It would not be likely to occur when people gather together with no higher object than the gratification of curiosity, or worse, the desire to draw again into earth cares those who may be hoped to have escaped from them. If under such circumstances a manifestation took place at all, we might expect with it more of the "blasts from hell than airs from heaven."

E. J. BOWTELLE.

Pine Grove, Niantic, Conn.

(Continued on page 7.)

REMARKABLE INVENTION

AN INSTRUMENT THAT RESTORES EYESIGHT.

Spectacles Can Be Abandoned.

This instrument is in the form of a pocket battery, which the inventors have patented and which they call "Actina," a word which is their trade mark and owned by them.

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They issue a book of 100 pages—a complete dictionary of diseases—which tells all about "Actina," the diseases it will cure, what others think of it, what marvelous cures it has effected, and all about the responsibility of its owners, and it is sent absolutely free upon request. This book should be in the library of every family. Address New York and London Electric Association, Dept. TR, 929 Walnut Street, Kansas City, Mo.

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OPENS SEPTEMBER 27, 1904.

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N. B.—All who decide to attend should be present at the opening when the classes are formed and take the full two years' course. For catalogues write to Moses Hull, president, Whitewater, Wis., or Clara L. Stewart, secretary, Whitewater, Wis., or A. J. Weaver, principal, Old Orchard, Maine.

THE LIFE RADIANT.

BY LILLIAN WHITING.—In this book Miss Whiting aims to portray a practical ideal for daily living that shall embody the sweetness and exaltations and faith that lend enchantment to life. It is, in a measure, a logical sequence of "The World Beautiful," leading into still diviner harmonies. It is calculated to render the soul in harmony with the universe. It is truly an inspiration. Price, cloth, $1.00.

..GENERAL SURVEY..

THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper.

ITEMS.—Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require.

TAKE DUE NOTICE, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

KEEP COPIES of your poems sent to this office, for they will not be returned if we have not space to use them.

W. J. Colville lectured at Camp Chesterfield, Ind., for nine consecutive days, Aug. 21 to 29 inclusive, to large and enthusiastic audiences. He then spent a few days in Anderson, where the Spiritualists own a beautiful temple on Madison avenue and 13th street; lectures in that place were also very largely attended. Mr. Colville is now in St. Louis, lecturing frequently in the Pine Street Temple, of which Thos. Grimshaw is regular pastor, and addressing many conventions connected with the World's Fair. Address till further notice, care of Louis Cohen, 2612 Lafayette avenue, St. Louis, Mo.

Gilbert E. Smith writes from Brooklyn, N. Y.: "We wish to announce that the Church of Sacred Communion opens its doors on Sunday evening, September 4, 1904, at 1246 Bedford avenue, Brooklyn, N. Y., for the coming season, and every Sunday evening thereafter. And as last season was such a grand success, we also hope to make the coming the same, and expect to see quite a number present at our coming services. Everybody is welcome; there is no charge as the church is kept up by the many friends. Our members have adopted the envelope system in the church which helps us very much. Come to our services; good singing and speaking. Miss Emma C. Resch, our young and gifted medium, demonstrates spirit return."

There is much comment over the curious circumstances connected with the discovery of the body of Clyde Stanley, aged 19 years, of Newton, Ill., in a flat car near Effingham, pinioned down by a pile of bridge iron. It is believed from the nature of the wounds on his body that he was murdered. He was a solicitor for a Chicago portrait company of which his brother was district manager. After the funeral his brother George in looking over the birth record in the family Bible, found immediately after the record of the birth of Clyde, an additional line in the writing of the young man which mentioned his death and giving the year as 1904. When it was placed there is not known, but there could be no mistaking the handwriting of the dead young man. His family believed that he had a presentiment concerning his fate.

The Mississippi Valley Spiritualist Association, at its annual business meeting here, elected the following officers for the coming year: President, W. F. Peck, St. Louis; vice-president, W. A. Willing, Northwood, Iowa; secretary, Mrs. M. B. Anderson, Clarksville, Mo.; treasurer, Mrs. Christine Cooper, Clinton, Iowa; trustees, David Stanton, New Sharon, Iowa; J. N. Randall, Ottumwa, Iowa.

"Five years ago, when I was leaving this city, I was talking with Dr. Gallup about his activity in preaching," said the Rev. J. T. Husted at the funeral of James Gallup yesterday. "He then said to me that when five years had passed his work would have reached its end, as it has." The relation of this unusual coincidence was but a small part of the informal address of Mr. Husted over the remains of his old friend at Park Congregational church yesterday afternoon. He was assisted in the simple service by the Rev. S. T. Morris, assistant pastor of the church. The services were attended by a large number of those who had known and loved Dr. Gallup. The interment was at Oak Hills cemetery.—Grand Rapids, (Mich.) Press.

Frank T. Ripley, lecturer and test medium, is now ready to engage for lectures and messages for the fall and winter. Address all letters to Tipton, Ind., P. O. Box 326.

There is in Paris a new school of psychology to investigate such questions as mind-reading, mental suggestion at a distance, clairvoyance, presentiments, automatic writing, double personality, etc. This school, unlike most associations studying these subjects, has for its members medical men almost entirely, whose professional duties bring them in close contact with these often curious phenomena. The members are followers of Charcot. They claim that most of these societies of psychical research, especially in England, have produced no results, due to too much speculation and mysterious interpretations, which have led people into error, which is more difficult to uproot than it is to propagate the truth.

J. C. Andre writes from Grand Rapids, Mich.: "As the time is near at hand to open our meetings, I would be pleased to correspond with some first-class talent with dates open for December, January, February and March. In my notice of closing last spring I stated that we raised sixty dollars, which should have read one hundred and sixty. Everything looks bright for our new society, and we hope to have a revival as it was some years ago, when such good workers as Mrs. Joslyn, Boozer and many others who were in the work for the good of the cause."

When writing for this paper use a pen or typewriter.

We go to press early Monday morning, hence communications intended for that current issue should reach this office not later than the previous Saturday morning. Bear this in mind.

Take due notice that items for this page in order to insure insertion must contain the full name and address of the writer. Otherwise they may be cast into the waste basket.

ATTENTION LYCEUMS. — During June, July and August the Progressive Lyceum will be sent to Lyceums for one cent per copy. This will enable you to increase your subscription one-half its present number, with no extra expense. Address J. W. Ring, care of the Spiritualist Temple, Galveston, Texas.

Owing to Monday, September 5, being Labor Day, we were compelled to go to press on the previous Saturday, thus crowding out many items of interest.

Mrs. Georgia Gladys Cooley had an exceedingly pleasant and profitable engagement at the Clinton camp. Last week she went to Buffalo, N. Y., to serve the First Spiritual Church there, for the month of September. She will serve near-by societies for week meetings. Address her in care of Niagara Hotel, Buffalo, N. Y. Mrs. Cooley is one of the best rostrum workers in the field to-day.

E. W. Sprague and wife, the N. S. A. missionaries, are making their headquarters at Battle Creek, Michigan during the month of September. They will serve the Battle Creek society the Sundays and Tuesday evenings of the month. Their services may be secured for other evenings of each week at towns within reasonable distance of Battle Creek. October 1, they will turn their faces toward St. Louis, Mo., arriving there in time for the N. S. A. convention which will open October 18, and last four days. Parties wishing their services en route, please address No. 11 Beach street, Battle Creek, Mich., until October 1.

Dr. Beverly writes: "We wish to invite all to Arlington Hall, northwest corner Thirty-first street and Indiana avenue, on September 21 and 28, to hear Mrs. Lindsley of Grand Rapids, Mich., who is a fine inspirational speaker and test medium. We expect from time to time the best talent in the country as speakers and mediums. Our hall is newly decorated, and we can accommodate a large number of people. Remember our next monthly party will be held Saturday evening, October 1. We shall have some fine entertainments this coming winter, and hope you will come and bring your friends. We believe our social functions are bringing social people closer in touch, and in time they will unite in civil and social co-operation for the advancement of this spiritual truth that alone can uplift humanity."

Litterateurs, musicians, Spiritualists, geniuses, and all folks who now and then enjoy cosmic consciousness, are excited over the remarkable dream story H. Rider Haggard, the novelist, has given to the public. Mr. Haggard says that while suffering a nightmare and while still half-conscious, he dreamed that his favorite retriever was dying, and that the animal was endeavoring to tell him the facts. Three days afterward the body of the dog was found in the river. It was discovered it was killed by a train three hours before Haggard's dream. The novelist hints that the spirit of the dead dog communicated with him. There are many things that cold, unimaginative realists will say about Mr. Haggard and his dream—a mere coincidence, or the product of an aesthetic mind. They might even say that he ate mince pie before going to bed or an imported sausage, an article full of canine possibilities. But the mystics, the impassioned slaves of feelings, will never be convinced that Mr. Haggard's dream was other than a real and tangible evidence of a spirit dog.—Eagle, Okla.

W. D. Akers writes from Meyer's Falls, Washington: "My dearly beloved wife bid us good-bye on Sept. 7, 1902. I have heard her voice three times since she left for her home in that sun-bright clime. There is scarcely a night passes but I see her blessed shadow upon the wall beside my bed. I expect to meet her ere long. The sun will soon drop behind these mountains for the last time with me. I am 84 years of age, and expect to live and enter the heavenly 'Canaan' a full-fledged Spiritualist. Enclosed find $1 for subscription to The Progressive Thinker."

Mrs. M. A. Fogg writes from the Niantic camp-meeting: "We are just about to close a very pleasant season of service here. We have had good speakers on the usual line, and all came but Mr. H. D. Barrett, who thought it was for his interest to stay where he was. We had a good speaker to fill his place. Our service of song has been fine. The ladies of the Aid are working for their hall, and though not money enough to vote its being built, they see a possibility of it in the sale of more of their lots. I have just sold one, and may three more in lump to-morrow, which will justify them in its construction. We are not dead, croakers to the contrary. Old ones have passed on, but they are around us still and the younger ones are stepping to the front, and another year we are planning changes for good. Lots of young people here, and the bathing is fine, they say. Well, I have got out of my arduous work of seven years as secretary and treasurer of the Aid Society. Miss Mary Hatch is my successor. I return to Southington this week, so please send my Progressive Thinker to that place. Mrs. Kate Stiles, of Onset, gave us the closing service of the season, which was listened to by an appreciative audience. At the close of the morning service, J. Frank Baxter spoke to us through her organism. We have had this season two lovely singers, a Mr. Hamlenton and Mrs. I. E. Church, of New London, whose musical selections just fill the heart with the vibrations of love and harmony. Conference, tests and music filled the closing hour with a grand success and makes one feel in kindred touch with all the world."

John A. Lant writes from Detroit, Mich.: "This city lies along along the Canada border with the city of Windsor opposite, and connected by frequent ferry boats. An International Spiritualist Society has been formed here for the fraternizing of both cities. Prismatic Hall has been secured in Detroit, and success to the new society is assured from the start. The first meeting of the season will be held September 18, and meetings will be held regularly every Sunday evening. Mrs. Jenkins of Windsor will be the regular speaker. A lawn fete was held last Tuesday evening at the home of Dr. and Mrs. Fish, for the benefit of the Earnest Workers. The Island Lake camp closed with reasonable success, and the regular Sunday morning and evening meetings of Mrs. LaGrange, who presided there, will go on for the season at the large hall on Miami avenue. Miss Mabel White of this society, took charge of a band of destitute children and gave them an outing at Island Lake, restoring every one to their kindred rejoiced in spirit, and rejuvenated in body. A benefit circle was given by Mr. Coles this week for Mr. Lammy, a good medium, who has fallen sick and is no longer able to work to support his family."

Harry J. Moore is now filling an engagement with the Englewood Society. His address is 446 West Sixty-third street, Chicago.

Isa A. Cross, corresponding secretary, writes: "The Hyde Park Occult Society is to have another worker from the Rising Sun Mission, to lecture for it Sept. 11, Mrs. Nora E. Hill. Her good work when here before insures her a hearty welcome and a full house. Come and hear what she has to say. Services at 319 East 55th street, at 8 p. m. Mrs. Kline will be on hand with messages as usual. We will also have another euchre party at the same hall on Sept. 9. There will be plenty of beautiful prizes in linen and hand painted china. Come and win one. Game to begin not later than 2:15 in the afternoon and 8:15 in the evening; so come early; no average given to those who come late."

C. J. Barnes, the excellent trumpet medium, will visit Rockford, Mich., on the 10th of September. He will then go to Jackson, Mich., and different parts of the state for a month or six weeks. He will be glad to meet all of his old friends on his route.

Chas. Thessman, whose little daughter is a medium of rare powers, expresses his high appreciation of The Progressive Thinker.

B. Vaughn writes: "Mr. and Mrs. L. J. Vaughn are located at 2421 Calumet avenue. Mrs. Vaughn will hold a circle Wednesday evening, Sept. 7, in honor of their daughter, Mrs. L. E. Simmons. There will be readings, palmistry, music and refreshments."

Will J. Erwood, one of the best lecturers in our ranks, would like an engagement in Chicago, during a couple of Sundays in October—one before the N. S. A. convention, and one or two after. Address him at 924 Vine street, LaCrosse, Wis.

Ruth Eastman writes: "As secretary for Forest Home Camp, located at Snowflake, Mich., P. M. R. R., I will say that the camp came to a close Aug. 21, with D. W. O. Knowles as speaker and message bearer for the day. Although threatened with rain from early morning, people came in by wagon and boat load. An eager and appreciative audience listened to the morning service. The afternoon service was somewhat curtailed, caused by the approaching storm. The people were loth to leave their seats, so eager were they to catch every word. It was a happy ending to know our cause was appreciated to the last. Aug. 7 was the first rainy Sunday in the history of five years in camp, but it did not hinder two good services in The Retreat, by Mrs. Cora Morrill, to the campers mostly. Although the program was not carried out to the letter, owing to unavoidable circumstances, yet all seemed satisfied. The association is proud to announce that the camp of 1904 was a success in every way; no great financial returns, and no debts. A portion of the grounds was surveyed; the remainder will be soon, and 41 lots platted, mostly 50 x 50 feet for leasing. The desirability of such lots can be attested by those good workers in the cause, E. W. Sprague and wife, who opened camp July 31, as well as by all who have been with us in the past. Three stock and two social members were added to the association. Each one worked in harmony with the other, and much good was accomplished. We are already laying plans for next year's work."

Laura Matlock writes from Grand Ledge, Mich.: "On Saturday, August 20, Mrs. Marian Carpenter began her engagement at our camp. We can always have good words to say of her work. Under the influence of her spirit guides, she gave us five lectures, all of which were highly appreciated by our people. On Friday Aug. 26, Mrs. Piper of Battle Creek, Mich., held a message meeting, and while she is practically a new worker for our cause, yet judging from her work, we can well presume that she will become as famous as her namesake of Psychical Research fame. August 27, Mr. Dell Herrick began his engagement, it being Mr. Herrick's first appearance on our rostrum. His work proved to be all that we had been led to expect. We hope to see him at our camp again in the future. I cannot close this report without saying a word in regard to our chairman, Mr. Oscar A. Edgerly. That his work, both as chairman and lecturer, was appreciated is evidenced by the fact that the campers joined together and on the last Sunday presented him with a beautiful black silk watch fob and a solid gold Sunflower badge, which stands as a small token of the regard we all feel for him. We have all been pleased to have Mrs. A. E. Sheets with us from time to time during the camp season, and we sincerely hope she will so far recover her health as to be with us the entire season next year. The management have arranged to have our camp open one week earlier next year."

J. A. Toren writes: "The Society of the Psychic Forces, corner Champlain avenue and 43d street, have engaged Dr. J. H. Randall to lecture on Sunday evening, September 11, and H. F. Arnold, on Sunday evening, Sept. 25. Both speakers are well known on the South Side, and draw large and appreciative audiences. Mrs. Isa Cleveland has returned from her two weeks' vacation, and will be present to take up the message work with renewed energy. We extend a cordial invitation to all, and especially strangers, to visit our meetings and learn more about the grand truths of Spiritualism. The messages at our meetings are clear and undisputable as hundreds of investigators will willingly testify who have been present in the past, and many hearts have been gladdened by positive evidence that their loved ones who have passed away can and do communicate with them. Our hall number is 361-3 East Forty-third street, three blocks east of Cottage Grove avenue."

A. Scott Bledsoe writes: "The twenty-sixth annual camp of this society was held in their beautiful grove near Delphos, Kansas, from August 5 to 21. The workers in attendance were Mrs. Bessie J. Bellman of Howard, Mrs. Inez Wagner, Mrs. Etta S. Bledsoe and A. Scott Bledsoe of Topeka, and Mrs. Alice Baker of Dallas, Texas. This was pronounced by many the best camp ever held on the grounds. A movement was put on foot to raise a fund sufficient to pay off all indebtedness of the camp, and more than eight hundred dollars was raised. A good brother has promised to double any amount raised and thereby enable the association to build an auditorium and make other much needed improvements. All the workers gave good satisfaction and especially Mrs. Wagner's trumpet seances pleasing to the many who attended. May Delphos camp live long and be prosperous. I. W. Richardson was elected president for the ensuing year."

Charles H. Green writes: "Sunday, Aug. 28, Mr. Geo. Montgomery addressed the Rising Sun Spiritualist Mission at its hall. He chose a Biblical subject for his address, and very ably impressed his hearers with his words, defining the relationship of the Bible to the truths of Spiritualism. His address was followed by spirit messages through various mediums. The evening congregation was addressed by Dr. J. A. McFarland. He specially favored us this evening as Rev. Thos S. Warner, the assistant pastor, was to have addressed us, but was suddenly called from the city on account of the illness of his father. His words were enough to stir in the most dormant of minds a desire to learn more of the truths of our religion, Spiritualism, and to awaken new trains of thought that would undoubtedly lead the most orthodox of Christians to investigate our belief. Our hall was filled to its capacity and by such displays of attention and interest, it becomes more and more gratifying each day to observe that Spiritualism is becoming a factor in the minds of many. Tests by Mrs. Wilson and Mrs. Weaver were also features of the evening, Sunday, September 11, Miss N. G. Warren will give an inspirational lecture under complete control. In the evening we will be addressed by ex-Senator T. A. Bland. Both lectures will be followed by spirit messages through our mediums. We invite both Spiritualists and those who are not, to attend our meetings at 378 S. Western avenue, at 3 and 8 p. m. every Sunday."

H. G. Purinton writes: "Your paper is needed here in Virginia, and missionaries also who can talk and teach truth, instead of belief. I will relate two instances that have occurred near here. A young man (a telegraph operator, rather wild, but I never heard he ever committed any crime), was run over by the cars and killed. His father is a Calvinist Baptist; his mother a Campbellite. They are nearly insane with belief that their boy is doomed to eternal torment, with no chance for redemption or salvation. The other is a case of clairaudience. A woman heard and recognized the voice of her neighbor who had been buried a few days before, calling her name."

Wm. A. Thompson wrote an article for the Open Court, but it came to hand too late to publish in full. He says: "I have critically read every article of the different writers, pro and con, with interest. In regard to our sister Eva Cassell's article in the last issue, in part I agree with her, but on some points I am compelled to disagree. Point of agreement: I am decidedly in favor of exposing every one who practices fraud. When we have positive proof, we should then and there expose them before all present, give them advice to reform. My point of disagreement: The experience I have had is that there are genuine materializations; however, only in one instance have I seen one full form, but on many occasions I have seen partial forms. We cannot all have the same experience. We would do well to use our reason and judge according to evidence. I have on different occasions seen partial forms of spirits at my own home, the medium being Mr. Naham W. Koons, who is nearly seventy years old, and who has been a medium since he was ten years old and who has been well-known in this vicinity since 1858, and has never been found practicing fraud."

Mrs. Wilfred Hansell writes: "The First Spiritual Church of Niagara Falls, under the pastorate of Mrs. A. Atcheson, of Buffalo, is rapidly coming to the front. She has labored faithfully and truthfully in our midst for two years and four months, bringing the light and comfort to many a soul. During August communications only were given, and many hungering hearts received comfort from the other side of life. Through her efforts Spiritualism is a much-talked of theme at Niagara Falls, and the officers and members are greatly encouraged. Last Sunday night our hall at 2207 Main street, was filled to the doors."

Mrs. J. Lindsey writes: "I spent the whole month of the camp at Clinton, Iowa. It was certainly most successful, and well attended. Everyone came with a good will and hearts full of harmony; not anything like inharmony. The speaking was of the best. The conferences were fine, all taking part. The mediums were all good. Everybody seemed pleased with their work. The officers of the association did all in their power to make the campers feel happy. The lyceum was under the management of Mrs. Lacy, who made all the children happy. The orchestra was of the best, and the singers were fine. I was so happy and comfortable, located with my friends from my own city of Grand Rapids. I am now at present in Chicago, where I will do some missionary work; then I go to Wattnott, Ill., to lecture for the society there. The Progressive Thinker was in full demand at the camp. Brother Peck, the president filled his chair with satisfaction to all."

Rev. Cora Benton, trance speaker and message giver, will be glad to hear from societies wishing a representative of the highest spiritual forces. Address 1714 Adams street, Toledo, Ohio.

A correspondent writes: "Genuine mediums!—yes, hundreds of them. Among them is Mrs. M. E. Weaver, No. 46 DeKalb street. She brings you in touch with the spirit world at once, in a manner unexcelled. She will surprise you by giving your own name in full, and then the tests that follow are simply marvelous. She reflects credit on Spiritualism by her life and work. Verily, the angels walk with her."

T. W. Sherk writes: "Next Sunday evening, Dr. D. S. White will lecture at the Church of Spirit Communion, 4308 Cottage Grove avenue. Subject, "Is Spiritualism a Science and a Religion?" Mr. Coates, the medium, and president of our society, has returned from his vacation refreshed and eager for the work before him. The workers in our church are full of enthusiasm and determined to carry well laid plans to a successful issue this coming season, and surely there never was a cause that called more loudly for intelligent consecration. While the great world lives in and for material things should not we Spiritualists earnestly endeavor to demonstrate that the true life includes the spiritual and immortal?"

A very pleasant wedding party of special personal friends of the contracting parties assembled at the home of Rev. J. M. and M. Theresa Allen, 651 South Grant street, Springfield, Mo., on the evening of August 27, 1904. The bride, Miss Eleanor H. Atkinson, and the groom, Mr. George W. Langdon, are both of this city and are firm believers in Spiritualism, Mr. Langdon being the honored president of the Southside Spiritualist Society. The house was beautifully decorated with flowers, plants, vines, etc. The bride was gowned in blue voille, trimmed in white, and carried a bouquet of white roses. The marriage ceremony was performed by Rev. M. Theresa Allen, assisted by Rev. J. M. Allen, and was very impressive and beautiful. At the colse of the service a bright little miss showered the happy couple with flowers, while Mrs. Allen said: "Thus may your future pathway be strewn with flowers." Congratulations followed. Refreshments were served and after the friends had departed Mr. and Mrs. Langdon went to their newly-built home at 797 West Elm street.

Lake Sunapee Camp, N. H.

Tuesday morning was bright and it looked as though it would be a good week. At 2:15 p. m., lecture and tests by Mrs. Ida P. A. Whitlock, of Providence, R. I.

August 24, at 2:15 p. m., lecture and tests by Mrs. Whitlock. At 7:45 p. m., seance by Mrs. Whitlock; the tests all acknowledged and gave general satisfaction.

August 35, at 2:15 p. m., lecture and tests by Mrs. Whitlock.

August 26, the Ladies' Aid annual business meeting, and the following officers were elected: President, Mrs. Addie M. Stevens of Claremont, N. H.; first vice-president, Mrs. Martha Gove, of Riverdale, N. H.; second vice-president, Hettie Burpee, of Sutton, N. H.; secretary, Mrs. Martha Davis, of Hartland, Vt.; treasurer, Mrs. Harriett C. Comstock, of Newport, N. H. At 2:15 p. m., lecture and tests. At 7:45 p. m., seance by Mrs. Whitlock.

August 28, at 10:30 a. m., lecture by Mrs. Whitlock on "The Aim and Object of Spiritualism," which was well delivered and was well received. At 1 p. m., a seance by Mrs. Sadie L. Hand. This was her last seance at Lake Sunapee camp, and she gave perfect satisfaction. She was here all of the month. She did good work, and was liked by all. At 2:15 p. m., lecture and tests by Mrs. Whitlock. Her subject was, "It Can't Be, But It is." I wish that thousands of people could have heard it. This was the closing address for the season.

This has been a very harmonious season. The attendance was small, but the meeting was a good one.

LORENZO WORTHEN.

To Wisconsin Spiritualists.

Arrangements have just been made whereby I am enabled to devote my whole time to field work in the interest of the Wisconsin State Spiritualist Association, and therefore am desirous of hearing from every town and city in the state where meetings are desired. Our state association is in need of strenuous work, and it is for this reason that I have felt to put in my whole time in its interest. Spiritualists, let me hear from you. We want to grow, and grow we must. The time has arrived to arrange for fall and winter work. Let us prove that we are thoroughly alive.

I shall arrange my itinerary in routes north-east, south and west, as it will be better in every way to do so. Will you not be the ones to start the good work in your locality. You can make arrangements for one, two or more meetings, as you think best. Either write me or our secretary, Rev. Nellie K. Baker, of Portage.

We want personal memberships. If you have not renewed your membership, will you not do so now? Remember every little helps, and it aids in placing Spiritualism before the public when you do your part.

I shall make the conditions for meetings so easy that all can comply with same. In arranging for meetings, first come will be first served. Wisconsin has a good start in the work. Shall we keep that work moving? I am sure that every Spiritualist in the state is anxious to see the day when they can say "I am a Spiritualist," and not be afraid that they will injure their business. You can help make it so, by assisting to the extent of your ability. In various parts of our state obnoxious laws have been passed. This should not be so, and if we strive together in presenting Spiritualism in its best form to the public, we can soon stand upon a firmer footing. Address me at LaCrosse until October 1; after that at whitewater, Wis.

WILL J. ERWOOD,
President W. S. S. A.

BOOK REVIEW

Still on the Search. By George Otis Draper. Peter Eckler, Publisher, New York. $1.50 net.

This volume comprises a very readable account of a trip around the Mediterranean and elsewhere, and embodies an entertaining record of comment on human nature and its environments, by the observant author.

It is especially interesting to readers of a freethinking class of mind, and many of the comments disclose a rich though quiet perception of the humorous.

The book has many illustrations, by the author, disclosing much artistic ability.

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.]

Passed to spirit life, Mrs. Kate M. Hampson, widow of Oliver Hampson, on August 30. After about eighty years of earth-life her weary little body is laid aside and her soul takes its flight to the glorious realms of spirit life, where she will awaken in perfect health and happiness, and rejoice in the great change that has come to her.

"Handy Electrical Dictionary." A practical handbook of reference, containing definitions of every used electrical term or phrase. Price 25 cents.

"Continuity of Life a Cosmic Truth." By Prof. W. M. Lockwood. The work of a strong, logical thinker, on a deeply important subject. Price, cloth, $1.

"The Light of Egypt." Volumes 1 and 2. An occult library in itself, a text-book of esoteric knowledge as taught by Adepts of Hermetic Philosophy. Price $2 per volume.

The new song-book, "The Golden Echoes," by S. W. Tucker, has found its way into many homes, and its beautiful songs have cheered many sorrowing hearts, which they are sure to do when heard and sung. They should be heard in every home in the land. Price, 15 cents; $1.50 per dozen.

"A Plea for the New Woman." By May Collins. An address delivered before the Ohio Liberal Society. Price 10 cents.

"Harmonics of Evolution. The Philosophy of Individual life, Based Upon Natural Science, as Taught by Modern Masters of the Law." By Florence Huntley. A work of deep thought, carrying the principles of evolution into new fields. Price, cloth, $2.

"Dr. Carus answers the question: "Is Life Worth Living?" very fully and satisfactorily. The whole is a comprehensive and helpful treatise."—Journal of Education, Boston.

"Mark Chester; or a Mill and a Million. A Tale of Southern California." By Carlyle Petersilea. A pure psychic story, elevating and reformatory. Paper covers, 40 cents.

BOOKS FOR ALL SPIRITUALISTS TO PERUSE.

Starnos. A rosary of pearls culled from the works of Andrew Jackson Davis. Intended to imbue the sorrowing and stricken heart with new inspiration. By Dr. Della E. Davis. Price 50 cents.

Startling Facts or Deeds of Darkness Disclosed, Relative to Auricular Confession, and Its Relations to Sacerdotal Celibacy, Convents, Monasteries, Morality, and Civil and Religious Liberty. By Rev. J. G. White. Price, 75 cents.

Strike of a Sex. A unique story of a strike among women. Price 25c.

Studies in the Outlying Fields of Psychic Science. How to investigate, form circles and develop mediumship. A test of genuine mediumship. By Hudson Tuttle. Price, cloth, 75 cents.

Superstition in All Ages, or "Le Bons Sens." Testimony of a Catholic priest who abjured the Christian religion and asked God's pardon for having taught it. Price, cloth, $1; postage 14 cents.

Talleyrand's Letter to the Pope. This work will be found especially interesting to all who would desire to make a study of Romanism and the Bible. Price 25 cents.

Teachings of Jesus, Not Adapted to Modern Civilization. With the true character of Mary Magdalene. A book full of truth. By George W. Brown, M. D. Price 15 cents.

Ten Commandments Analyzed. By W. H. Bach. Price, 25 cents.

The Arcana of Spiritualism. A Manual of Spiritual Science and Philosophy. A splendid work by the seer and philosospher, Hudson Tuttle. Price, $1.25.

The A, B, Z, of Our Own Nutrition. An excellent work and guide to perfect health. By Horace Fletcher. Price, $1.

The Aristocracy of Health. A Study of Physical Culture, and Our Favorite Poisons. A masterly work on the subject, by the gifted writer, Mrs. Mary Foote Henderson. Price, $1.50.

The Candle From Under the Bushel, or Thirteen Hundred and Six Questions to the Clergy. Nuts that are hard for them to crack. An interesting book. By Wm. Heart. Price 40 cents.

The Crisis. By Thomas Paine. Price, 25 cents.

The Descent of Man. By Charles Darwin. Price, 75 cents.

The Development of Spirit—After Transition. The origin of religions, and their influence upon the mental development of the human race. By the late M. Faraday. Price 10 cents.

The Discovered Country. A very spiritual book, given through the mediumship of the late Carlyle Petersilea. Price $1.

The Divine Pedigree of Man, or the Testimony of Evolution and Psychology to the Fatherhood of God. By Dr. Thomson J. Hudson. Price $1.50.

The Dream Child. Reads like an inspiration. Treating clearly upon the laws of affinity, love and the attendant pain and sorrow invariably experienced therewith. By Florence Huntley. Price, cloth, 75 cents.

The Fairy Land of Science. This beautiful book fills a niche in the hearts of the young people. Lyceum library literature. By Arabella B. Buckley. Price $1.50.

The Fountain of Life, or Threefold Power of Sex. A work that should be studied by both man and woman. It is one of the author's most useful and instructive books. By Lois Waisbrooker. Price 50 cts.

The God Idea of the Ancients, or Sex in Religion. A sensible, logical statement of opinion, but not of a revolutionary or sensational nature. A good book all through. By Eliza Burt Gamble. Price $2.25.

The Greatest Thing Ever Known. A dainty, helpful book. By Ralph Waldo Trine. Price 35 cents.

The Great Psychological Crime, which claims that subjective mediumship is injurious, is edited by Florence Huntley, author of "The Dream Child" and "Harmonics of Evolution." Price $2.

The Idea of God. By Dr. Paul Carus. Fourth edition. 32 pages. "An effort to purify our 'Idea of God' that it may be greater, sublimer, and more awe-inspiring to future generations than it has ever been yet."—Literary World, London. Paper cover, 15 cents.

The Infidelity of Ecclesiasticism. A Menace to American Civilization. A trenchant and masterly treatise. By Prof. W. M. Lockwood. Price, 25 cents.

The Kingship of Self-Control. Full of most helpful ideas, and bound in white covers with pretty floral design. By William George Jordan. Price 30 cents.

The Life of Jesus. By Ernest Renan. Translated from the original French. Price, cloth, gilt top, 75 cents.

The Life Radiant. For every one in every walk of life. By Lilian Whiting. Cloth binding. Price, $1.

The Lover's World. A Wheel of Life. Treating on the subjects of love, marriage and parenthood. By Dr. Alice B. Stockham. "The Lover's World, garnered sheaves from the wisdom of books and life's experiences, is now returned to the heart of humanity." Price, silk cloth, $2.25.

The Majesty of Calmness. By William George Jordan. Price 30 cts.

The Missing Link of Modern Spiritualism. A most valuable book, giving a history of early Spiritualism. Written by Leah Fox Underhill of the Fox Sisters. Reduced to $1.

The Molecular Hypothesis of Nature. Demonstrates the continuity of life and our environment of spiritual influences. Free from all theories of superstition. By Prof. W. M. Lockwood. Price 25 cents.

The Mystic Thesaurus. By W. F. Whitehead. Leatherette, Price, $1.

The Other Side of Death. Scientifically examined and carefully described by C. W. Leadbeater. Price, $1.50.

The Romance of Jude. A story of the time of Christ, given through the mediumship of Mrs. Longley. Cloth bound. Price, 50 cents.

The Power of Truth or Individual Problems and Possibilities. It is excellent. By William George Jordan. Price 75 cents.

The Priest, the Woman and the Confessional. This is a most valuable book. It comes from an ex-priest, whose character is above reproach. By Father Chiniquy. Price $1.

The Prophets of Israel. Popular sketches from Old Testament History, than which no branch of science, in the last generation, has undergone a more profound revolution. By Carl Heinrich Cornell. Price 25c.

The Principles of Light and Color. Including The Harmonic Laws of the Universe, The Etherio Atomic Philosophy of Force, Chromo Chemistry, Chromo Therapeutics, and The General Philosophy of Fine Forces, Together with Numerous Discoveries and Practical Applications. Illustrated by more than two hundred engravings and four-colored plates. By E. D. Babbitt, M. D. Price $5.

The Relations of Science to the Phenomena of Life. Ideas of life scientifically expressed in contradistinction from the old theories. By Spirit Professor M. Faraday. Price 10 cents.

The Religion of Spiritualism, Its Phenomena and Philosophy. This work was written by that noble modern savior and grand man—Rev. Samuel Watson. A marvelous work. Price $1.

The Soul. Its Nature, Relations and Expression in the Human Embodiments. This is clearly a book on re-embodiment, or the principles of reincarnation. By the guides of Cora L. V. Richmond. Price $1.

The Soul of Things. These three volumes are among the most popular works ever written in explanation of the Spiritual philosophy. By William and Elizabeth M. F. Denton. Price $1.50 each; postage 15 cts.

The Soul's Song of Triumph. A prose poem by Harrison D. Barrett. Price 10 cents.

The Spiritual Alps, and How We Ascend Them. A few thoughts on "How to reach that altitude where spirit is supreme and all things are subject to it." By Moses Hull. Price, cloth, 40 cents; paper, 25 cents.

The Spiritual Birth, or Death, and Its To-Morrow. The Spiritualistic idea of Death, heaven and hell. A logical statement, proven both by facts and the Bible. By Moses Hull. Price 10 cents.

The Spiritual Significance. By Lilian Whiting. This book is all that the name implies—a spiritual book. Price $1.

The Spiritual Wreath. A new collection of words and music for the choir, the congregation and the social circle. Containing 64 pages. By S. W. Tucker, author of many musical publications. Price 15 cents.

The Story Hour. For Children and Youth. A book of short stories, written expressly to interest and instruct the young. A good work for Lyceums. By Susan H. Wixon. Price $1.

The Sunday Question. A historical and critical review, with replies to an objector. Its motto: All time too sacred to do wrong; no time too sacred to do good. Price 15 cents.

The Talmud. Selections from the contents of that ancient book, its commentaries, teachings, poetry and legends. Also sketches of the men who made and commented upon it. By H. Polang. Price, cloth, $1.

The To-Morrow of Death, or the Future Life According to Science. Is just what it purports to be—what the title indicates—in every chapter. By Louis Figuier. Price, cloth, $1.50.

The Unknown. By the scientific writer, Camille Flammarion. Price, $2.

The Widow's Mite and Other Psychological Phenomena. A new book of 538 pages by I. K. Funk. A most remarkable and valuable book. Price $2.

The World Beautiful. Series One, Two and Three. Choice volumes of restful and educational reading, uniting the ideal and the real in this life. By Lilian Whiting. Price, each volume, $1.

The World's Sixteen Saviors, or Christianity Before Christ. A key to all the sacred mysteries of the present religions and their Oriental formation. By Kersey Graves. Price $1.50; postage 10 cents.

QUESTIONS AND ANSWERS.

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

NOTE—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected. HUDSON TUTTLE.

High School: Q. Did any Quakers suffer martrydom in Boston?

A. That depends on what is understood by martyrdom. During the years 1659-61, while John Endicott was governor of Massachusetts, four Quakers were executed in Boston. They were banished by the godly government for their belief under pain of death if they returned. They defied the law and were mercilessly dealt with. Endicott was a Puritan of the most pious type, and otherwise than as a religious zealot, is represented as an intelligent, and courageous man. The new world he believed was for the elect—that is Puritans, and Quakers were of the devil, without a right, he as God's servant, was bound to respect.

Student: Q. Will you give the cause of "tidal waves," such for instance as have been observed on the Great Lakes many times?

A. Tidal waves on the ocean may be produced by two or more waves uniting, but probably the most disastrous are produced by tilting of the ocean bed by earthquakes. A small uplift, by imparting momentum to the entire body of water, may give rise to an irresistible wave. Such waves in the lakes require no other explanation than the slight pulsation of their floors.

"Upper Sackville," B. C.: Those who wish while visiting the Exposition at St. Louis, to attend Spiritualist meetings and become acquainted with speakers or mediums, can address Thomas Grimshaw, 3015 Pine street, St. Louis, Mo. He has generously and zealously done everything within his power to represent the cause at its best and make the attendance of visitors pleasant and profitable.

Mrs. A.——, Md.: Q. Why is the work of Spiritualist missionaries confined so exclusively to the northern states?

A. The missionaries employed by the N. S. A., are so few in number that they cannot answer the call made upon them, and unless there is sufficient interest in a town or neighborhood, to make a request to the missionary to come, little or no good will grow out of a visit from a missionary. This question does not seem to know that in Texas, there is active mission work. At Galveston is a flourishing society and children's lyceum. There is a state association which maintains missionaries, and the work is actively carried on. It is not the latitude but the character of the people. If they ask for the missionaries, they will be visited with impartiality.

A. S. Shambough: Q. Can materialized spirits see in the seances they appear in?

A. The reason for this question being suggested is too amusing to pass by, and really gives it a complete answer. The writer says that not long ago he attended a circle. "It was in a tent in the camp. Now when I have attended seances in the city, I always sat on the left side having lost my left leg, and wearing a peg-leg, which is then out of the way. This time I was placed on the right side. A spirit—of a woman—came out of the cabinet about three feet to my right and began feeling around like a person in the dark. I felt the touch as it came toward me. Felt my shoulders, hand and face, and feeling my glasses, started to go to the next, when she stumbled against my peg-leg, stopped a moment and backed into the cabinet. It was dark."

From this, the questioner infers that spirits cannot see when materialized. This conclusion would be in accord with the "facts," and shows how much depends on accuracy of observation, and being sure of our "facts."

This questioner starts with the supposition that the "materialization" was a spirit, instead of allowing the facts to prove what that materialization really was.

A spirit perceives through all the senses, far more acutely than while in physical form, and to these senses may have added a sensitiveness to mortals unknown. For a spirit to blunder and stub its toe on a peg-leg, would be impossible. Such a performance cannot be spiritual.

Investigators are so eager to gain assurance that their friends live on the other side, that they accept manifestations which in other moods they would look upon with suspicion, or reject. They overlook the points of weakness, or like this correspondent, invent theories to cover them over. While they remain in this condition, and regard with wonder and rapt attention the fumbling of "spirits," in the thick darkness of such seances, fraud will flourish and the seance become a mountebank performance.

"Discovery of a Lost Trail." By Chas. B. Newcomb. Excellent in spiritual suggestiveness. Cloth, $1.50.

Los Angeles, Cal.

The Truthseekers' Society, at its morning session last Sunday, inaugurated its new president, Dr. Heath, who in a few remarks, pertinent to time and place, gave evidence of his fitness for the position to which he has been elected, by calling upon the membership of the society for renewed efforts upon their part to assist the officers in lengthening the roll of membership and thus enlarging the scope and influence of the society.

The morning conference sessions of this society are becoming veritable love-feasts for the introduction and friendly interchange of thought, and no one attending them can help profiting in matters spiritual. The marked quiet prevailing at these meetings, and the close attention paid the different speakers, are strong indications of the good being effected.

In the evening sessions, a lecture upon some interesting subject usually precedes the messages which, for some time, have been given through the instrumentality of Mrs. Horder, of Pasadena. The control, "Fritz," gives truthful messages, as the writer can well attest, many of which are wrought in with amusing incidents.

The Christian Spiritualist Society, at its meeting, Sunday afternoon last, let its organization expire by "lapse of limitation," and then re-organized with an efficient corps of officers, Mrs. Lettie Allen, the presiding medium of this society from its inception, now withdraws to other fields of labor, which fact necessitated this action.

To both of these societies the writer would respectfully suggest that a well trained and dtermined effort should be made to gather the children into classes of lyceum work. Spiritualists, if you are convinced of the truth of your religion, why not strengthen the cause and seek to perpetuate its efficiency by bringing its truth into the consciousness of these little buds of promise who must, ere long, come into your positions upon this ever-shifting stage of action. The writer studied the philosophy of Spiritualism before seeing any of its phenomena. When he had gained a tolerable idea of the philosophy, lo, the phenomena came unsought. This is the plea I am making for the children: Give them the philosophy and moral lessons taught by your religion, and their minds thus prepared will be fitting receptacles for the proofs which will inevitably follow.

J. L. MERRITT.

Los Angeles, Cal.

THE OLD NORTH HOLLOW.

A Song by Dean Clarke—Tune: "The Old Oaken Bucket."

Our talented brother, Dr. Dean Clarke, has gone to his native state, Vermont, to attend an old home gathering, to be held in the town of Rochester, August 30, in the neighborhood known as the "Old North Hollow," where he was reared. He composed the following Lyric, to commemorate the scenes and events of his childhood, which he has most graphically and poetically described. He presents it to us for publication, noping that it may please his many friends well enough so they may preserve it, and sing it to his memory long after he has passed to the "Great Beyond." We trust it will make him as famous as the song from which it is patterned, as undoubtedly it is fully its equal in poetic merit.

How dear to our hearts are the scenes of our childhood,
When, after long absence, their sight we renew;
The grand old Green Mountains, their mantle of wildwood,
Whose varied rich colors enchant our fond view;
A peaceful green valley where nature reposes,
Where thrift and contentment in modesty dwell,
As lovely as that which was promised to Moses—
The dear old North Hollow we all love so well.

The grand old North Hollow, the mountain-girt Hollow,
Whose voices and echoes retain their old spell.

'Twas here that our parents toiled hard and provided
Good homes where we grew up to manhood's estate,
And sad was the day when the children divided,
And each for himself went to battle with fate.
Those years of hard labor, from March to December,
To raise our own living and something to sell,
Each farm boy, and girl, too, will always remember,
And to the grandchildren their hardships will tell.
The stony North Hollow, the wall-fenced old Hollow,
The tough-soiled North Hollow where no manna fell.

Our parents believed in a school education,
Tho' scant was the book lore possessed by themselves.
They well knew that knowledge ennobles the station
Of him who with brawn for his livelihood delves;
And fondly they thought that some child rarely gifted
Might shine where earth's great ones supposedly dwell,
So o'er the long roads, often bleak and high drifted,
The dear old red school house we poured to, pell mell.
O, high-souled North Hollow, the school-lighted Hollow,
Of some of whose scholars Fame's tablets now tell.

And now to the scenes in the valley before us
We bid a reluctant but cheerful "good-bye."
Ere long we shall go to the parents who bore us,
Whose beautiful home is in realms upon high.
But we'll never forget the dear lovely old Hollow,
Where many long years it was joyous to dwell,
And oft will return as the swift-flying swallow
Comes back to the nest where he broke from his shell.
O, dear old North Hollow, the blessed old Hollow,
The tears dim our eyes as we bid you farewell!

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The Open Court.

CONTINUED FROM PAGE 5.

FRAUD IN MEDIUMSHIP.

A Prominent Spiritualist and Leader Gives His Views of the Prevalence of Fraud in the General Walks of Life, and Does Not Wish to See It Condoned When Occurring Among Mediums.

It would be as reasonable to expect that there should be no fraud in the pulpit, no fraud at the bar or on the judicial bench, or no fraud in commercialism, as to ask for no fraud in mediumship. Human nature about averages. The medium enters the field of commercialism and sells his gift, and why not? We see the pulpit orator sell in his gift to the highest bidders, and the gifted bankers, lawyers and so-called men of affairs all use their gifts for their own advancement. A President of the United States is swayed by extreme partisanship and a desire to succeed himself. Judges of the Supreme Court of the United States are influenced by an outside pressure and give decisions accordingly. Legislatures are bought, unprincipled and tricky bosses in political control and rule the commonwealth. The spirit of commercialism prevails. The disposition to get all you can, no matter how, if you are not caught within the meshes of the law, and the world accepts all this and seems to be satisfied.

Now with this spirit dominating the world to-day, what can you expect of the men or women who discover they have a gift there is a demand for, and hanging out their shingles, commence to do business from a commercial standpoint?

There are mediums perhaps that can get good results under favorable conditions; under unfavorable conditions they cannot and then the trouble commences, for those that have paid their money want value received, and are ready to denounce the medium and cry fraud, while those who have gotten good results under favorable conditions will stand for the mediums, and thus they line up and form the two parties.

We have had much experience with these two classes at Lily Dale during the year. I remember one case where parties being suspicious that all was not as represented grabbed the "spirit" that was outside the cabinet to find a very flesh and blood medium. She wriggled away from them and got back into the cabinet, whereupon one party denounced the medium as a fraud, while one-half the audience denounced the grabbers and claimed the spirit dematerialized and went down through the floor, and a small war was on for a time between these factions. The officials of the camp were blamed by both parties—by the grabbers for allowing such frauds on the grounds and by the other side for not driving grabbers out of camp. We can imagine the effect such an experience would have upon honest, though skeptical investigators. In this case they left the camp grounds and did not return in years. In the meantime I never knew this medium to ever try to hold another seance on the grounds, and thus this particular grab produced good results.

And now, fellow Spiritualists, let us try to be honest with ourselves, with the mediums and the public, and above all let us not condone fraud or cover up guilt, thus becoming a party to the crime, for fear of the consequences in any direction. A. GASTON.

Meadville, Pa.

A COMPREHENSIVE VIEW.

A Former Officer of the Chesterfield Camp Expresses His Opinion in an Impressive Manner.

I think out and out frauds do the movement but little, if any injury; it is the person who is a FRAUD ONE DAY, and gives GENUINE MANIFESTATIONS the next, that is the great impediment to the advance of Spiritualism. This class I believe embraces the whole of commercial mediums with but few exceptions.

If this is not true, why do not these mediums flock to the support and assistance of those who are earnestly endeavoring to rid our ranks of charlatans and pretenders, and incidentally to remove the competition of this class from the true medium. IF THE AVERAGE COMMERCIAL MEDIUMS WERE THOROUGHLY HONEST, WOULD NOT SELF-INTEREST INDUCE THEM TO DO THIS?

Why is it that when conditions are proposed, which, while not interfering with genuine spirit manifestations, yet make it absolutely impossible for fraud to be perpetrated, that these mediums, if they be honest at all times, do not immediately give their seances under these conditions and no others? By doing this they would remove all suspicion from themselves and draw a line of demarkation between themselves and the fraudulent element. Instead of taking this course, is it not true that they oppose all such efforts and attack the ones making them as "enemies of mediums" and "fraud-hunters."

Who, let us ask, should be more interested, and who has more to gain by the detection and exposure of fraud and the devising of means to make it impossible, than the absolutely honest spirit medium, conscious of his or her truthfulness and honesty?

To my mind, there are two things responsible for this deplorable condition. One of these is the CRIMINAL CREDULITY and gullibility of SPIRITUALISTS themselves.

The other is the fact that mediumship is made a matter of merchandise. The medium is drawn into the COMPETITIVE STRUGGLE, and soon degenerates into a mere money-lover, making money-gaining the chief end in life. Unselfish and humanity-loving guides are soon displaced by those on the plane of the degraded medium, and the result—the condition in which we see Spiritualism to-day.

I am a great admirer of The Progressive Thinker and of the wonderful effort you are making for the removal of these evils. May you remain on the earth plane for many years to wage this battle, is my hope.

F. J. MACOMBER.

Anderson, Ind.

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THE FRAUD QUESTION OF SECONDARY IMPORTANCE.

I make no claim as belonging to the master mind class; possibly a few thoughts from the servant class may serve to give variety to the menu of the Spiritualistic table as spread weekly by you, Mr. Editor, in the rightly named Progressive Thinker. A single sentence is all I care to say on the hackneyed subject of fraud. All Spiritualists and others attending materializing, trumpet or slate-writing seances, should insist on strict test conditions. If the medium refuses to give these, do not patronize him (or her) the second time, and persuade others to do likewise. This is the quickest and surest way to break up fraud mediumship. If people will not do this, they have no right to complain of fraud.

To my mind there are questions affecting Spiritualism far more seriously and vitally than the fraud question.

Spiritualism came to earth to redeem its people from ignorance, error, poverty and crime. It has done something toward abolishing ignorance and falsehood. What has it done toward the abolition of poverty and crime.

Little or nothing.

Not one Spiritualist writer or speaker in a hundred touches upon the primary cause of poverty and crime. Why is this? Are they fearful of popular opinion, or do they lack the inspiration so vitally essential to the times in which we live? Under the system of economics in which we live, one man in forty years is said to have accumulated a thousand millions of dollars. This man has a year old grand-daughter, who inheriting this fortune, will at the age of 75 years, at prevalent rates of interest, own and control thirty-two billions worth of property. In the meantime other individuals are accumulating proportionately and 60 years hence 95 per cent of the property of the nation will be in the hands of 3 per cent of the people. Such a condition means abject slavery for the masses and sensuous luxury for a few masters, the loss of national spirit and the death of patriotism.

Are we not following in the footsteps of ancient India, giving our central thought to the mere occult, and neglecting the industrial and material, which practically are the foundation of all mental, moral, and spiritual activity? It was the neglect by the intelligent class of cultivating a knowledge of these fundamental principles and forces that caused the downfall of India and Egypt, and gave them into the hands and control of a nation which gives material things their due weight and place in the mighty structure of humanity and its social life.

If Spiritualists will not step forward and help deliver the people from economic slavery, then their mission is but half fulfilled, and a cult, essentially political, social and religious will evolve from the masses which will perform this glorious work; thousands of Spiritualists are already in this work, but there should be millions!

Sisters and brothers, let us look well to the foundation of all faiths, of all morals, of all true philosophy and religion, the rights and liberties of man, and maintain fearlessly and in a practical way equal opportunities for all in the physical sphere of human life.

B. L. FRENCH.

San Francisco, Cal.

MIXED FRAUD IN MANIFESTATIONS.

I see it proposed that mediums, in order to secure genuine manifestations, be covered over by mosquito netting that shall be nailed down around them to prevent any operation of the medium, independent of the spirits. Certainly such persons, suggesting such arrangements, must have but very limited experience in spiritual work. One-half the persons writing about fraud appear to not know the limits and nature of it, and some clearly report genuine manifestations as spurious. The only cases of clear fraud are those in which the pretended medium wholly simulate the manifestations and receive no aid from decarnated souls. Such are completely counterfeit and spurious.

But there are many instances in which the medium is only partially involved in the imposition. There are plenty of spirits that aid fraud, and this must be taken into consideration in dealing with the produced results. The proposal to confine the mediums in mosquito netting, as was done recently in Michigan, amounts to nothing if they have the aid of trickery and willfully deceptive spirits who will use their power to perform spurious work. There are many cases in which the medium is honest in which the work appears to be wholly attributable to deception. I remember a case detailed with great particularity by Giles B. Stebbins in the early history of the work. He called on a very humble wash-woman in Western New York, who was greatly gifted as a medium. She was used by the spirits to perform many inexplicable things. She charged nothing for her services, so any suspicious work could not be attributed to mercenary motives. The seance with Mr. Stebbins was conducted by himself for investigation, and was of a private nature. The medium was nailed down by mosquito bars and numerous twines. In a few minutes the spirit—or what purported to be—came out dressed in white and began many performances. Mr. Stebbins stepped back to where she had been pinioned and she was not there. The netting lay on the floor in correct position and yet fastened by the numerous tacks, but the person was non est. When the seance was brought to a close, the medium was found in position incarcerated in the netting, precisely as had been arranged at the beginning.

Now, what are you going to do with a case of this kind? Was that medium a fraud? There are numerous instances where mediums have been closed up in seamless sacks and the same sealed and yet the manifestations proceed without delay. Do you suppose if you were to lock fast a medium and yourself hold the only key that spirit power and intelligence could not release that medium as the angels knocked the chains off Peter?

Many persons seem to think that the medium alone is responsible for all that occurs at a seance, but very often the forces on the other side have the power and the will to practice deception. Sometimes a medium may have strong power as a medium, and be allied with dishonest natures on the other side that are only too willing to confederate with him to produce any kind of mischief. In attempting to suppress and head off fraud, you have them to deal with, and in a case of that kind your wits will be tested to the utmost. You will discover that your mosquito bar test will be flimsy enough. C. H. M.

Elkhart, Ind.

AN EARNEST PLEA.

In Favor of Eliminating Fraud All Along the Line and Elevating Spiritualism to a Higher Plane.

Every individual and every church or organization has more or less fraud in them. Every political party and every family has its deception and fraud.

For the individual to eliminate fraud from himself and learn to be rather than seem to be what he or she is not, is the road to progress, to true manhood and womanhood. But how many of the human family succeed even among those who recognize this fraud in themselves and hold themselves up for daily inspection, to be searched by this spirit of truth? How many arrive at the point in themselves where there is no night, no dark side to themselves? Those who have eliminated all deception and fraud from their lives have found the kingdom of heaven within, where there is no night, where there is perpetual sunshine and summer, where bloom the fragrant flowers of purity, love and peace. These are the rewards of eliminating fraud from our individual lives. This is the work of the pure spirit—the God within.

Shall not Spiritualists seek the truth and discard the fraud in order to attain purity as a sect?

Shall they not honor and follow truth wherever it may lead?

Where is there a class of people, a religious sect or organization more devoted to truth than the Spiritualists as a whole?

Instead of suppressing the truth by vituperation and anathema they covet investigation and give truth a free field to cope with error, trusting implicitly in the outcome.

Their faith in the power of truth is unbounded.

As proof of this witness the able discussions on that "Great Psychological Crime," and its attack on mediumship.

Witness the present holding up to the light of the various tricks practiced by unprincipled mediums.

SO LONG AS SPIRITUALISTS HOLD TO THE LIGHT OF TRUTH INSTEAD OF DODGING IT OR SUPPRESSING OR COVERING IT UP, SO LONG CAN SPIRITUALISTS BE PROUD OF THEIR CALLING.

What church or sect dare to peer into their past record and eradicate the fraud and lies, the very foundation upon which they are built?

What church dare follow and worship at the shrine of Truth and cry out to the powers that be to turn on the light—more light?

Is not the foundation of church and state laid in fraud and injustice from start to finish? And he who turns on the light is a heretic and a rebel.

The Christian church proposes to worship the Prince of Peace.

Do they do it?

Do they follow him?

Our nation professes to be a government of, for and by the people. Are we, in fact?

Eliminate the fraud out of church and state, what a revolution it would be!

But let Spiritualists go on and eliminate the fraud out of Spiritualism, as much as possible. It is the right road.

Also as indivduals, learn to be in spirit and in truth what we seem to be. Get fraud and deceit rooted out and manhood and womanhood shine forth in full glory.

E. K. WALBRIDGE.

Pittsburg, Kans.

PROOF PALPABLE.

That Materialization Is a Fact.

Mrs. Laura M. Hylands's articles in The Progressive Thinker would seem to say that she does not believe that any materializations or physical phenomena is genuine.

I do not know that she wishes to be so understood.

Now I know some materializing mediums that are dishonest and frauds, while I am acquainted with others that are genuine.

Several years ago, two or three honest men asked me to join them in a thorough investigation of the powers of a materializing medium who was not then, and never, I think, has been since, known to the world as a medium. We, four or five, with our wives, met at the house of the Judge of the District Court, where our experiments were made. In the residence of the Judge was a small bedroom. It had but one window and one door. The door opened into a sitting room. We took that door off its hinges and hung a curtain up instead. The window was nailed down securely. There were no closets, nor trap doors, nor cupboards, nor anything else in that room except one chair. We used it as a cabinet.

We took Mr. B., the medium, put him in the chair; put mittens on each hand; then with needle and No. 20 white thread, securely sewed those mittens to the ends of his coat sleeves. Then, with the same thread, we sewed his coat up securely in front, and putting his feet in a pan of flour, we ran several strands of the white thread from the bottom of his pantaloons to the carpet on the floor. In all this sewing we tied frequent hard knots in the thread. We also attached the chair to the carpet by white thread.

It was simply a physical impossibility for the medium to move the chair or to leave the same without breaking scores of strands of this thread. After the seances, we found him in the exact position we had placed him.

About ten persons sat in the sitting room, in front of the curtain over the door passage. Various phenomena followed. We had no full form materialization, but many face and chest exposures occurred. An aperture, or slit in the curtain, had been provided about five feet above the floor. Through this many faces came. Full, well formed hands and arms would be thrust out; handkerchiefs held up to the aperature would be seized by those hands. They would disappear inside and in a few seconds the handkerchiefs would be thrown out to us tied in many hard knots, so tightly that it required the owner several minutes to untie the same.

These spirit hands seemed to be as natural as physical hands of mortals. They would be slapped, one against the other in full view, producing a concussion and noise as loud as would be produced by clapping the fleshy hands. Tablets of paper with a pencil were passed in and messages were written and thrown out.

For about three weeks these seances were held, and every vestige of doubt that this phenomenon was produced by invisible intelligences was forever removed from the minds of the investigators, all of whom were honest, intelligent adult persons.

These seances were not public and the medium was not a professional. No money was paid except to compensate the medium for his time, as he was a poor man. They were held in the residence of a distinguished judge of the courts. There was no motive to commit fraud, and there was no fraud. Nothing can make ten earnest investigators believe they were the victims of fraud.

Of course I freely admit there are dishonest, fraudulent mediums as there are dishonest preachers and doctors and politicians. I personally know some of them, but the majority of mediums, and of all professions and calling, are well meaning and honest. I have seen genuine materializations through mediums other than the one I have mentioned above.

R. A. DAGUE.

Alameda, California.

Convinced of Materialization.

I have read the many articles in your valuable paper, regarding Mr. Hale's offer of $1,000, and I am glad to note that Mr. Shaw of Toledo, Ohio, has made a proposition through your paper to Mr. Hale which is very reasonable, and I hope that Mr. Hale will accept. Mr. Shaw's proposition, for he is evidently sincere in his proposition to give $1,000 in order to be convinced of the truth of materialization, and Mr. Shaw will convince him, thereby doing good work for the cause, for no one who ever saw genuine materialization doubts it. Space will not permit of my experience commencing fourteen years ago when I wrote up in The Progressive Thinker my first sitting at the home of a genuine materializing medium, James Riley, of Marcellus, Mich., and I am truly sorry to see in your paper that he has been seriously ill at Battle Creek, Mich., and I trust that he may be spared to continue in the good work. I was a very hard subject to be convinced of the truth of spirit return, and I ran across a good many frauds, but I did not refuse the genuine. James Riley did more to convince me of the truth of spirit return than all of the other mediums I visited, except two others in Columbus, O., and one of them I hired to work for me because he was not a professional, and through him I got a great deal of truth. I was at Farmer Riley's house eight times, and I can truthfully say as thousands of others can who have been at Mr. Riley's sittings, materialization is a fact.

If Brother Riley was not ill, Mr. Hale could be convinced of the truth of materialization by going to Brother Riley's home at Marcellus, for a good deal less than $1,000. Hoping that Mr. Hale may get the light which he seeks, through Mr. Shaw. A VEREBOME.

Carthage, N. Y.

PROOF PALPABLE.

A Message Written in the Most Difficult of all Languages, the Chinese.

I will express some thoughts in the Open Court in hope of aiding progressive thinkers to take the most reasonable and liberal view of the present situation. There have been doctrines, averments, assumptions, theories promulgated and propagated in the name of Spiritualism that are in positive conflict with its facts, its principles, its philosophy. This has always been so, yet all errors belong to those who express them, and we all have errors and faults, more or less. No one knows all the truth and every one knows some truth. We are Spiritualists by what we know; not what we believe. Our science is fact—our philosophy is truth.

We are free to believe or disbelieve anything, and some believe things that others do not. We should not be alarmed when we see errors propagated in the name of Spiritualism, for they can do it no harm. Every man and woman should be liberal, unselfish, tolerant and allow others the same rights and privileges we claim for ourselves individually; for we all have complete freedom to say and do and think as we like.

If we put a saddle on a horse it is not part of the horse and will not be there always. Just so, if fraudulent practices and erroneous doctrines be saddled on to Spiritualism, that does not make them component parts of it.

It came to pass several years back, that the medium, Henry B. Allen, was called upon to hold a seance at the residence of a wealthy farmer a few miles from Summerland, and he went. There was a Chinaman employed in the house at the time, and Ion was invited into the seance, and he went in. It lasted one hour, and Ion was astonished and pleased with the wonderful manifestations of sight and sound; particularly the concert played upon instruments by invisible hands.

The members of the circle received messages written by spirits, and Ion got one written in Chinese, and he was the only one there who could read it. Ion said it was a message from his grandfather, containing some words that proved identity, and that he never heard that name spoken or saw it written in that country.

The next morning Ion met his comrade, and with a good degree of enthusiasm, described the wonders he had seen and heard in the seance—told the man that he received a spirit message from his own grandfather, and showed it. The man read it and replied: "It am one trick. You no foolee me. You write him yoself."

Ion had no more patience with that man, so he went to another one of his countrymen and gave him a description of the wonders he had witnessed, and showed him the message from his grandfather. The man took it in his hand and read it and said: "It am de Debilim."

This illustrates the attitude of some professed Spiritualists, who are ready to make the charge of fraud as soon as a case is sated. * * *

The age of reason has dawned and the sun is mounting toward the zenith with slow certainty and casting into shadow many old ideas of the past. We should trust to time and conditions for our fellow-being to progress above and beyond all errors, as we do.

Wrong-doing injures the wrong-doer, but cannot injure Spiritualism; and when we view it in the right light, separate from faults and errors of its adherents, we see in it much consistency, unity and harmony.

A. H. NICHOLAS.

Summerland, Cal.

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In "Mediumship and Its Laws, Its Conditions and Cultivation," by Hudson Tuttle. Price 35 cents. Send to Mr. Tuttle, Berlin Heights, O.

SEEN AND HEARD.

Brief Notes on Topics of Interest, by Hudson Tuttle.

What the Swedenborgians Teach at Their University.

At Urbana, Ohio, the "New Church" has a university, not large, yet one any organization might well be proud of. In the catalogue for 1904-5, which is its 54th year, there is a statement of the objects of the school, and wherein it differs from all others. The Spiritualist will be pleased to see how perfectly Swedenborgianism and Spiritualism duplicate each other. The university has for its object to give a complete education in all branches, these being taught in the light of the philosophy of the new church. This philosophy, briefly stated, teaches that the spiritual world has a substantial existence, more intricately and distinctly organized than the natural, and bears to the natural world the relation of cause to effect. It therefore follows that all natural science is the ultimation and embodiment of spiritual science. Heat and light, electricity and magnetism, chemical phenomena, plant and animal life, and every possible manifestation of energy and life in the world of matter, are but the varied effects of ever present and irrepressible activities of spiritual force and life. Hence there is no conflict between natural truth and revelation. This view of natural science emphasizes the importance of the most thorough study and careful research in all of its branches, and adds to the commonly recognized value of such study, as a means of a wider sphere of usefulness in the daily affairs of life, an uplifting and ennobling element for the reason that it is the eternal element. To education in both its natural and its spiritual sense Urbana University is dedicated.

There is one objection to this course and that is, the whole scheme and tendency is to interpret nature by the Bible. The interpretation of the Bible by Swedenborg is as infallible as the book is to the most orthodox. All study hence is ultimately tied to the interpreted scripture. It seems a pity that such a sublime view of the interpretation of the spiritual and material universes, and the dominance of the former should be weighted down and perverted to the support of a book that has only a forced relation thereto.

The claim that "there is no conflict between natural truth and revelation," may be true, but when this takes for granted that the Bible is a revelation, and all the teachings of science are in unison with it, nothing can be more erroneous. There is not probably a single interpretation of natural phenomena in the Bible that will bear the searchlight of science.

Discussion.

The one object of discussion should be the gaining of full knowledge of the truth. To discuss for the purpose of silencing an opponent, is scarcely above the encounter in the prize ring.

To care nothing for the means by which an opponent may be defeated, to employ sophistry which pleases the crowd, and to conceal opposing facts and shade those which support, is unworthy of any one claiming to care for the truth, and brings no good results. The moment personalities come in, the contest sinks to the caste of a prize fight, and truth flies away.

What are we after? To expose the weak points in each other's armor, or character? Or to get at the truth? It is not what any man looks on as truth, for personal opinions are nothing—one man may stand opposed to all the world and be right.

As I understand; we as Spiritualists are and all want to know what is truth, and unite upon its everlasting foundation. If discussion is generously conducted instead of being driven wider apart, we shall be drawn together.

All the time we use in defining what we understand another's position to be, and exposing it, is utter waste. What have we to show for the truth? That is the question. When we have done this, we shall find there is no time left for personalities.

A New Crown for the Virgin.

In 1854, when Pope Pius IX, promulgated the dogma of the immaculate conception of the Virgin, he gave an ostentatious pageant of placing a crown on her statue at St. Peter's. The present pope will repeat the crowning with a pomp and lavish expense that will eclipse the tame performance of his predecessor. The crown is being made under the direct oversight of the pope. It will have twelve stars formed of rare diamonds and will cost $10,000. The pope on that occasion intends to hang a diamond necklace on the virgin's neck! All for what? To worship a creation of fancy, which could not have existence. A "virgin mother," is a contradiction in words which would be ridiculed by anyone not steeped in superstition. Is it not late in the centuries to have such stupid folly linger mocking the culture and intelligence of our civilization? Think of a great religious body, claiming to have God's representative on earth, magnates, cardinals and priests bowing in the dust before a painted doll, crowning it, and hanging necklaces and trinkets on its irresponsive form! and this in the dawn of the 20th century! Is this religion yet awakened from the nightmare sleep of the Dark Ages?

Pure Food.

Commercial competition has, to cheapen products, gone to the extent of adulteration, and it is time the consumers cry out against it. Health depends on the quality of our food, and we may say that spiritual progress is determined by the condition of the physical body. There is a mutual interrelation between the spirit and the body, and therefore the question of food has far more significance than its material consequences.

The experiment station of Wyoming makes a report on tests of foods made recently, which should make every purchaser hesitate.

Out of four hundred and twenty-five articles analyzed, two hundred and sixty-eight were adulterated or misbranded. Twenty-one kinds of baking powder were analyzed, only nine of them being found pure. Ninety-eight kinds of spices and condiments were analyzed, fifty of which were adulterated or misbranded. Out of one hundred and twenty-six kinds of canned goods tested eight were found pure and true to name. Of "meat, fish, oysters," etc., three out of nineteen samples were "not adulterated." Thirty-four samples of sugar, syrup, candy and honey were tested, and exactly half of them were untrue to name and brand. Out of nine samples of jellies and preserves, one was found pure. Every sample of vanilla extract and catsup was found to be bad. Every sample of canned beans—there were twenty-nine different brands—was "preserved" with salicylic acid. Eleven kinds of canned corn were analyzed, and all but one were found to contain the same illegal preservative.

The excuse of the manufacturers is that these preservatives and adulterants are harmless. We believe a Washington professor persuaded a class of officials to use the preservatives as condiments, and there was no serious result to health. But these subjects did not receive the quantity and many kinds that are absorbed into the systems of those partaking of the prepared foods. Canned vegetables, fruits or jellies are preserved with salicylic acid; meats contain boracic acid, and the fresh quarters are washed over with it and embalming fluid, which also goes into "pure milk;" bread is made from poor flour, white with alum, and baking powder may be strengthened with alum and ammonia; butter may be lard, tallow, oil or any deodorized grease; cheese with the butter of the cream replaced with cheap fats; all kinds of food may be colored with poisonous analine, and the "honey" and "drip" syrups made in the sulphuric acid vat of the factory acids, and various metallic solutions may linger. A supper that takes as seasoning, salicylic acid, embalming fluid, boracic acid, formaldehyde, alum, ammonia, sulphuric acid, and quantities of metals and minerals ought to promote nightmares, and give doctors employment.

Can the necessity for laws compelling honesty in manufacture be denied?

HUDSON TUTTLE.

MT. PLEASANT CAMP.

Interesting Letter From This Popular Resort.

The Mt. Pleasant camp-meeting is over, but like a sweet perfume the memory of its harmonious combinations and spiritual vibrations lingers with me, making life sweeter and better. I had the pleasure of enjoying the last four days of camp in this enchanted spot, enjoying a constant feast of good things, physically, mentally and spiritually. This is one of our most successful camps. Prof. W. F. Peck, the president, is equally well adapted to preside at a meeting, give the oration or lead the singing. He is also an adept at managing the various entertainments, whether it be a card or tea party, dance or minstrel show, he is the life and spirit of it. He not only works incessantly himself, but has the rare tact of enthusing others; if you cannot sing, you make a joyful noise and if you are only a listener you still participate with undivided attention and applause.

No wonder he was re-elected president, a position he has filled for a larger number of years than any other camp president in our ranks.

Mr. W. A. Willing, the vice-president, is his able supporter. Mr. Willing is big in every way, but especially so inside, and every inch of him is devoted to Spiritualism. He is a deep thinker, an intelligent reasoner, a fearless representative of our great cause, and a lawyer.

Dainty Mollie Anderson, the secretary, and sweet, wholesome Christine Cooper, the treasurer, both bright and winsome in their own charming personality, complete the official roster, backed by a board of trustees including G. H. Brooks and Max Hoffmann. No wonder this combination of brain and force has brought forth such a successful season.

Miss Elizabeth Harlow delivered a masterful address each day, giving voice to the unspoken pent-up feelings deepest in the hearts of the people, which she clothed in fairest garments and sent forth to assist in working out human destinies. Her subjects were on the questions of the hour, real live problems which the people must solve correctly before they will ever be settled.

Woman's proper place and influence in the world was handled with the dainty, forceful touch of the inspired artist. Through dark ages woman has struggled onward and upward, she has battered down the doors of prejudice and has reached up her hand to save man from his own worst self, to save her children, with her great mother heart—that anchor which holds, though rocks are torn and worlds turned upside down.

She portrayed woman taking her proper place in the intellectual world, winning her share of the diplomas and decrees at our schools of learning. In the world of industry, when pushed there, she does her duty. Six million women are to-day bread-winners in America, none more industrious and trusted than she who has proven to the world her superior honesty, faithfulness and virtue; we would have but few prostitutes were there not men to pay the price. Woman the star of a better and a sweeter and grander nature, her tongue is being heard and her hand felt. She it was who gave to the world its Modern Spiritualism, through her influence we shall have a land without a king, a church without a bishop and a home without a slave, a humanity that knows no merchandise in virtue and land, no woman selling herself for a home.

Then shall "Old Glory" float over a ship of state that does not acquire through bullets, the veil shall be rent asunder, the nation shall rise, for the mothers have been set free.

The negro question was discussed in the same earnest, human way. Lincoln's great thought was more liberty, to-day we have trouble not because Lincoln made a mistake but because we do not know how to carry out this idea. When you make laws to assist principle you will lead men out of their shortcomings, when we sin against the rights of nature we reap tears and misery for they are as natural as its joys. The world remembers the men who have dared to stand alone advocating a principle, with eggs and brick-bats flying. We remember Carnegie in stone, reverence Cooper with his institute, hug Garrison to our heart but shed tears over Lincoln.

Miss Harlow is a pronounced Socialist and declared that the majority of us would be, did we but understand its principles. We are afraid of the name only. Socialism now would bring disaster, we must grow into it. Nature never skips one step or evades a single duty. She keeps sight of the minutest in the balance. Agitators catch the thoughts which slip over the heads of the people, who first combat, then tolerate, and then accept it. Where some are millionaires and many paupers, you are not well off. Only as the whole has been lifted has good been done and only as society is benefited will the race progress. Remove the idea that money rules the world. Labor is the lap in which men are born and souls created and idleness brings degeneration. Socialism is an effort to institute a system of better order, that man may receive more here and now. Our nation has grown wealthy, but as individualls we are poor. Machinery came to benefit society and not individuals. It has brought the white man to a slavery worse than the black man's ever was. When labor is robbed of three-fourths and then works only half the time is it any wonder that some men drink and steal and riot—they have to live. A girl in the cotton mill weaves eighteen hundred yards of cotton every week for twenty-five dollars a month; where does the balance of the money go? One tenth of our nation lives in excessive luxury, thousands of others starve. When will you begin to reform this? What will you do first? Now is the accepted time. No more women prostitutes, or men libertines, or children baked or bleached from toiling in our cotton or glass factories. Our glass glistens, but it is tears of children's blighted and lost hopes. Our cotton has woof, the warp is the despair of the wrecked lives of the weavers. Our factories are filled with beings that cry for relief. Let us give them broader opportunities that as the cobwebs are wiped away we shall have a new generation, greater born.

Mediumship did not come to live our life for us, yet we continually ask trivial questions. We have demanded of mediumship according to our ignorance and not our wisdom. Remove the incentive to get something for nothing, stop asking for miracles, they cannot override the law in nature to please you or gain your dollars. As long as we demand materialized spirits they will be furnished; as long as you want spirits in flesh and blood with natural voice you will have them, but when you try to live closer to the spirit realm yourself and catch that voice you will do away with toggery and confederates. Mediumship came for a most sacred and useful purpose to assist you to live a higher and better life.

I can give but a faint idea of the burning eloquence which poured like a torrent from her inspired lips and held her audiences spell-bound. Our philosophy has a mighty exponent through this delightful, genial woman, this earnest, eloquent worker.

Mrs. Georgia Gladys Cooley was the test medium, as fine an exponent of the phenomena as Miss Harlow of the philosophy. A large number of messages were given daily and all were recognized and eagerly received.

Mr. and Mrs. Zumbach from St. Paul had charge of the singing which was declared by the visitors to be superior to that in any camp.

The food provided at the hotel was of unusual excellence, indeed everything possible was done to make us feel welcome and to aid each to solve life's problems that we in our daily work may rear a temple worthy the spirit of progress which typifies this age.

LAURA G. FIXEN.

Wonewoc Camp, Wis.

The season to which so many have been looking forward with joyous anticipation has come and gone, and most of the camps are a thing of the past, and reports of the work done will soon be spread upon the pages of our leading papers, for the edification of those who could not attend. This phase of the camp question would not be complete without a brief report of the work done at Wonewoc camp.

Though this camp is one of the newer camps, there cannot be one situated in more beautiful and picturesque surroundings—nor characterized by more perfect harmony than that which seemed to be the keynote this year. The workers are all full of vim, and many a heart was made glad while on the grounds.

All things considered, our attendance was very fair, and the success of the camp sufficient to encourage a continuation of the work next year; so much so is this that the decision was made to make the camp a permanent institution, and a lease for a long period of time was secured, as also a fund for the erection of the new auditorium which will adorn the camp grounds next summer. Among other things will be quarters for the workers who will come to the camp next season. It has been one of our chief drawbacks that it has been necessary to house our workers in the hotels at the foot of the hill this and other years; this feature, however, has been done away with, as the generous response of the citizens of Wonewoc, and the visitors, has made both pavilion and mediums' quarters possible for next year. As a consequence every medium who comes to serve the camp association, will remain upon the hill.

Among the workers who were present were Rev. Moses Hull, Mrs. Cooley, Mrs. Murtha, Mrs. Whitwell, Mrs. McFarlin, Mrs. Pierce, Mr. J. S. Maxwell and the writer, who acted as chairman during the camp, with the exception of four days during an absence from the camp. Mr. Maxwell, who is quite a handy man to have hanging around took the place, and filled it, with the assistance of others, during the writer's absence.

The writer's absence from the camp was caused by a call to attend the funeral of Mrs. Malie Achenbach of Bemidji, Minn. Mrs. Achenbach was one of the most progressive and beloved citizens of Bemidji, and her transition was a great loss to the town. She was a daughter of Mr. and Mrs. E. S. Kincannon, and a sister of Rev. Mrs. Ted Smith, the well known Spiritualist pastor of that town. Her transition was the result of serious difficulties which necessitated several severe operations, from the shock of which she was unable to survive. Many friends gathered to meet the sorrowing relatives, and to wish the arisen sister Godspeed in her new home, where she was permitted to join the husband who had passed on but a year before.

The services were held Sunday morning, and in the evening the beautiful little Methodist church was placed at the disposal of the writer, by the broad-minded, liberal pastor of the same, who assisted materially in making the meeting a success. A large audience assembled, and spoke kindly words to the speaker when he was taking his departure.

But I have digressed a little. Many interesting features were introduced at the Wonewoc camp, among which were a minstrel show, with an all-star cast, and a trial in which the culprits were adjudged weakminded and given a very heavy sentence. Should any of the readers attend the Minnesota convention they would do well ask Mr. J. S. Maxwell, the genial president of the Minnesota Association if he knows anything about the "famous bearded negress" who took active part in the minstrel show. Not only in this particular has the "man from Minnesota" won name and fame.

Being in need of active advertisers, the management of the LaCrosse County Fair implored the bearded negress, president of Minnesota, to go out and post bills for the fair. Ask Maxwell. He knows—it is simply a case of the "biter bitten," or the "hunter caught in his own trap."

The meetings, which were more than good, were interspersed with pleasant times and rare good fellowship which made every one feel that it was good to live.

Those who contemplate visiting a camp next summer will do well to watch Wonewoc, as there is going to be "something doing" there.

WILL J. ERWOOD.

"The Present Age and Inner Life; Ancient and Modern Mysteries Classified and explained." By Andrew Jackson Davis. We have a few copies of this work by the celebrated seer. Cloth, $1.10.

"Death, Its Meaning and Results." By J. K. Wilson, of the Pennsylvania Bar. An absorbingly interesting volume, of decided value. A narrative of wonderful psychic events in the author's experience. Cloth, 560 pages, illustrated, $1.25.

BOOK REVIEWS.

AFTER HER DEATH; THE STORY OF A SUMMER. By Lilian Whiting. Little, Brown & Company, Boston, Publishers. Price $1.

Anything that emanates from the mind of Lilian Whiting possesses great value. "After Her Death" will prove especially interesting. She wisely claims that when the spiritual being that has lived a certain period here slips out of its physical body, and is free from material clogs and lamentations, the readjustment in a number of ways is made. Those who still remain in this world, are far more truly recognized; some have been unduly appreciated; some have been underestimated. The risen spiritual being, now being able to discern spiritual states, and to adjust all to a new scale of values, rearranges his loves and friendships, so to speak. In fact here is a type of the judgment day.

THE OTHER SIDE OF DEATH. Scientifically Examined and Carefully Described. By C. W. Leadbeater. Theosophical Book Concern, Chicago. Price, $1.50.

This book comprises 502 octavo pages, in clear print, durably bound in cloth. The subject matter, pertaining to the spiritual nature of man and the immortality of his essential being, is of deepest interest and intense import to all thinkers, whether Materialists, Spiritualists or Agnostics. Mr. Leadbeater is widely and favorably known as a lecturer and author. He presents the views of the advanced Theosophist, in a clear and kindly manner, entertainingly and instructively elucidating the subject from the theosophical standpoint. The special chapters are devoted to: Some Misconceptions About Death. The Evidence for Continued Life. Religious Misconceptions. Our Attitude Towards Death. The Facts as They Are. Some Examples of Astral Life. Astral Surroundings. The Desire Elemental. An Extension of Consciousness. The Work of the Helpers. Astral Visits. Visits Just Before Death. Thought-Bodies. Apparitions Announcing Death. Those Who Return to Help. Those Who Need Help. Those Desiring to Atone. The Earth-bound. Hauntings. Apparently Aimless Apparitions. Less Frequent Types. Astral Impressions. How to Meet a Ghost. Classification of Spiritualistic Phenomena. Personal Experiences. The Utilization of the Medium's Body. Clairvoyance in Spiritualism. Partial Materialization. Miscellaneous Phenomena. Visible Materializations. Our Attitude Towards Spiritualism. The Heaven World. The Nature of the Evidence. How Clairvoyance is Developed. Index. The Objects of the Theosophical Society.

THE LIFE RADIANT. By Lilian Whiting. Little, Brown & Co., Publishers, Boston. Price, $1.

The author sets forth in beautiful language that the Life Radiant is that transfiguration of the ordinary daily events and circumstances which lifts them to the spiritual plane, and sees them as the signs and the indications of the divine leading. Every circumstance thus becomes a part of revelation, and to constantly live in this illuminated atmosphere is to invest all experiences with a kind of magical enchantment. Life prefigures before us a spiritual drama in which we are at once the actors and the spectators.

In this book Miss Whiting aims to portray a practical ideal for daily living that shall embody the sweetness and exaltations and faith that lend enchantment to life. It is, in a measure, a logical sequence of "The World Beautiful," leading into still diviner harmonies. It is calculated to render the soul in harmony with the universe. It is truly an inspiration.

THE NATURE CURE BY PHYSICAL AND MENTAL METHODS. Illustrated. A Bridge from the Old to the New. The Dawn of a New Day in Medical Practice. By M. E. Conger, M. D., Assisted by Mrs. Rosamond C. Conger, M. D. The Educator Publishing Co., Chicago, Ill. Price, bound in fine English cloth, $2; in neat, substantial cloth, $1.50.

This work presents in a plain concise manner home treatment for nearly all the diseases to which the human frame is heir. The author says:

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"Nature Cure is a true exponent of the practice of medicine as defined, and stands squarely upon truth and demonstration, rejecting theories and experiments wherever health and life are endangered.

PSYCHIC LIGHT; THE CONTINUITY OF LAW AND LIFE. By Mrs. Maud Lord Drake. The Frank T. Riley Pub. Co., Kansas City, Mo. Price, $1.50.

This work, consisting of 600 pages, neatly bound in cloth, is a marvel of excellence. Mrs. Drake is well and favorably known in every part of the United States, and the experiences and incidents of her remarkable career are graphically written. A medium from childhood, the manifestations given in her presence are wonderfully impressive, and will hold your attention through the entire book. It will tell you something of the following: Attends a Funeral in Spirit; Animals Clairvoyant and Clairaudient; A Pair of Slippers Walk Up Stairs in Day Light; Catches the Music Box in Mid Air; Chinese Seance; Child Medium; Christ Is Coming—Christ Is Here—a Vision; Colored Seance by Washington's Exclusive 400; Faces on Frosted Window Glass; How Spirits Talk; Locates Buried Money; Money Materializes in the Air; Murdered Woman Reports Her Death; Silver Brick Presented to the Medium; Spiritual Faculties, and so on and on through the 600 pages; every page full of spiritual meat. An excellent book for church members as well as Spiritualists.

TWENTIETH CENTURY GUIDE TO PALMISTRY. By the Zancigs. Professional Palmists and Demonstrators of Telepathy or Thought Transference. Price $1. The Hennebery Co., Publishers. Chicago. This book contains about all that can be known in the way of instruction pertaining to palmistry or reading character by the hand.

The Commandments Analyzed, price 25 cents. Big Bible Stories, cloth, 50 cents. For sale at this office.



IMPORTANT.

Owing to the fact that the courts have in every case decided against Psychic Healers who advertise to cure the sick without drugs, where the case has been between the U. S. government and a Healer (deciding that it is a clear case of intent to defraud) to advertise to diagnose also, without leading symptoms being given. Therefore I have decided, as a physician in good standing, to not advertise my gift of Psychic Healing, but will diagnose disease and not ask a fee for so doing. I will therefore hereafter diagnose disease

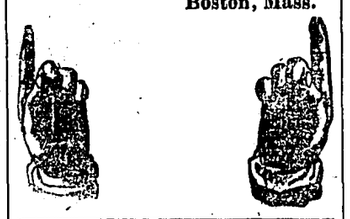
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SPIRITUALIST MEETINGS.

It is important when a meeting is suspended, that notice be given us, so that inquirers may not be mislead. We want new notices of all meetings being held here in public halls at the present time.

First German Spiritualist Society on the West Side. Meetings every Sunday at 3 p. m. in Garselman's Hall, corner Ashland avenue and W. 13th street.

The North Star Spiritual Union holds services at Perl's Hall, 1546 Milwaukee avenue, every Sunday at 7:30 p. m. Mrs. Johanna Roennaw, test medium.

The Hyde Park Occult Society holds regular Sunday evening services, 7.45 o'clock, at 319 E. 55th street, between Kimbark and Monroe avenues. Jackson Park cars pass the door. The best talent available will be secured for all meetings. To spread the truth is the object of this society. Address all communications to Mrs. Isa A. Cross, corresponding secretary, 560 East 55th street. Entrance to hall, 319 E. 55th street.

The Light of the Truth Society meets each Sunday at the northwest corner of 47th street and Cottage Grove avenue. Conference at 3 p. m., and lecture and tests at 8 o'clock. Mrs. M. A. Burland, pastor.

The Progressive Society holds services every Sunday at 183 East North avenue, corner Burling, at 3 and 8 p. m. Good speakers, tests and messages at every session. Mrs. Hilbert, pastor.

The Englewood Spiritual Union holds meetings at Hopkins' Hall, 528 West Sixty-third street, every Sunday evening at 8 o'clock. Conference in the afternoon at 3. The Ladies' Auxiliary meets every Thursday afternoon at same number. Harry J. Moore, lecturer.

The German-English Society Bund der Wahrheit No. 18, holds services every Sunday evening at 7:30 in Brandt's Hall, 152 E. North avenue, between Halsted and Clybourn; and every Wednesday evening at 7:30 in Garfield Turner Hall, corner of Garfield and Larrabee streets. Mrs. Lizzie Swensen and Frank Joseph, mediums.

The Church of the Psychic Forces holds services at Wilcox Hall, corner Champlain avenue and 43d street, every Sunday. Conference at 3 p. m. Lecture at 8 p. m. The hall number is 361-363 East 43d street. Conducted by Mrs. Isa Cleveland.

Church of the Spiritual Truth holds meetings every Sunday evening at 7:30 at 962 Milwaukee avenue, near North Paulina street. Mrs. J. DeLong, pastor.

Spiritual Church, Licht und Wahrheit, meeting every Sunday evening at 8 o'clock in Wicker Park Hall, 501 W. North avenue. Lecture and tests by Mrs. Th. Loll and Mrs. J. Villroak.

Church of the Spirit Communion, Kenwood Hall, 4308 Cottage Grove avenue. Conference and messages at 3 p. m.; lecture at 8 p. m. Messages by H. F. Coates and others. Good music.

Church of the Soul Communion holds meetings every Wednesday evening at 8 p. m., and Sundays at 3 and 8 p. m., at 207 Lincoln avenue, between Garfield and Webster avenues. Lecture, messages and tests. R. S. Ray, pastor.

The Rising Sun Spiritual Mission holds its meetings every Sunday at 2:30 and 7:45. Sunday school at 1:30. Star Lodge Hall, 378 S. Western avenue. All welcome.

Spiritual Science Society meets every Sunday from 2 to 10 p. m., at Arlington Hall, N. W. corner of 31st street and Indiana avenue. Admission to afternoon meetings, free; evening service, 15 cents. Mrs. Dixon and her daughter, the child wonder, will always be in attendance. Others will assist. These meetings will be continued all summer. Dr. Beverly, president, No. 44 East 31st street.

A Spiritualist Temple has been opened by Mrs. Schwann, at 523 Belmont avenue. Services held every Sunday and Thursday evening at 8 o'clock. Tests and music at every service.

Church of the Spirit, Schiller Building, 109 East Randolph street, conducted by Prof. Wm. Fitch Ruffle. Services every Sunday at 11 a. m. Brief address, closing with readings for all. 3 p. m., brief address, followed by tests and mental telepathic demonstrations. Speakers and mediums invited. 8 p. m., address, followed by messages.

The Universal Occult Society holds its meetings at No. 77 East Thirty-first street, Hall "C," every Sunday afternoon and evening, the Hon. Robert Gilray pastor. Good mediums to give messages. Conference at 3 p. m. Regular service at 8 p. m.

Spiritual meeting, Van Buren Hall, corner Madison street and California avenue every Sunday. Inspirational lecture and extemporaneous inspirational song by Mr. Cooper Walker, and free tests by prominent mediums at 10 a. m. and 2:30 and 8 p. m. Everybody invited.

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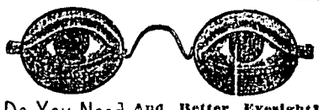
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SPIRITUALISM IS A TRUTH.

"One truth is clear--whatever is, is right." Pope.

"I long to know the truth hereof at large." Shakespeare.

"Let us make truth catching instead of falsehood and disease." Ingersoll.

"Truth depends on, or is only arrived at by a legitimate deduction from all the facts which are truly material." Coleridge.

"Plows, to go true, depend much upon the truth of the iron." Mortimer.

"Truth bears the torch in the search for truth." Lucretius.

Let us love our cause and dare to advocate its truth and decry fraud. If we have the pure it cannot be destroyed in the crucible of reason and fair discussion. It will only thrive, and expand more rapidly.

TRUTH IS IMPERISHABLE.

"My mouth shall speak the truth." Prov. viii., 7.

"Truth crushed to earth shall rise again." William Cullen Bryant.

"To have truth and not live it is like having lungs and refusing to breathe."

"However unwillingly a person who has a strong opinion may admit the possibility that his opinion may be false, he ought to be moved by the consideration that however true it may be, if it is not fully frequently, and fearlessly discussed it will be held as a dead dogma, not a living truth." John Stuart Mill.

EXPLORING UNKNOWN LANDS.

Do Dogs "Telepath" Messages of Forthcoming Events?

The recent dog spirit incident, in which the famous novelist, Rider Haggard, claims to have been told, or "telepathed," of the death of his pet dog, etc., arouses the question as to whether dogs and other animals, birds, fish, bugs, etc., have individual spirits or not. An incident in the life of the well-known Boston artist, Mrs. A. C. Littlefield, would tend to throw a ray of light upon this much-disputed subject.

Some years ago she had a valuable Mexican poodle which had been presented to her by some southern friends. It was, I believe, during the Cleveland presidency, and the Southerners, being warm Democrats, christened the dog "Grover Cleveland." Some of the distinguished psychical researchers and occult students in the North were great admirers of the pup and called him "Grover" for short. He was a typical aristocratic dog and was held in such high esteem that a very valuable oil painting was made of him by the artist and framed in a costly, specially designed, hand-carved frame. The dog was a high liver, and his death was predicted by an Indian spirit, but at the time the prediction was not believed, although later the dog croaked on time as the dead Indian had foretold. Did the spirit read the dog's mind or was it a case of subconscious ego of the subliminal telepathy of the constituency? The psychologists are now up against the real thing hard, and we will leave the puzzle for the Harvard professors to analyze. The dog died. At the same time a well-known special correspondent of western newspapers happened to be present with an Eastern schoolteacher.

They both were "in at the death" of the dog, and when they supposed the dog was merely sleeping, saw the artist break out crying, saying she "had just seen the dog's spirit leaving his body," etc. The newspaper man said: "Oh, no, the dog isn't dead yet." But he was dead, as dead as a door-nail.

A Harvard University graduate also saw the death scene, and the facts of the case are capable of scientific proof—if such were needed. We may say that spirits in the next world claim that all forms of life have a spirit of some kind as an animating principle.

Exploring Unknown Lands.

The famous explorations of Stanley and Livingstone and others in "Darkest Africa" are eclipsed to-day by the startling discoveries made by many advanced travelers, going far out into the once unknown lands beyond the grave. It has been proved by thousands of reliable people that the air, the spheres, the whole universe is densely populated by almost invisible spirit life, vegetation, trees, grass, animals, people, angels, etc. Some explorers say there are seven spheres around this earth, each one inhabited by spirits of different density, weight or specific gravity; that is to say, the heavy spirits walk on the earth like ghosts; then they shake off their material density by degrees and are advanced from one sphere to another much as children are from one school to another. What was once thought to be cold air in the higher regions where balloonists froze to death while in material bodies, is now known to be thickly populated by various forms of spirit life. Besides the millions of other worlds, stars, planets, etc., which anyone can see at night, it is claimed that this whole universe is crowded with spirit life.

The lower sphere or earth-bound spooks, are apt to be an ignorant, degraded lot of beings not much better than the rank and file of the rabble on earth, from whom they come. These spooks infest bar-rooms, hang around people whom they can obsess to drink, smoke, gamble or gratify their low, sensual appetite. They often control the bum class of mediums, and, as they were on earth, like to get their victims into trouble only to laugh at them.

The higher spirits come down to teach these spooks, duffers, but the lower spirits are often unable to go above their own spheres until they have outgrown their earth attractions.

Boston, Mass. ROXBURY.

THE MODERN SAINT.

No monkish garb he wears, no beads he tells,
Nor is immured in walls remote from strife;
But from his heart deep mercy ever wells;
He looks humanely forth on human life.

In place of missals or of altar dreams,
He cons the passioned book of deed and days;
Striving to cast the comforting sweet beams
Of charity on dark and noisome ways.

Not hedged about by sacerdotal rule,
He walks a fellow of the scarred and weak,
Liberal and wise his gifts; he goes to school
To justice; and he turns the other cheek.

He looks not holy; simple is his belief;
His creed for mystic visions do not scan;
His face shows lines cut there by others' grief,
And in his eyes is love of brother-man.

No medieval mystery, no crowned,
Dim figure, halo-ringed, uncanny bright,
A modern saint; a man who treads earth's ground,
And ministers to men with all his might. —Richard Burton.

Sorrow is a kind of rust of soul which every new idea contributes in its passage to scour away.—Johnson.

Ovid finely compares a man of broken fortune to a falling column; the lower it sinks the greater weight it is obliged to sustain.—Goldsmith.

COGENT THOUGHTS.

Cause and Effect Are Inseparable.

In comprehending and illustrating this divine law we are entering a realm which has been considered too sacred for man, if we are to judge by the methods of procedure by which he has dealt with the momentous questions pertaining to his life and destiny. But to deny that there is a realm forbidden him to explore is only proclaiming a truth known to illuminated minds of all ages. He has been debarred only by his inability to understand the facts pertaining to those questions, which will be removed as he develops his capacity for their comprehension.

The laws of heredity and climatic influences are as operative with nations and races as with individual entities; they being some of the prominent causes which have produced the diversified lines of thought manifest in the different races. The effects produced are largely shown in their religious beliefs and with that hold upon the intellect and conscience which makes the efforts to turn the current of national thought into a foreign channel an almost hopeless task. In the efforts to Christianize the old religious beliefs of India which date back long anterior to the foundation of our religious cycle, and rejecting the causes by which they were produced, and ignoring the universal truth which underlies the foundation of all religious beliefs, and trying to place them upon false premises, has produced the effects which are apparent at the present time.

Assertions that they do not sympathize with modern thought, and are holding back the car of progress that to outward appearances is moving forward with increasing speed, are not satisfactory, for while accepting the belief of all religious systems in the universal destiny of the race, may they not find acceptable reasons for rejecting that which to those who are looking into the interior life is moving on a line which unless changed will culminate in results as disastrous as those which overthrew the nations of antiquity. "All is not gold that glitters, nor wealth that shines," and in our own country the efforts made to alleviate the unfortunates in life's battle by building asylums where they can find relief, and places of refuge where the criminally inclined can be incarcerated and society protected from their depredations is without doubt prompted by feelings of kindness; but it is only dealing with the effects as they are made apparent, and neglecting the causes which are productive of such discordant results.

When through gigantic combinations of wealth the necessities of life can be advanced in price beyond the limit which the laws of trade demand and the rights of the people rejected to the extent of robbing them of millions and placing it to the credit of the combination that manipulates the deal, where is the limit to be placed, and how will those poverty producing forces be brought under the control of the higher law of love to our fellow-man? By donating a few thousand to the founding of asylums or to prosecute those unfortunates goaded to desperation by want, they may think to quiet their conscience and be represented before the world as her benefactors.

"But the blood of thy brother crieth unto me from the ground" is the voice of the divine Spirit, and never before has it been with such distinctness as at the present time. We are not sounding the note of an alarmist who believes that the efforts that are being made for improvement are futile to stem the revolutionary tendencies, but whether the transition from the convulsive period of the present to the more perfect one of the coming time shall be through a peaceful educational development of an understanding and acceptance of the Divine law which says that while one being created in the image of the heavenly father and mother suffers hunger or cold, or has not the means placed within its reach that it can use for its material and spiritual improvement society has a great preparatory work to do and is on dangerous ground until it is accomplished. Or will it be as has been the changes which were wrought in the past through clashing of interests culminating in the arbitrament of war?

The pilot that is to direct human life out of the almost interminable labyrinth into which it has plunged largely through ignorance of the laws governing its life, is the divine law which says that every effect is the result of a corresponding cause which clears away the mystification that has to the external mind clouded the truth and in the form of creeds and senseless ceremonies made it difficult to understand, when "the wayfarer tho' a fool need not err" in his comprehension if presented unmasked.

Geology tells us that the present forms of life retain faint traces of workings by which they can be traced back to the more primitive forms from whence they came, and placed in their true order by the divine law of evolution as it has operated in the material world. So in the realm of the spiritual the forms of thought which are the effects of a past barbaric age have left their impress upon the present, but which is passing away through the ability of the soul to more perfectly understand the truth, enabling it to discriminate between the forces that are only transitory in their operation and those that are eternal.

While in the darkness of night we hope for and have confidence in the coming of the morning; so in the present blindness, measures that at best are only temporary in their operation will give place to that knowledge which will go to the foundation of the social structure, placing the temple that will be reared on a basis that is enduring, proving the truth of the words of the Divine Teacher, "for whatsoever a man soweth, that shall he also reap."

HAMILTON DE GRAW.

West Troy, N. Y.

We must not let go manifest truths because we cannot answer all questions about them.—Jeremy Collier.

SEEKING THE LIGHT.

All progressive minds are constantly seeking the light along Spiritualistic and occult lines. No two can see exactly alike on any important subject. There will be a divergence somewhere, hence the spirit of toleration should exist on all sides in reference to the opinions of others. Mr. Ward of New Canton, Ill., is being developed along new lines, and the results thus far have been very remarkable. At some of his circles entrancingly beautiful music has been heard on the piano, when no material instrument of the kind was at hand. The music could be heard as plainly as if emanating from an earth-made piano instead of one invisible to the naked eye—perfectly distinct to all present. Some of the statements made in the following communication diverge from the commonly accepted opinions of Spiritualists, and we hope for more light thereon at no distant day.

To the Editor:—As to the development we are pleased to say, that we are told by the unseen forces that it has reached that point where connection between this and the spirit world exists independent of mortal force. That for the first time in the history of the world, spirits are able to demonstrate the underlying principles of spirit manifestations, and the laws that govern them, and prove where the dividing line lies between mortal spirit manifestation and immortal spirit manifestation. How many do you think are ready for spirit teaching not blended with mortal force?

How many are ready to learn the limitation of mortal spirit power?

Until mortal spirit power has been demonstrated, and its limit of action, independent of the body, reached, no mediums should think they have connection with spirits out of the body. This is done, however, because the governing power between the mind and the spirit is undeveloped, and consequently all manifestation, be it good or bad, has been charged to spirits out of the body, when the truth of the matter is, there is absolutely no true spirit power there, no connection whatever.

Now, Brother Francis, spirits are able to prove that all spirit manifestation is done through vibratory force, and "development" is merely teaching the mortal spirit how this force acts and how the mortal spirit shall gain the heights where it can act as an earthly receiver.

You will probably doubt my sincerity when I tell you that independent slate-writing, one of the highest phases recognized, can be done by the mortal-spirit, independent of the physical body, and without any connection with outside spirit force. This can be done, as can all other phases of so-called spirit manifestation, independent of true spirit power. But mortal spirit power cannot prove spirit communication out of the body. That must be accomplished by the spirits who have shed their earthly raiment. They can do so now, because mortal spirit has reached out and gained heights sublime, and through vibratory laws can act as a perfect receiver for manifestation of true spirit power.

We know, and spirits can prove through every law of nature and reason, that no spirit ever deturned to earth; that the space through which they manifest is unmeasured, and that spirit manifestation is a governing of the forces that exist throughout space.

Will Spiritualists with their theories of obsession and earth-bound spirits, and their utter ignorance of mortal spirit manifestation, be ready for the overthrow of their beliefs?

Will they accept proven facts concerning spirit power?

When spirit power begins to operate, frauds must cease, as it cannot be imitated.

We do not care to say what is to be done, as we know the spirits do not need us as a mouthpiece, but notwithstanding this, we are glad that we are to be lifted above present-day Spiritualism. That is ridiculed because of its inability to clear the mists away.

We are glad to know that spirit power can at last lead us out of the ruts of ignorance, can demonstrate scientifically that we live again, and the purpose for which we are living. We are being guided by the spirit power, and as we have been guided by it these many years, we know. There is no use to make any announcement of our intentions, but we know now that we will not do any work in this part of the country on account of atmospheric conditions, and as soon as our business affairs can be arranged, it is our desire to go beyond the mountains, where we know there can be no more hindrance.

Brother Francis, we talk with spirits by the hour. We are to see views of spirit life and conditions as they actually exist. We are to see, as we have already, actual spirits—not "materialized" ones.

Do not understand me as criticising any phase of spirit manifestation. I am not disputing any of it, but I say the spirits will show where the dividing line lies. Is it not time? Have we not gained the right of authority when we talk to spirits as we do to mortals, when we simply sit down and hear their wondrous music, and when we are told that the work is finished, and that spirits are now ready to lead the world out of darkness? No mortal mind can conceive of the change to be wrought, under the guidance of the spirit power.

You are aware of the fact that we get independent messages; in fact, all phases of spirit manifestation, both mortal and immortal.

The immortals are to prepare manuscripts for a book, giving the law of life on this planet, also the journey through space from its beginning to where it blends into a transparent world, with illustrations; also the beginning and end of all life forces, fully illustrated. When these promises are fulfilled, and spirit power demonstrated and proved to be as real as wireless telegraphy, what will be the effect, and what will become of beliefs?

Many Spiritualists are just as far from the real truth as those who claim nothing. The importance of it all lies with the spirit in the mortal, and the work will be in their behalf. They are to know at last something of the life that animates their forms; of why it is here; whence it came, and where it is going. Ignorance of these things is worse than their pictured punishment as it must all be learned anew, before progress can be dreamed of in the land of souls. Nevertheless our cause has withstood error's fearful brunt, until at last we are nearing that altitude of spiritual heights where we can no longer be pointed at with the finger of scorn, for we can prove our claims to the wide world, to the great and small minds of earth. When we first became interested in spirit manifestation, our highest desire was to know how the work was done, if it was in the mortal power to do any of it independent of the mind and body, and to that aim we have worked these many years, and the goal has been reached, and we know and can prove where the dividing line lies between mortal spirit and true spirit power.

In these years that we have worked to the end that spirit power directed, we have failed to have any experience detrimental to us in any manner as many others claim. Our health is perfect, and our path clear, and our faith in spirit power supreme. The desire to bring others into our confidence concerning our spiritual work, save those whom we know to be sincere and ready to know all truth, has left us entirely, and we know now that spirit power works for universal good as well as individual, and the work to be done will be done at the right time and in the right place, regardless of what we do or say.

We have no jurisdiction over the spirit power that comes to us. We are not operators, simply receivers. Our practical development was finished some time ago. We are anxious for abler judges than we are, to witness spirit power.

Now, Brother Francis, you know something of our claims, and I should be much pleased to know your opinion of the effect when they are proven to be facts, and they are facts, you will some day know here, or in the land of souls.

We are no longer astonished at spirit manifestation; it is a part of our existence, and to us the novelty has worn away. We know something of what is to be, but that does not excite us; we are beyond that stage.

EMMA M. WARD.

New Canton, Ill.

MANIFESTATION OF SPIRIT POWER

Spirits Light the Gas and Cause Trouble in a House.

A most remarkable demonstration of spirit power was witnessed by several gentlemen a few evenings ago at the home of Mrs. Clara U. Myers. On Sunday evening she remarked to her husband how remarkably strong she felt, as she with a number of persons belonging to her class, had been away for a little outing together. She retired about 9:30 p. m., and at 2:30 in the morning, she was taken with violent pain in her body, and for nineteen hours suffered the most excruciating pain that I ever witnessed. Once in a while, her little guide Rosie would control her and ease her suffering. We were powerless to help her in any way, as her guides would not allow anything to be given her, stating that they were removing the old and injecting new chemicals into her body. Every part of her body underwent a change, in order that the guides could have more power for the development of those in her classes. I wish to say right here that I have seen at many mediums but have never seen one so self-sacrificing for others as this dear soul is.

We were told by the guides to gather around her bed at 9 o'clock, and the following gentlemen did so: Mr. Myers, Mr. O'Brien, Mr. and Mrs. Morris, the Messrs Leisk and myself. The guides explained to us the nature of the treatment, then told us to feel the flesh of the body. It was just as though she had been dipped in water. The guides then left her and when she came to, she did not have a particle of pain, and on the following day was up and about the house.

While this was going on and the guides were working with her, an evil spirit got into the next room and turned on the gas, lit it, and burnt a towel that was hanging on the wall. Her spirit mother came and put the fire out (so we were told afterwards by her guides). The door of the room was closed. Several of us smelled the smoke which had penetrated to the upper floors and a search was instituted, the cause being found as already stated. All the persons whose names I have previously given, will testify to the truth of what I have written.

I have been investigating the truth for ten years or more, but have never witnessed any grander demonstration than this during all that time. "King," her guide, is one of the grandest spirits it has ever been my privilege to come in touch with, working faithfully to help humanity.

Her many friends in Boston, New York and Chicago will be glad to know that Mrs. Myers is at the present very well and faithfully working for the cause of Truth. Thanking you, Mr. Editor, for space in your valuable paper.

DR. J. W. COWAN.

San Francisco, Cal.

We are accustomed to judge others by ourselves, and though we graciously absolve them from faults which are like our own, we condemn them with severity if they have not our virtues.—Balzac.

Is life so dear or peace so sweet as to be purchased at the price of chains and slavery? I know not what course others may take, but as for me, give me liberty or give me death.—Patrick Henry.

It is not until we have passed through the furnace that we are made to know how much dross there is in our composition.—Colton.

The Prodigal.

No, my son, it isn't that the world has grown hard-hearted; it isn't that we aren't just as glad to-day to see the prodigal come back, and just as lovingly anxious to welcome him home as ever was anybody in the fifteenth chapter of Luke. It is the manner in which the prodigal of to-day frequently returns that throws a wet blanket over the festivities of the welcome. When he comes down the road with his hat hanging on his ear and his hands in his pockets; when he kicks the faithful old house dog as he lounges in at the gate; when he calls his father "guv'nor" and the servant girl "slavey;" when he wants to know "What's for dinner?" before he has been in the house fifteen minutes; when he gives his elder brother two fingers to shake, and advises him to comb the hayseed out of his hair; when he throws himself into the easiest chair in the house, perches his feet on the window sill, and announces that he'll "take a tub before dinner;" when he comes back with a generally forgiving air of good fellowship about him, and tries to make all the family feel very easy and reassured, then it is, my son, that father longs to run and meet you while you are yet a great way off and fall upon your neck with a plough-line and welt you into a state of becoming humility and penitence by the time you are ready to take off your hat to the bound boy and crawl up the front steps to ask your brother to shake hands with you. Good people are just as glad to-day as they were, my son, to see the prodigal come home, but it does rattle them a little to see him come in a hack and ask them to pay the driver and send for his baggage.—A. V., in Agnostic Journal.

The Race Question.

Never in the known history of the world has there been such an object lesson brought before the public, illustrating the unity of life, as is now being enacted here at the World's Fair.

Ainus, Igorrotes, Pigmies, Patagonian giants, people representing every spot on the earth are here in a mosaic of color, type, and idiosyncrasy.

Black, white, red, yellow and brown, mingle together like the colors in a kaleidoscope.

The saw-toothed cannibal from the South Sea Islands jostles the exclusive Hindoo Jain whose vegetarian religion will not permit him to eat an egg, because it contains the germ of life.

In strolling among them we notice how unlike, and yet how alike they are, their difference being exoteric, and their similarity esoteric.

They all smile when pleased, frown when angry, look sad or gay, as the mood takes them; they love, they hate, they are good and bad, with all intermediate degrees of both.

Their religions, promising rewards and punishments, are all based upon the one central truth, though the religion of one may seem the superstition of others.

All this points to a beautiful, magnificent truth, viz.: there is no race question, except a geographical one.

There is no doubt all have the same source and the same destiny; the same hopes and fears, the same needs and interests.

Hereditary and chosen rulers, for their own selfish ends, have fostered race hatred in their ignorant subjects, religious bigotry has done the rest to make this old world weep tears of blood throughout its known history.

Come to the World's Fair if you want to solve the race question or rather see it solve itself.

We were just talking with a fire worshiper, who spoke very good English, being an interpreter for his tribe. His voice was soft, low, melodious. Said he: "Madam, you bring me a book; it is your religion; you say it contains all there is of truth. To-morrow some one else brings me a book—his religion. He says it is all there is of truth. Some more people bring me some more books—each all there is of truth. Madam, I not read the books. I have my own. It is written here. (Laying his hand on his heart.) To me it is all there is of truth. I love my people. I do no wrong. I worship the fire; it speaks of power to destroy, that it may create again. It is Spirit, it is God."

He lifted his beautiful black eyes heavenward, a pink flush dyed his brown cheeks, and I knew God was speaking to him in words he could understand, better than any that might come from my stumbling tongue. So I turned away in reverential silence.

All the societies here, notwithstanding the extreme hot weather have received fair patronage, though not what had been hoped for. The Cottage Tent City Annex to the World's Fair should receive better patronage from Spiritualists and New Thought people visiting the fair.

It is well equiped for meetings, rest and recreation and affords a delightful opportunity for getting together under the very shadow of the World's Fair buildings, with the privilege of searchlights from the Ferris wheel and other eminences to chase away the spooks.

The Ladies' Society meeting at the Odeon Thursday afternoons bids fair to develop some splendid speakers and mediums. The cause here can safely report progress.

MRS. M. M'CASLIN.

St. Louis, Mo.

Have Animals Souls?

Again and again this question is asked, and arguments pro and con are offered in profusion. Some people, feeling much attached to their living or departed pets, take affirmation for granted; while others, and fine logicians among them, deny such possibility, and find the idea ludicrous, that we should share our future blessed homes with creatures so far below us, "for," they argue, "where shall we draw the line? If cats, dogs, horses are admitted, the law must apply to the rest of creation, even to the insect pest; and we must expect to have nine-tenths of our future happiness absorbed by mosquitoes, flies, fleas, bugs, spiders, snakes, scorpions, etc."

Sad logical outlook indeed!

To think of all the tiny tormentors we savagely dispatched on earth, turning up again on the other side and taking sweet revenge in all eternity! To think of all the hosts of the same ilk, too numerous to come to an honest bite during their short earth-life, and now awaiting compensation in a new life, where we all expect a chance to work out our possibilities.

Alas! what a prospect for arisen humanity!

But, seriously. We should never draw extreme conclusions; for none of us possesses wisdom enough to offer any infallible dictum. The best equiped scientist, the best developed medium, can only give to us part of the truth we crave; others must add, must supplement, stone by stone the grand structure advances, and even a fraction of a stone will count.

But shall the mighty temple ever be finished? A faint voice within me answers, "Never! It is the endless work of endless generations, throughout eternity."

May I be pardoned for this digression from my subject proper!

The convenient term "instinct" for any demonstration of animal intelligence is now considered obsolete by up-to-date scientists; the word "intellect" has taken its place, and even a psychic undercurrent is not any more out of the question.

From here to "soul" is only a short step, which I would not hesitate to venture, considering the many phenomena that have been reported from different persons. If only one of them can be authenticated beyond the shadow of a doubt, then the question is settled. Since the truth of the existence and persistence of the soul of man is established, psychic kinship with man entitles the higher animal to the same claim.

The chain of evolution drawn by scientists, the tree of life, with man as its crowning point, is an admirable working hypothesis (though already on the point of being supplanted by others); but cannot claim infallibility.

Nature's so-called laws, probably formed by necessity in the course of eons, do not always work machine-fashion, or we could not speak of her "whims" and "freaks," that are observed in the mineral as well as the vegetable and animal kingdoms. Man, the "crowning point of creation," often makes a very poor show and would sometimes do well to change places with some well trained donkey.

It will not do to simply speak of man, genus man, as the "non plus ultra" of creatures, unless we have in mind the ideal man, or rather ideal mankind—men and women capable of forming high ideals to cherish and to follow, capable of highest mental and moral development; towering above the level of average mankind.

If I were a good, faithful dog, I would not desire to change places with some brute of a master, called man; if I happened to be an intelligent horse, (for instance the one mentioned above), I would not exchange my place in life against that of the average negro; still less of the low one; the yet existing savage tribes being entirely out of the question.

The soul-principle is evidently a matter of degree and develops on different scales in different individuals, animals not excluded. In some human beings it is scarcely perceptible, justifying us to doubt its final unfoldment, while some animals show too much of the principle to justify doubt about future persistency. With the majority of creatures, however, it may not be strong enough to persist, but return to what might be termed a common source; in this case we need not fear mosquitoes, etc.

But we might do well to discard some of our human conceit, and prepare to meet on the other shore animals exhibiting better soul-elements than many of our human kith and kin.

MRS. HENRIETTA STRAUB.

Port Orange, Fla.

Great mischiefs happen more often from folly, meanness and vanity than from the greater sins of avarice and ambition.—Burke.

The worst enemies of law are those who would perpetuate injustice under the name of law.—Sentinel of Christian Liberty.

THE STORY OF SHUNGOPAVI.

The Wonder-working "Medicine Man" Among the Cliff Dwellers at the World's Fair in St. Louis.

Ralph Waldo Emerson says that an institution is only the elongated shadow of one man. The World's Fair at St. Louis, now the greatest exhibition of human progress the world has ever seen or is likely to see again in a century, is also the reflex of its organizers and by the same token it may be said that the several exhibits, large and small of whatever they tell are the visible duplication of the ambitions of the men that brought them into being.

The World's Fair at St. Louis is particularly rich in the displays of the peoples of strange and out-of-the-way regions. This socalled anthropological department shows excellence in variety as well as in extent. For Americans none of these divisions has more interest than the one in which the modes of life of the American Indians are exhibited by a collection of the leading groups of human beings that originally occupied the soil of what is now the United States. The Indians as they are familiarly known exist in the public mind largely in the guise of savages or semi-savages. When we speak of Indians we conjure up visions of atrocities of the Apaches, the Sioux, the Comanches, the Nez Perces and the like and the deadly struggles in which these until very recently engaged with the white settlers of the West. Tradition, romance and history are full of deeds the most daring regarding the encounters, awful and sanguinary that preceded the now no longer disputed occupancy of the North American territory by the white men.

But the World's Fair now teaches another lesson and it gives us in the person of one strange man another record. Hundreds of years ago before the white man came, long previous to the time that Anglo-Saxon land-hunger showed itself on this continent, there lived in the Canyons of the Colorado river, in what is now Arizona and New Mexico, a rare race of people known as the Cliff Dwellers. Whence they came no man can tell. Only their descendants to-day, the Mokis, Zunis and Pueblos have tradition of their forefathers, and they tell us at the World's Fair in the department devoted to the Cliff Dwellers, that their ancestors were a peaceful race, that they worshiped the sun and that their priests claimed miraculous knowledge concerning the powers of the earth, and the air. They tell us further that that power is transmitted by their priests, or medicine men, as we call them, from one to the other, and thus has been handed down unimpaired from earliest times. The Cliff Dwellers have among them a wonder-worker, named Shungopavi, a mysterious man, now in the prime of life, who possesses occult powers that defy explanation by any American or foreign scholar who, so far, has been privileged to witness his marvelous performances.

Shungopavi duplicates many of the miraculous things spoken of in Scripture. He seems to have solved the mysteries of space and time. His feats of legerdemain are the talk of World's Fair visitors. He works entirely without apparatus. His person is engaging. The blood of his ancestors shows itself in him by a dignity of demeanor before the mixed audiences that daily see him. He is truly a wonder-worker, the like of which no World's Fair has ever before presented. * * * *

Two Remarkable Works.

Dr. A. J. Davis' "Diakka" and Dr. J. M. Peebles' work on "Obsession" are companion books, each one reflecting certain conditions existing in the spirit realms, and each one should be carefully read and considered. The work of the Diakka, veritable inhabitants of the realms above, is vividly portrayed by Dr. Davis, one of the greatest of living seers. Dr. Peebles, a man of world-wide experience, presents a vast array of evidence in regard to evil spirits and their disastrous work among all classes. Don't suppose for a moment that the work of the Diakka or evil spirits is confined exclusively to Spiritualists. They are far less afflicted by them than any other class, for they are more on their guard against their pernicious influence. Read both books, and become thoroughly posted in regard to Diakka and evil spirits.

"THE DEMONISM OF THE AGES AND SPIRIT OBSESSIONS."

As often repeated, "there's no end to books." They flood alike libraries and city market places; and none in this period of time seemingly sell like novels based upon the lower, intermediate and higher planes of thought. It is largely true that a man's library reveals both his taste and character.

Never, in my opinion, since the publication of "The Seers of the Ages," by Dr. Peebles and A. J. Davis' "Diakka and their Earthly Victims" (including the present time frauds) has there appeared, whether within or without the realm of religious literature a book of such serious, such grave and wide-spread importance to the human race as the straightforward, comprehensive work here under consideration.

The mind is startled and appalled before an array of facts which at last make clear and definite some of the direful phenomena and mighty mysteries of life, and which no science has heretofore mastered and no philosophy explained. Here again has analytical Spiritualism unlocked the secrets of an arcanum forever inexplicable to mortal understanding, and warned mankind against gigantic dangers.

Astounding Revelation.

That our earthly existence is encompassed by an atmosphere replete with millions and billions of living, disembodied spirits; that we are immersed in a seething sea of spirit life; that these spirits have carried beyond the grave every mortal trait, disposition, impulse, tendency, temptation, appetite, passion and weakness that characterized and constituted their earthly individualities; that in a sense they are yet freer than when here to suggest and practice evil; that they can intrude their crude, selfish, ignorant, malicious, revengeful and malevolent wills upon unsuspecting denizens of earth; that they can hypnotically and magnetically influence, affect, obsess, control and finally possess living mortals; that they can alter, interrupt, divert, twist, disfigure and destroy life's plans and transform its conduct; that their physical and hypnotic powers often, for cause, transcend those of good spirits; that they can gratify their most sensual, bestial and wicked appetites through mortal personalities; that they can and do practice every false pretense, lying, deceit and imposture to effect their ends; that "dark demoniac spirits have the power, either through ignorance or selfishness, to disturb or absorb the vitality, to cause nervous irritability, to partially paralyze, to infuse poisonous auras into the emanating spheres of those they desire to injure or make ill, for some purpose best known to their infernal selves;" that finally they have the power to produce insanity and power to kill; and that crimes of every hue and grade have ever been and now are suggested, instigated, encouraged and abetted by the unseen powers of the air, comprises altogether a revelation so momentous, amazing and vital as to challenge the earnest attention and investigation of all men.

Universality of Obsessional Forces.

In the fourth book of his "Commentaries," the very learned authority, Blackstone, says: "A sixth species of offense of which our ancient books are full is a crime of which one knows not what account to give. I mean the offense of witchcraft, enchantment and sorcery. To deny the possibility, nay, actual existence of witchcraft and sorcery and demons is at once flatly to contradict the revealed word of God in various passages of the Old and New Testaments, while the thing is itself a truth to which every nation in the world hath borne testimony."

Indeed, so universal have been these influences, all tongues and times bear witness to their existence and operations. The "Lieu-chai-chiei," a work of sixteen volumes, is one of many ancient Chinese records of the subject. Even planchette is old in China. And the responses to the Vevius and other circulars discover that to-day there is no part of the vast Chinese empire exempt from ancestral worship and demonism, side by side.

Demoniacal obsessions in India are cited in the oldest Brahminical manuscripts and Vedas. They are in evidence in the hieroglyphs, inscriptions and stone records of Egypt, the clay cylinders and written fragments of Babylonia, the mountains of Assyria, the Zend books of Persia, the biblical histories of Syria and Judea, and throughout the great epics and philosophic dialogues of Greece. We know that Rabbinical demonology prevailed during and for many centuries after the time of Jesus. Obsessions abounded and do abound among the millions of the naked races in Southern Asia, the cannibal and other tribes of Africa, the snake-eating Pacific islanders, the wild bushmen of Australia. After reciting what he personally saw and learned in many of the older Oriental civilizations, our author continues his study of demoniac spiritism in Ceylon, South Africa, Asiatic Turkey and Mexico.

The Actions of Demons.

The world beneath and about is haunted. It is full of spirits, good and bad, pursuing their various errands, contending for mastery and intermingling incessantly with human affairs. And thus have they manifested some form throughout antiquity.

An ancient Chaldean magic formula is thus translated:

"May the god of the house be installed in the house,
May the favorable demon, the favorable god, enter the house,
The wicked demons, the wicked Alad, the wicked Gigiur,
The wicked Telal, the wicked Maskeln,
The phantom, the spectre, the vampire,
O, Spirit of the Heavens, conjure them,
O, Spirit of the Heavens, conjure them, dispel them."

Ben Zacohai says: "Demons have the gift of speech, and they speak in behalf of themselves. They know the past and profess to know the future. They may be consulted in both respects, but questions about lost treasures had better not be directed to them. They produce convulsive ailments in children. They impose upon their subjects slavish restrictions. They like sacrifices of blood."

In the book of Zobit the demon Asmodeus is described as malignant and viciously wicked.

Zenocrates describes the "terrestrial demons" as a middle order between gods and men, and that they "are like human beings capable of inferior passions and dangerous to mortals."

Hesiod and Homer, Sophocles and Euripides describe the eccentricities of demon influences. Horace tells us of an obsessed actor who became demonized and spasmodic, tore his garments and went screaming through the streets.

In the Demonism of India we read of the pranks and mischief committed by the Kama Loka. Of the wild contortions, howlings and superhuman actions of the obsessed who resorted to the Madura pagoda, making the place a pandemonium.

The "Bhutte" demons of India seek satisfaction for their selfish desires and thereupon often go away. The name generally applies to those who died by violence, often notorious evildoers, ignorant and malicious, wandering in the invisible intermediate state, intent upon mischief, annoyance and physical and mental injury to mortals. The "Pisacha," another class of evil spirits, include drunkards, the lascivious, treacherous and violently tempered. They manifest with malice, and delight in working confusion and trouble, causing pain to men and animals, gratifying low, depraved appetites, and finally in taking life. The "Pretas," says Prasad Chatterji, "influence and inflame the physical cravings of weak girls and men by possessing them, and assist black magicians for the sake of offerings of drinks, flesh and lust."

With the actions and behavior of evil and unclean spirits in the time of Jesus all are familiar. "What have we to do with thee, thou Jesus of Nazareth? Art thou come to destroy us?". "And when the demon had thrown him down in the midst, he came out of him." "There met him a certain man out of the city, who had demons, and for a long time he had worn no clothes and abode not in any house, but in the tombs. And when he saw Jesus he cried out and fell down before him. And Jesus asked him, What is thy name? And he said, Legion, for many demons were entered into him." "I brought unto thee my son, who hath a dumb spirit; and whithersoever it taketh him it dasheth him down. And he foameth and grindeth his teeth and pineth away." Many similar examples may be promptly recalled.

In his able work, "Demoniac Possessions," Dr. Menzies Alexander says: "Demons often form themselves into bands—'the society of the angels of destruction.' A whole legion sometimes lies in wait for a person to fall into their hands on the commission of some fault. Their action is thus a kind of obsession which may readily pass into possession. Under cover of darkness demons often surround houses and injure them that fall into their hands. This is especially the case if there be unclean places."

The Haunting Places of Unclean Spirits.

It was said of old by the Sibylline oracles, "Ye shall have the reward of your evil counsel; ye have made your sacrifices to demons in hades, and ye shall dwell with them." And so, too, we are taught in the book of Enoch, that those "who worship foul spirits and demons are drawn down to low places to abide with them."

How profoundly vital and far-reaching is this great lesson to the human race. Evil communications corrupt good manners. They degrade, bear downward and chain the soul to the low levels of the earth. "So evil-minded demoniac spirits, earthly and selfish, naturally descend, dwelling not only within the atmosphere of the earth, but in the filthiest and foulest places of city slums and hovels." Dr. Alexander has just told us how they especially like unclean places, and continuing, says: "Demons are more active in darkness than in light. At cock-crow their power begins to weaken." The "Shabriri" are always a menace to those who drink water from stagnant pools."

As to external appearance the shape of demons "is mostly human, but they assume various forms at will. Those associated with dirty places often appear in clouds of smoke.

"They infest all ill-aired places, the atmosphere of dark swamps, and garbage deposits are charged with them. They seek the low places."

"Shadows cast by the moon, certain trees mossy by sluggish streams, and dark vaults are natural lurking places for demons. All places of uncleanness are congenial to them. Graveyards are their favorite resorts. Old ruined bathing places invite them. Ruins should be avoided on account of these unseen foes."

In the Toga Vasishta we read of deceased persons "with special attractions to the houses they had lived in at the time of their death, lingering in these places; the consequence of which was that their souls, being cut off from the normal evolution from the material existence toward the spiritual state, were tied, or tethered, so to say, to these places."

Conspicuous among the haunted places of the world is the Ranjnad Chettrume at Permagoody, Madura, India. The inmates had been ruthlessly slaughtered to the last man. As a consequence of this wholesale massacre, "the adjoining Brahmin quarters became haunted by the disembodied spirits of the slain. The poor people of the agraharam were tormented by these spirits; all sorts of howlings would be heard in and about the Chettrume; murderous sounds and groans would be loudly ringing in the haunted grounds."

Dangers and Warnings to Mediumship.

Timid persons there are who profess to disbelieve, or seek to deny, these darker facts of demoniacal obsession and possession, sometimes exclaiming, "It will hurt Spiritualism." Our author very properly rebukes this manifestation of cowardice and willingness to close one's ears to actual and eternal facts, and rises quite to the sublime when he replies, "No truth can perish; the building stands after the scaffoldings have fallen."

We all remember the outcry which immediately followed the publication of Andrew Jackson Davis' "Diakka," as though its plain confession of facts, rather more unpleasant than ordinary, would inevitably work the destruction of our whole philosophic structure. But we live and will live and flourish all the better when we have bravely confronted the whole truth and taught the world not only of its existence, but the human duty of making the most out of these indestructible facts of nature. And these revelations of the darker side of spiritism (not Spiritualism) are facts, just as absolute, demonstrable and universal as the more agreeable facts of the brighter side.

Forewarned is forearmed. Apprise us of danger if such really exists, and the battle is half won in overcoming it. Sad beyond language to describe have been the obsessions, the possessions, the delusions, the betrayals, the infernal psychological crimes practiced in all ages upon innocent, trusting, virtuous, worthy, but wholly unsuspecting media, victimized to their physical, mental, if not moral ruin, while tens of thousands, under the delusion of witchcraft have suffered deaths of woeful ignominy and merciless cruelty.

How much of this has ever been and is now avoidable, by a simple knowledge of the facts embodied in obsessional demonism and the laws which should govern all communication between the visible and invisible worlds.

These vital warnings, therefore, will finally render mediumship safer and far more valuable to the world. For it will ultimately clarify and improve the intermediary state through which the two aspects of our world communicate, the one with the other. It will give us truth for error, and exact instruction instead of the floundering guess-work, or wilful imposture of deceiving and lying controls. Mediumship will now be forever on its guard and so enabled to protect and environ itself that no false, or at least demoniac spirit will be able to penetrate the medium's aura, nor in any sense influence her phase of mediumship.

It is easy to understand how this must at once redound to the exaltation and value of all manifestations. The deceiving spirits will find themselves successfully debarred. Liars, false-pretenders, self-seekers and evil-doers will be held at a distance, and under such safeguarded conditions we will no longer be misguided by pernicious advice, and no longer mis-taught by cunning falsifiers and ignorant impostors who discourse with great grandiloquence upon themes about which they really know nothing at all.

The book, therefore, so far from injuring the cause of Spiritualism, will place to its credit the revealment and history of new and important truths and open to it yet another service to mankind in teaching the timely manner of their highest use. Spiritualism, of all religions and philosophies upon the earth, should be the very last to turn its face from any single fact in universal nature and ignore its influence upon human life. If such fact or facts contain evil, then no other teacher of men can better analyze and control it in the name of good.

The Exorcism of Evil Spirits.

And that these precious ends of remedy and control may be unmistakably realized, Spiritualism has ransacked heaven and earth to find out the true laws of exorcism, the best and surest means of casting out devils and summoning peace and harmony where before was demoniac desolation and blighting ruin. Nor has any other religion taken the pains to do this important work for mankind since the days of Jesus and his disciples.

As demons love darkness rather than light, so do they revel in unclean moral debasement, and retreat undone and defeated from the pure and shining presence of the spiritual. "What have I to do with thee," was repeatedly addressed to Jesus. Our author says; "Rabinical demonology, prevailing for two or three centuries after Jesus' time, would have been intolerable if the undeveloped spirits had had everything their own way. But all finite things and forces have their limitations. So these demoniac influences were restricted by environments. The partial loss of the divine image through wilful perversions rendered succeeding mortals more subject to these nefarious agencies."

But the "divine image," the divine presence and power of the spiritual, was the power that failed not whenever and wherever manifested. We read in Mark: "And when he had called to him his twelve disciples he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of diseases." And in Matthew: "He cast out the spirits with his word." And back of that voiced word was the "I will, be thou clean"; and back of this were the glorified spirits of Moses and Elias; and back of these that legion of angels; and back of these that Christ-heaven cloud of witnesses; and back of and above these, Almighty God, the Central Consciousness, the life, power, love and wisdom of the universe."

Thus, in the early days of the Christ-Christianity, before it had fallen to the sacerdotal, evil; and unclean spirits were everywhere energetically disengaged by true believers, as well as by the disciples and by Jesus; as witness, Luke: "And the seventy returned again with joy, saying, Lord, even the demons are subject to us through thy name."

And so, too, throughout the ages have demons been cast out by and through spiritual gifts, in the name of spiritual light, cleanliness, health and power. Hence we find the exorcists of China, India, Egypt, Judea, Greece and Rome to have been representative persons, whose lives were clean, calm and orderly, elevated to spiritual planes, and thus empowered to demagnetize the obsessed and destroy the hypnotic cause of their enslavement. In the palmy days of Egypt, Greece and Rome, exorcists enjoyed official dignity and were often identified with the councils of kings and emperors.

The harmonizing power of music is often competent of itself to break the hypnotic chains and dispel the obsessing spirits. The case of Saul is strictly in point: "And it came to pass when the evil spirit from God was upon Saul that David took a harp and played with his hand; so Saul was refreshed and was well, and the evil spirit departed from him."

Hesychius, Clement of Alexandria, and many other writers refer to the successful use of music, either solely or as an aid, in cases of exorcism.

Dr. Peebles' book is most highly valuable as a text book on this subject of exorcism, or cure of the obsessed; advice and instruction too detailed to quote here are given to those who seek self-cures, and otherwise reference is made to our most prominent American exorcists.

A Conscientious Work.

All in all "Demonism of the Ages" discovers a painstaking and profound scholarship, and patient and thorough research into the occult lore and religious literature of all antiquity, and comprehensively carried down to the present. As in "Seers of the Ages," and, indeed, in all his writings, the distinguished author never wearies in his search, not for fragmentary facts and half-truths, but for the whole truth, let it be what it may. It has been the privilege of the writer to have personally known Dr. Peebles in both public and private life, for nearly a third of a century, and recently overtaking him, in the harness, on the Odeon platform at St. Louis, my surprise was great to find him supple of limb, strong of voice, and, though in his 84th year, with the intellectual virility of a person of forty. But he was, meanwhile, as ever and always before, the same unbending man of conscience, intrinsic honesty, inflexible integrity, whose honorable manhood had only ripened and mellowed into the ideal grandeur of some venerable Nestor, regal Grecian Sage or Syrian Seer, to know whom was honor in itself.

The doctor, though wielding a moral battle-axe for half a century and more in the interests of reform, is still for "peace" and "arbitration" in place of war"; and he continues diligently fighting for these principles. It needs no telling that on the platform he is independent and fearless, and under his occasional bolts of sarcasm and irony there beats no more tender, genial and fraternal heart—a heart overflowing with good will to all.

Without a trace of vanity he believed this last book of his would stand for the higher Spiritualism, and so it will. It specifies and reveals facts of which not only many Spiritualists are ignorant, but are simply undreamed of by the world at large, howbeit millions of living beings to-day are suffering obsessions that began with their very conception and have influenced their whole lives on the side of evil and misfortune.

That the world is blind to spirit forces there is no question. And here is a great work for Spiritualism, to enlighten the world, to set it right, to place before it eternal truth and the grandeur and glory of the spiritual ideal. The Living Christ, once of Galilee, is yet toiling for men, and it is the gospel and mission of true Spiritualism to join him in the world's vineyard.

JAMES V. VOLDO.

Guard Against Mental Rigidity.

No Authority Should Be Considered Too Sacred to Question.

This is an age of invention and discovery. The circle of knowledge grows larger. Old ideas, theories and systems have to be revised to make them harmonize with modern thought. The man who formed opinions in his youth and is unable to modify them, to eliminate the error and to assimilate whatever of truth is presented to him by later teachers and reformers, by later lessons and experiences, is necessarily left behind. There are many such persons. Neglecting to acquaint themselves with other views than those which they early imbibed, their thought runs in certain ruts, as it were, and they lose both the power and the disposition to accept any thought which cannot readily be made to agree with their predilections. Even where there is no fear, such as is generated by superstition, to consider a new theory or to adopt a new method, the inclination and ability to do so are lacking. Mental flexibility is lost, the mind as well as its organ the brain, becomes rigid, the power of change and adjustment is gone and a state of fixedness is the result. Such a state means unprogressiveness, stationariness—"intellectual peace at the price of intellectual death." To such minds the words of Bagehot apply: "One of the greatest pains to human nature is the pain of a new idea."

In a changing environment change in an organism is a condition of continuance. Variation is a factor in all development. It is necessary to that modification required for adjustment to newly evolved conditions. The penalty of inability to change in adaptation to such conditions is extinction. Such has been the case through all the ages of the ascension of the higher from the lower forms of life.

Man lives in a mental as well as in a physical medium or environment. It is in this mental medium that the chief changes are now occurring with a rapidity which taxes the capacity of the average mind to adjust itself to changing conditions, to new methods, to new conceptions, to new discoveries, following one another, in quick succession, in almost every field of research, to newly acquired knowledge in every province of thought.

The mass of people still assent, immense numbers indifferently to the old irrational creeds. Of modern philosophic and religious thought, of modern religious criticism they have no knowledge and are influenced by it only because they are obliged to breathe the common social and religious atmosphere, and are thus affected more or less, however unconsciously, by that which they can neither appreciate nor understand. Representatives of the old dogmas deplore the liberalizing influences that are working, and yield to them only as they are compelled to do by the pressure from the thinkers whose numbers are rapidly increasing, and from the masses who are stirred by the Time-spirit. In this period of rapid transition, confusion of thought, inconsistencies and reactions are inevitable. Nor are they confined to the field of religious belief. "Back to Kant" and "Back to Hegel" have been the cries of some philosophic teachers. Back to the philosophy of the middle ages some of them would have thinkers go. Others find in Plato's speculations all the true philosophy and real wisdom that have ever been taught, while a larger number wish the western world to accept Buddhism, and to look for the solution of the problems of life and destiny to "mahatmas" of Thibet.

Meanwhile men of science pursue their investigations and make new discoveries; great thinkers continue, now as in the past, to make valuable contributions of philosophic thought; the application of science to the practical affairs of life, the utilization of natural forces to serve the purposes of man, the rapid diffusion of knowledge and the quick communication between all the civilized nations of the earth, must add to the rapidity and complexity of the changes in man's intellectual environment and call for the greatest flexibility and power of adaptation in the generations to come.

It behooves all to guard against mental rigidity. No authority should be considered too sacred to be questioned. No creed should be assented to because of its venerableness or of the numbers that have lived and died believing it. No theory or opinion should be held as a finality. No investigation should be shunned because it involves doubtfulness as to the truth of the investigator's cherished views. The mind should not confine its thinking to a few deeply-worn channels. It should employ all its faculties and allow none of them to become atrophied. Diversity of pursuits, of studies of pleasures tends to make an individual, as it does a nation, flexible, versatile and progressive.

B. F. UNDERWOOD.

Views on Various Matters.

To the Editor:—If I may be permitted a little space in your most valuable paper, I shall be thankful, as I would like to say Hurrah! to Brother Baldwin's article of September 3, "The Spirit World a Shadow of This." For surely it seems to me that with at least forty-five years' experience of conscious touch with the different planes and conditions of spirit life, I ought to be able to add some quota of knowledge toward gaining a better understanding of the spirit world, which I know every one who is a student in this line of study is anxious to do.

I believe he is correct when he says, that "Spirit is an evolution or refinement of matter," and not matter a materialization of spirit. By my own unnumbered experiences, I know that when a spirit first passes out from its mortal body, it seems to carry so much of the grosser properties of matter with it, that in coming to me soon after transition they can make themselves felt by tangible touch, which as time goes on becomes less and less tangible as they become refined to vibrate in harmony with more refined states of thought and feeling. If in time, and that depends on their effort to get acclimated to their new condition of life, they have become so refined as not to vibrate in unison with this plane or condition of physical matter, if I would then love to commune with them by touch, I must by soul projection go to their plane to come into tangible touch with them, a thing I am often permitted to do.

After they no longer hold gross particles of earth's matter to their spirits, so I may feel their hands upon my brow and cheek and pat my hair or feel their forms press against mine, they, many, who can vibrate on my spirit plane of consciousness can manifest by telepathy, and sometimes when the life waves are very passive they may reflect themselves upon my soul's aura, so as to be seen by me, and a certain number of spirits, being now eleven in number, are in such perfect attunement with me they can manifest upon this plane of life very convincingly by playing upon my instrumentality as one would upon a harp, bringing not only their own voices but gesture and mannerisms in every detail. This of course is subjective, perfectly so. But let me state right here that it is never imposed, but when mutually agreed upon by myself and the controlling spirit; and allow me to also state for the benefit of those who have become frightened out of their mediumship by reading "The Great Psychological Crime," that the controlling of my organism by this circle of well-informed spirits has never been detrimental to me in any particular, but has always been a benefit, schooling me in laws and facts which I could otherwise not have gained, for after all, experience is the grandest educator on earth, if it is wisely presided over by spirits of intelligence, but I am sorry to say, many times it is the reverse, therefore the need of the solicitation of the author of The Psychological Crime. The only fault I found with that was the author's one-sided view of the question. And now right here comes in the need of a better education regarding psychism; and we know these truths are not touched upon in our most liberal theological colleges, and that is wherein I believe in the future of the Morris Pratt Institute, when the Spiritualists of these United States better understand its mission. It is not so much just what it is now; surely I wonder it is alive; it has had but very little sympathy so far, but seemingly plenty of criticism by both, culture and ignorance, and since it stands up under it, let us hope that it will continue to stand as a monument that Spiritualists can point to with pride as an institution of learning, where our young mediums can be guided by some of the pioneers in this movement whose hearts have been torn and minds confused by getting all their knowledge by the cruel master experience. Surely as some say, it is the best teacher, that may be true in a way, if it does not destroy the physical body in order to educate and unfold the soul.

But I fear I am making this letter too long, and will close by saying that some of the Mental Scientists of Milwaukee are not fully satisfied with Mental Science. It proves they are growing, and they have invited me to speak for them while here, which will be until about the month of September, when I again take my departure for Plainview, Minn., where all mail will reach me for engagements for work during the coming season. As my mother's health has improved I hope to be kept busy, therefore societies in need of a speaker, or circles in need of a teacher please correspond with me at the above address.

CATHARINE M'FARLIN.

SPIRITUAL PROBLEMS.

Prepared or Unprepared, We Are Called Upon to Solve Them.

Optimist and Pessimist agree that our civilization needs civilizing, that the revolution now upon us is serious, and signifies a great change in the physical and mental relations and expressions of all the people; causes are sought and studied.

A serious question: Are our religious, political, educational, professional, business and social relations resting upon a sound basis?

Are they not all troubling, more or less, in the balance? Optimist or pessimist, liberal or conservative, all are convinced that a change that will reach up to causes, is a pressing demand.

Humanity is being tried and tested. These are times when more souls are being tried than in any former time, when a "Moses," a "Jesus" is looked for.

Demonstration of continued life, the all-pervading, mightiest power and force in existence, is in evidence, and may be trusted to respond to all anxious souls.

Our republican form of government is thoroughly distrusted, pronounced a failure; it fails to civilize, it fails to prevent the most barbarous cruelty, the burning at the stake without trial. Millionaire criminals and robbers rule and control the destinies of this great nation; our laws are not executed. The diabolical schemes and practices of the medical profession keep apace with the hold-ups and crimes of the every-day increasing number of bandits and criminals; they belong to the same class and should receive the same treatment. Is this portrayal a dark one? It is as true as dark.

Fifty years ago a materialistic God, devil, hell and heaven, with mythical and mysterious attachments, held the subjugated multitude by fear, an angry God, a yawning hell, with a roaring devil to keep the furnace hot for the sinners God had created.

Science has since taught how to extract the devil's teeth without pain, the degradation of fear has given place to an intelligent study of the problems of every-day life, and fear is being rapidly changed to courage.

One-half of the crimes of this "New Era" are the results of injustice heaped upon the burden-bearers; justice and an orderly recognition of the rights of the negative, producing class, will change, inspire, and uplift and secure results long looked for.

Is there a balm in Gilead? A thousand times the demonstration of continued life has been declared the most important truth that humanity has ever been called upon to deal with.

Is this declaration true? What proportion of professed Spiritualists realize its full significance? Why is this declaration true? Because of its infinite relations, broad and far-reaching influence; its influence is unmeasurable.

It relates to an infinite universe, an infinite universe was not created, and does not require an infinite God to engineer it.

Demonstrated continued life signifies we have always lived, not created, but the result of universal change and growth.

Most sublime and far-reaching; is the one declaration that is soul-satisfying, it never fails, and fully settles the question of the significance of life.

All the religions of our world are the outgrowth, the direct result of this great truth.

Because of the traditions, selfishness, restrictions, limitations and subjugating influences of the past, Spiritualists have not yet as a body passed the chrysalis state of growth; as soon as we reach the butterfly plane we are willing to let go of the material,—it is written Jesus let go—break the chains, remove the packs and give the worm full and complete possession of material environments; the beautiful, dazzling, golden-winged butterfly does not require much of the material, only the fragrance and nectar of the beautiful flowers; the change from the present chrysalis state, to a full recognition of the significance of a demonstration of continued life, will dispel the shadows of the past, emancipate the great multitude from kingcraft and priestcraft, and hasten the day of jubilee.

Ninety per cent of Spiritualists are in chains and don't realize it; they are subjugated and led by the methods and deception of a hypocritical debauched church.

Hope and faith is a sandy foundation and unworthy of the least consideration by those who have reached even the vestibule of truth, and light of demonstration. Spiritualists are ripe for revolution inside and out, and no time should be lost in a mighty overturn.

The key: Demonstration of continued life furnishes the key to the present situation; this key will unlock all the myths and mysteries of the past and present, solve all the practical spiritual problems, substitute light for darkness, love for ignorance and selfishness.

No other power or influence can be trusted to do what knowledge of life and spirit will do for humanity, when we have outgrown the chrysalis—the materialistic state.

Infinite life without beginning or end, is a mighty thought power, and inspiration towards a strong personality, an independent intelligent individuality. Our weakness at this time is largely due to personal neglect, it is easy to be led and subjugated. The distinguishing feature of early Modern Spiritualism was its liberalizing personal individualism; the glory of modern civilization has ever been a fuller recognition of individual freedom.

Spiritualists have no good reason to complain; I am not complaining, but write to consider and suggest.

The crisis we are now passing socially and nationally is a direct result of the agitation of Spiritualists and liberalists for the past fifty years; as agitators we have moved the world; our mistake, as Spiritualists, has been in adopting methods of a decaying church and submitting to their selfish subjugating influences; ambition to lead and the temptation of rest, furnished by the modern church has been a snare; more backbone, more character, more knowledge and personality, more sturdy every-day individuality, is a demand made upon the thinkers and leaders everywhere.

Privilege is the curse of present society; just how to adjust ourselves to the physical facts of the world and avoid privilege is one of the important problems, and may be solved by a deeper, broader conception of life and its relations.

Personal freedom to think and act, without any shade or shadow of subjugation, is the way out of the present barbarous condition, nothing is of more importance than thought and unlimited freedom to think. Continued personal life in an infinite universe, is a profound inspiring subject, it is destined to break all the shackles and develop individual freedom; Spiritualists who are contented with present conditions are still in the chrysalis state, let them rest until the light and heat of the new life reaches them.

Demonstrated continued life possesses all the elements of life, light, love and spirit, of all religions that have tended to uplift humanity from the subjugating influences of ambition, selfishness and injustice; it is the key to the present remarkable materialistic condition, it is sure to open wide the door to life within and dispel all the shadows.

A comprehension of the power and influence involved in an endless personal life, spirit life, is the balm in Gilead, the resurrection, the sure salvation.

The spirit world, the mightiest power and force known, can and will solve all of life's problems.

DR. M. E. CONGER.

Chicago, Ill.

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Here is a man who sees and says things for himself. He is not retailing conventionalities. The book fairly bristles with wise sayings. I believe the thesis is sustainable and that the author has gone a long way toward fortifying it. After I took up the book, I did not quit, except for meals and sleep till I had read it carefully from cover to cover.—Albion W. Small, Head of Dept. of Sociology and Director of Affiliated Work for the University of Chicago.

I am somewhat familiar with the tendency in modern thought to give prominence to feeling—with James' "Will to Believe," with Ward's social philosophy, with Shelley's and Browning's philosophy. "The Wisdom of Passion" fits in with their contributions. The main thesis of the book—that the soul forms its own forms by its choice—I can ascribe to—Prof. Oscar Lovell Triggs, University of Chicago.

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A VIVID PICTURE.

Illustrating Mental Laws and the Judgment Day.

We are looking into future relations of life with each other, and the conditions governing those relations. Vast as the subject is, I may be permitted to give a word in relation to the laws governing that condition. No one can learn all, and as each gains a little light, it seems to me that it will benefit the conditions of the human race, if each will give his or her gem of truth, kindly helpfully to aid as far as it will, to bring progress on earth, higher spiritual and moral unfoldment. If one has found a diamond, another a pearl, it is unnecessary to say the pearl is valueless because it is not a diamond, or claim the diamond's flashing light is darkness because it is not a pearl.

I believe all mediums are being taught by spirit teachers; one may learn one lesson; another a very different lesson on the same subject; lessons in between, which would blend the whole as one, may be learned by a third, but the third needs to give his lesson and let the chain be completed, and not quarrel because the others have their links, for the three links need to be brought into relation and give brotherly love and fraternal friendship to the whole Spiritualist world.

Why need we quarrel with those who lay the Bible aside, because they have found God speaks to them, as well as to the prophets of old, and they read in the laws of cause and effect in nature's demonstration the written law of divine command.

If another still finds in the Bible that which relates to higher truths, proving that the mediums of old were also taught by those passed into the spirit world, and the laws governing their condition of life illustrated in the teachings given, must we break the circle and exclude half the family?

Would it not be well for us as Spiritualists to study the law as we are able to do, and see how they relate to the illustrations given by Christ and other Bible mediums.

In my early life I studied the Bible to learn spiritual truths. As I grew older I studied nature to learn spiritual truths. When I developed my mediumship I questioned the spirits. I sought proof of higher laws to learn spiritual truths. I felt it important to me to learn what kind of a country each year of mortal life was hastening me towards.

There are so many different planes and grades of conditions in this world of mental condition governed by scientific laws, that there is no wonder that so many different stories are given explaining what we all seek to unravel, the great hereafter.

I have tested mental laws, gained the proof that persons at a distance in mortal condition, can send their thoughts to you so as to build on the atmosphere before a developed sensitive a picture of themselves. I have proved the condition by seeing faces appear before me, noting the time and learning after that the person was thinking of me at the time I saw the face in my room.

Mental laws are so forceful that they carry feelings of love or hate, illness or happiness, to the sensitized person. The mind produces a picture on the atmosphere of any material thing it thinks of intently, so that a sensitized plate produces a picture of that which was thought of as well as the sensitized person sees it.

A man who comes to my meetings often, had a picture taken to obtain spirit photographs. It was taken on Sunday. When developed, not only several faces, supposed to be spirits, were beside him in the picture, but his son not in spirit life, with a wheel, was also there as plain as he himself.

This boy was in a distant town, and had never ridden a wheel that he knew of. But Thursday he received a letter telling him that the boy was learning to ride a wheel, and that Sunday he had taken a long pleasant ride. Knowing his father's interest in all that he did, he could not help thinking of him, and thus the picture was procured by mental laws. I have found many proofs of these laws, or my spirit teachers have given them to me, proving that they are more forceful in their condition of life than even with a sensitized medium.

Thoughts of past acts produce a picture of all relating to them, as real as if they were acted over again. The soul in eternity starts back from his own thoughts, for all that he has done that was evil presents itself to him. They chase him, the phantoms of the past, also the thoughts of those he has injured appear before him, and add to his condemnation by making him see his acts as they see them.

An illustration was given me clairvoyantly of a special case. A negro had committed several murders, but the last crime which led to his capture and confession was, torturing a mother and babe to learn where money was kept. The mother, tied in a chair witnessed the burning of her baby's feet by the colored fiend. When on the scaffold the man ended his life as a mortal, a Catholic priest stood beside him who had led him to confess his crimes and seek salvation through the teachings of his creed.

I wondered what the man's condition could be when he awoke to the fact that Christ's blood had not washed his soul from its stains, and as I thought of his sin and wondered, the voice of one of my guides said, "Go into the mental realms, and find the man; see for yourself what eternal law gives to him. God is law, mental law; it judges, condemns, punishes and rewards."

In a moment I saw the man. He seemed to be hastening away from all human habitation, fleeing through dark forests, hiding in caves, crouching behind great rocks; a terrible look of fear was on his face, for ever as he looked or paused in his flight, he saw the thought forms of those he had harmed as if pursuing him. Their thoughts as well as those of others who loved them, came after him like phantoms, to escape which he sought to hide in secluded places, hastening from place to place, but could not escape the unchangeable law.

My guide's voice again said: "The wicked flee when no man pursueth. In that day they shall call on the rocks to hide them." The true meaning of the Bible judgment day was illustrated in the short lesson.

Thus my guides show me how much there is to learn of spiritual conditions from the Bible, but which cannot be understood save as psychic powers are developed, the philosophy as well as the phenomena of spirit life proved, and a knowledge of mental science gained. The more we learn as truth the more we are able to see that Christ and other Bible mediums were far ahead of us, even in this age of advanced thought, and understood well the higher lessons we are just learning.

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SOUL AND SPIRIT.

So much has been said in regard to the soul and spirit, and so many conflicting ideas presented, that one becomes confused and hardly knows what to think.

If we believe the teachings of the orthodox church, also those of many of our Spiritualist and New Thought lecturers and writers, we must conclude that man is a triune being—three individuals in one, or that he is a physical being possessing a spirit and soul, and in accord with such teaching we often hear the expression—my soul or my spirit.

The orthodox minister warns us to be very careful lest we lost our souls. He does not attempt to explain what the soul is but leaves all such abstruse questions with God. Just as the preachers and the church have always wanted to do with all questions; but the scientist takes great pains to tell us what the soul is and its relation to the the body and spirit, yet often when he gets through his explanations are about as clear as mud.

A few advocates of re-embodiment teach that the soul is afar off, does not descend into matter but projects a part or power of itself into the material world in the form of the physical body. This body they call the child of the soul. But this is so vague, we want to ask where is the soul and what is it? How did it have its beginning and where? What is the purpose of its existence?

I do not pretend to know nor do I insist that my knowledge along these lines is absolute or my conclusions past controversion, but I have like a good many others a few ideas I am willing to inflict upon the public.

I believe that instead of having souls we are souls, and that the soul and spirit are one. Hence I may say I am a soul or I am a spirit.

Some of the ancients said spirit meant breath. Others called that part of the individual which survived death of the body and could be sensed or seen the spirit.

Most people to-day talk of the dead as spirits, never having thought of their being spirits while in the mortal body.

So we can plainly see that all this talk about spirits has arisen from the fact that man has persisted in putting in an appearance now and then after his so-called death, and the people have named him a spirit.

It does away with a great deal of perplexity when we come to consider man as an individual—we may call him a soul, who is seeking to express himself on the different planes of life through bodies corresponding to the planes upon which he desires to operate.

For instance he builds for himself a physical body with organs and faculties adapted to his purpose of coming in contact with physical environments. While manifesting through this body here he may have many bodies, as many as he has planes of consciousness.

It is a well established fact that there is a body similar to the physical called by some the astral body—by Paul the spiritual body.

This body or temple, as some have poetically called it, exists during the life of the physical and the soul employs it for its expression the same as it does the physical body.

No one ever sees the soul, the real man or woman, but only a manifestation of same by and through a body.

Clairvoyants see the spirit, they say, of someone still in the earth life. They see but an expression of the individual, viz., one of his bodies, and when a decarnate person is seen it is a material body (much attenuated) and not the soul.

The idea has prevailed that there can be no freedom of the soul from physical conditions until the death of the body, but we hold that the soul in the ultimate is free and that its range of operations, planes of consciousness and grasp of knowledge far transcends anything thought of by man in his cramped physical expression.

This is partially proven by hypnotism. When the subject is freer to a certain extent and he begins to be lifted out of his prison house, so to speak, something of the scope and grandeur of life flashes upon him. He seems to know the mysteries of being, to remember the past and be able to read the future. No wonder he is loth sometimes to descend again to the narrow limits of life in the physical.

Then how much we feel that never finds expression here. Every man, woman and child carries within songs sweeter far than any they can sing, and we are all poets, painters, musicians, orators, philosophers, philanthropists and lovers, yet we let the world know but little about it.

And sometimes we forget the fine emotions that lie buried within the depths of our being until perchance we listen to a grand lecture, a song or sweet symphony from some great soul, then we are stirred, lifted, rejoiced, baptized with light from the eternal worlds, and we are amazed at ourselves.

The greatest writer has said but a small part of what was in him, and the famous productions of the master musicians are but fragments from the infinite depths of song.

Victor Hugo after having written for more than fifty years in every style imaginable and upon every subject that claims the attention of the human mind, declared that he had not said a thousandth part of what was in him.

Life is a unit. One life, but different expressions of individual entities on the different planes of consciousness; and we are really never separated from our dead, for while we sleep or even while awake we may be with them on the plane of vibration they occupy in the body corresponding to their "spiritual bodies."

That we are not conscious of this while conscious to physical life does not disprove it. The soul knows whether it consciously knows or not.

We may remember a part an experience and call it a drea mor we may not remember at all.

A man was thrown from a vehicle and his skull crushed in on the brain. After his recovery he could remember nothing that occurred prior to the accident, although he learned readily and was otherwise normal.

After twenty years he had an operation performed and the piece of skull raised from off the brain. He immediately remembered all he had known before the accident but knew nothing of what had taken place since.

This proves that a person may be in possession of knowledge and have experiences of which he is not cognizant.

I am often asked if insane people will be sane after the death of the physical body? Naturally, yes, as the loss of the mind as it is termed, is but a derangemene of some part of the mechanism of the body through which the soul is trying to express. The soul or real self remains intact, and unhurt, and when freed from the imperfect body will go on its way rejoicing.

Looking at it in this way life does not seem such a hideous nightmare, such a grand farce, for where a soul fails to accomplish its purpose in any embodiment and its bark goes down in the dark waters of its earthly existence,

It cannot be lost nor injured,
For the Father's hand will guide,
And within the love unfailing
It must evermore abide.

I was, I am, and ever shall be. This every soul can truthfully exclaim. I am not caring about trying to save my soul from destruction, for I know that I am and shall ever be, and that all the forces in the universe cannot destroy me. From the eternal past I have come, no matter how, but judging from what I know of life in this expression it has been through persistent effort to adjust myself to my surroundings, to overcome obstacles and master my every situation.

"No man-made laws can alter facts" and all the creeds in Christendom cannot damn me, for I am a law unto myself, and above, beyond, and superior to any law except that written on the tablets of my being by the hand that brought me into existence.

The idea that a soul has its beginning with the physical body gives one a very narrow, contracted view of life, and it is not strange that confusion arises in the mind when we undertake to deal with the problem of life from this standpoint.

I have no way of proving that the soul has had an existence prior to this, but it seems reasonable to me that it is so. I cannot think that within the short space of a human life-time the soul can acquire all its wonderful knowledge and power. I believe that not only man but every form of life expresses itself continually in one way or another through matter. The beautiful rose we admire to-day is but the expression of the soul back of it.

All creatures on the lower planes of animal life are souls and in a way immortal.

I do not hold that the rose always remains a rose, but in accordance with its nature it will seek higher, better conditions for its expression.

The animal seeks, though unconsciously, higher and more complicated forms of development, and thus comes on up the scale of being.

Some of our Spiritualists claim that animals hold a body and an existence for a time after death. May it not be possible that they soon find expression in some form of physical life again? Naturally that most needful for them.

If as scientists declare, man is the product of evolution, is it not possible that the process of evolution may be some such as suggested above? And the soul continues to clothe itself again and again in materiality until it has had every experience and advantage earth life can afford it. When such time comes it will go on into higher expressions of life, free from and master of all earthly conditions.

Many Spiritualists argue that re-embodiment is unnecessary since the soul can go on obtaining all that is necessary for its further growth and unfoldment in the spirit world. At the same time they will tell you we are now in the spirit world the same as the dead except that we have our physical bodies. This I believe is true. Now if the so-called dead do not have need of this life, why do they linger here seeking to get control of the physical bodies of mediums?

Some will say for the good of humanity, for the development of the medium, etc., but we know that the person controlled is not always benefited and often the guides as they are called, will tell us they remain with us for our mutual good. Thousands are controlling mediumistic people because they need earthly experiences and must have a form of expression.

So I have come to the conclusion consciously here, the same no doubt I have myriads of times before, that if it is necessary for me to operate on the physical plane through a physical body, it is infinitely better that I build one of my own. It will serve my purpose better and will not be an imposition on another.

What is this for? For the individualization and unfoldment of the soul.

What is unfoldment of soul? In my opinion it means the development of faculties corresponding to every branch of knowledge. These to be so strong and so perfect that in every possible condition or environment of life we shall know without the effort of acquiring knowledge. For instance every faculty must be as perfect as was Handel's for music or as is the natural mathematician's for numbers and calculation. Also that the soul may become calm and self-possessed, fearless and free, and master in the realm of its being, perfect in knowledge and perfect in love.

The Christs have been souls thus unfolded who have come to earth with a mission, knowing from whence they came and whither they were going.

It may seem like a slow and tedious process, this being born again, but we have all the time there is, and if we have infinite possibilities we also have endless life in which to unfold them.

So let us not be discouraged even though, like Helen Keller, we lack the most important avenues of communication with this world. Let us not be in a hurry, nor worry and fret, but rest in the sweet assurance that all is well with the soul.

"I stay my haste, I make delays,
For what avails this eager pace;
I stand amid the eternal ways
And what is mine shall know my face."

That a soul can be lost is a most absurd idea, since the very aim and object of life is individualization.

Everything is exclaiming I am, I am, I am! If not in the musical tones of the present day New Thoughtist, then by its everlasting persistence in self-development, its determination to be.

There is no sin except the transgression of some law of our being, and no hell except the punishment that follows as a natural consequence. Neither is eternal, for the soul shall eventually triumph over all error, make reparation for every mistake or wrong and obtain complete happiness by attuning itself to the rhythmic vibrations of the universal life. In the very nature of things this is so.

Do not imagine, then, that when you lie down in the cold embrace of death your spirit, as you call it, will be floating about without form, an intangible, elusive indefinable something; for you cannot die, and the death of your body does not change you.

You are a centralization of nature's forces. For countless ages you have been rising to higher and higher states of being, pushing on up the spiral stairway of knowledge and love.

Contesting every inch of the way, you have with dogged persistence and from stern necessity brought yourself to where you are.

Now what are you going to do? Go out into nothingness? lose your identity? No! You are and ever shall be, nor ever will you be a disembodied spirit, but always a conscious, loving, aspiring soul, clothed upon with a body adapted to your new condition of life.

There is no mistaking the grandly unfolded souls. Majestic in bearing, broad-minded, tolerant and progressive, they are the beacon lights along the shore of earthly existence, and the very highest indication of a great soul is its tender sympathy and loving consideration for all creatures that like itself are struggling upward towards the light.

San Antonio, Texas. LAURA B. PAYNE.

A PLEA FOR PURITY.

ITS BEAUTY, GRANDEUR AND UPLIFTING QUALITIES ARE POINTED OUT.

"There Is a Well-Defined Conviction In the Minds of Many That There Is a Certain Sacredness Involved In Conversing With Departed Friends."

In all lines of human endeavor those best fitted to endure the various vicissitudes incident to their particular work survive longest. The survival of the fittest is merely the triumph of purity. The pure, therefore, realize a greater degree of comfort and profit from their endeavors.

The average employe must be free from health-wrecking and bankrupt-making habits, for the modern employer cannot afford to employ any one who is known to be a victim to habits which will eventually dim the mind and destroy the body.

The cigarette-smoking youth is not wanted in business life. The beer-drinking man finds, sooner or later, in his pay envelope, the eloquent words, "Your services are no longer needed." He finds himself supplanted by the clear-brained total abstainer.

The public is a kind and generous employer, in a way, and is slow to wrath, forgiving much and hoping for better things of its employes.

The medium is an employe—a trusted one—of an employing public. It therefore behooves the medium to be above reproach with regard to habits and personal cleanliness.

There is a well-defined conviction in the minds of many that there is a certain sacredness involved in conversing with departed friends, in spirit life. It is quite shocking to their finer sensibilities to detect the odor of whisky or tobacco upon the medium. The idea of absolute purity is inseparably associated in their minds with that of spirit communication. This is natural, and it should be encouraged by the purity of the medium's thoughts, deeds and daily life.

The writer well remembers a certain medium who was in the habit of puffing clouds of smoke from a cigarette while on the street and even while in the seance room. He said the smoking of a cigarette "steadied" his nerves, seeming to forget that nothing is better for the nerves than an abstemious life. The writer has carefully observed the countenances of those present at the seances of this man, and almost without exception surprise and disgust were found to be depicted there. Although this medium was well developed in both the inspirational and materializing phases, and in charge of a flourishing church, his downfall was gradual and certain.

No one can wreck a body and benumb a spirit with impunity, expecting to escape the results of a violation of natural laws. We must merit reward in order to receive reward, and a medium cannot hope to report to the public for duty with a tainted breath and a clouded soul and expect continued employment at a high wage.

A discerning public places the seal of its approval only upon those who live purely—for the others it has only tolerance. Competition in this age of the world's history has fixed a standard of competency, and absence of injurious and offensive habits is an important factor therein; for virtue has become more than its own reward.

Modern commercialism recognizes a department of sentiment, and it employs mediums in that department, for without sentiment we are stoics; and stoics have no need of industry as we, to-day, understand the term. When departed relatives are mentioned, the active element of sentiment possessed by that great mass of people called "the public," is at once aroused. It is the first step for many on that never-ending path of knowledge which Spiritualism has helped many timid feet to tread. On this initial tour of investigation must the conceptions of purity and of spirituality be shocked and the inquirer turned backward by impurity?

Mediums who mirror in their daily life the truths of Spiritualism are moderately well paid, experience no ill effects through the exercise of their psychic powers, are surrounded by friends, and are happy; but mediums who are victims of alcohol, tobacco, morphine, cocaine, immorality and insincerity, usually perish miserably. Many learn too late the fact that purity and true mediumship are inseparable. Too often truth is not made superior to all else, and the mad desire to gain money overbalances the desire to be a real force for good in the world. It is then that the mercenary medium seeks to give only such facts and results which will "please the customer," and the first step toward the ruin of that medium's psychic powers is made.

The writer has always contended that mediumship should not be depended upon as a sole means of gaining a livelihood. A trade, or a profession enables the medium to remove mediumship from the corrupting influence of money and creates an independence in which the desire to help humanity, to uplift mankind and to remove error and superstition shines forth as the most important motive. The necessity of an independent means of support is particularly applicable in the case of the inspirational psychic; for the advice given by a great medium to his pupils, whom he sought to develop, should be remembered: "Take no thought how or what ye shall speak; for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the spirit which speaketh in you."

In this connection the writer would give it as his opinion that a calm, clear, dispassionate statement of spiritual truths is desired by the truly intelligent audience in preference to the most elaborate embellishments consisting of windmill-like swinging of arms and stamping of feet that can be devised by the most athletic or inventive lecturer. The day of the gymnastic lecture is past. It has gone the way of the sermon that was accompanied by a stamping as of many horses, and a pounding on the stout oaken reading-desk like unto the noise caused by a full dozen pile-drivers. The proper place for the control that seeks to substitute muscularity for intelligence is in a boiler factory. All things have their time and place, but the forum is certainly not the place for monkey-like contortions and sky-scraping gestures. Truth is naked, but she requires neither the arts of Delsarte nor the strength of Vulcan to make her more beautiful.

Let us have more facts and less fuss; more purity and less putridity; more reason and less rapacity.

Let us encourage the "higher criticism" if it tends to eliminate the non-essentials. That impure habits and personal uncleanliness are non-essentials to the well-ordered life is quite well recognized.

"This trio you should cherish: Knowledge, Reason and Purity. The greatest of these is Purity, for it is a crown of blessing upon the possessor of the two others."—Norwa.

The writer has often pondered upon the saying of the ancient warrior above quoted, and his found a world of meaning in it. Study it well, and you will find the truths of a thousand years of experience concealed in a few words.

F. M. SNARRENBERGER.

Columbus, Ohio.

AN IMPORTANT VISION.

With the Spiritual Lesson Derived Therefrom.

Last night, or rather this morning, I had a very clear vision on the vibratory system in nature and man.

I have had many visions in the years past, on these lines of the science of nature and man, but this time another view was presented to me and I could not only see man's powerful action in all of these operations, but I could understand rightly while seeing. As a result, the following was penned by spirit aid after I arose:

It is with a sense of pleasure that we announce that you have gained another true idea concerning universal operations, viz., that really the electrical workings combine the full science of man and nature. Thus, man's committals and his rescue therefrom comes, must come through that system wisely governed for purposed results.

Therefore, to write and to talk on this, the true science of life, is in order, for the time is come when it can be not only comprehended by the studious of earth, but also demonstrated. Man has learned that connections can be made or formed between the earth and elemental electricities and magnetisms, that there is this radiant power of life-flame in nature, also in man, and which, in man, is nourished from and active in these natural force and substance activities; that man being the conscious entity in the employ of Supreme Wisdom, is rated as the governing power on his planes of expression and has these rights of rule supremely vested in him. But thus far he has viewed things wrongly, and has aimed to dominate his weaker brother man whom it is his duty to aid in performing his parts in these associated labors of force and substance regenerations, and thus in the general progress of men and things. Had these simple and self-evident truths been beheld and adhered to by man the appointed Master in creation's scheme, he would now be on the lofty planes marked for this cycle and world age. Alas! he is found far below required vibratory average, hence the necessity of these heaven-enforced helps during the crisis through which all things are passing at the present time.

Therefore it is not a thing to be wondered at that the immoral and deficient in true soul development now found on earth and those sent out from Earth in such deficient form, should mingle for undesirable results. It is done to bring the mass of humanity to their senses and to recognize the true status of the race in the connected life of divided planes of life's expression, and so take steps to educate all classes of so-called criminals, insane, feeble-minded and generally deformed. Thus alone are these wrongs righted and a redemption wrought from these states of mind and soul slavery to ill forces and their compulsions to acts of harm to the perpetrators and their intended victims.

This vibratory system in man and nature is for regenerative purposes changing crude into refined substances, but man being wrongly active in desire, thoughts and deeds, becomes a debtor thus to others whose conduct is thus affected and universal rules then, must, in the name of justice and equity punish all such offenders.

From such righteous punishments, for effecting self-restoration to true usefulness, none can be relieved, only as they are capable of seeing their true condition and undoing the wrongs, first by a true desire to aid where before they hindered pursuits of others in common welfare, then by active thought and labor to help in such ways. This at first sight seems like an unsurmountable task to an enfeebled soul in any form, but when it is considered that as they thus try to undo the wrongs they have done, help is given them in due proportion, so it is not of themselves alone that this redeeming task is accomplished, but at the same time it cannot be done for them unless they are the principal actors in true, honest efforts as indicated.

This is the foundation of the true plan of man's redemption and thought thereon is invited.

Psychical and Physical.

Among such experiences, one a few years ago impressed me greatly.

It was about nine o'clock one evening, I was sitting in my room, when I felt a peculiar sensation of joy and sadness pass over me. At once I was clairvoyant and saw in the street before the house a company of heavenly Sir Knights mounted on white horses and in full regalia.

They passed on, keeping the middle of the street until they reached the home of a prominent physician, a Sir Knight also, who was sick at the time. There they halted, made a salute, then turned and marched out to the cemetery, still keeping the middle of the street.

One week later the doctor's funeral occurred, which I attended. The Knights Templar had charge of the service, and lo! they marched in the street as I had seen the heavenly ones doing. It was an impressive ceremony for the reason that more than earthly interest was manifested therein.

I have often wondered why it is, but I see the higher order of Masons or Sir Knights frequently attend the last rites of their earthly brethren. I see also others receiving such attentions, but not to such a marked degree.

Is this evidence that the Mason's creed to assist one another, etc., is acceptable in heaven's sight? Or is it merely the deference shown the order? At any rate it is a mark of honor.

MRS. M. KLEIN.

Van Wert, Ohio.

SUNSHINE THOUGHTS.

"This world is not so bad a world
As some would like to make it,"
There's warmth in every wintry soul,
If you can only wake it.
A word of cheer, dispelling fear
From sad hearts in sorrow,
Sets notes athrill in heart and will—
God's promise for to-morrow.

In every weary soul we meet,
A kindly word may lighten
Their lives to rosy sunshine sweet,
By just one word to brighten.
So as we go, let each bestow
A friendly word of cheer,
That dewy flowers of love may grow
In by-ways far and near.

This old world would brighter be,
If each would do his part
To shed on all a genial smile,
And kindliness impart;
And hearts bowed low in deepest woe
Would find joy's richest treasure,
By just one little word of cheer,
To make their lives a pleasure.

BISHOP A BEALS.

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Life In the Spirit Realms.

Letter From Abby A. Judson, Through the Mediumship of Mrs. Carlyle Petersilea.

My Dear Friends and Readers of The Progressive Thinker:—I feel sure that you will all be glad to hear from me, although I was not accustomed to write for this particular paper. But all papers that give forth great truths to the people are very dear to me.

The old Banner of Light was and still is exceedingly dear to me; but The Progressive Thinker is a young giant, and really I would like to stand in the shadow of its mighty arm.

I occasionally control another medium when writing for the dear old Banner; but why not write for both papers, now that my powers are increased an hundred fold? While I was still with you in the form I read with a great deal of interest books written by the spirit Franz Petersilea, also the one written by the lovely and progressed spirit, Mary Ann Carew, former wife of Franz and mother of Carlyle. These books seemed to turn for me the key that unlocked the secrets of creation.

I had read and thought most deeply of evolution; but the more I traced it up and thought of it, the more bewildered I became. It seemed to lead upward to a dreary waste, simply peopled by men, women and children. According to the law of evolution not a thing could be immortal but mankind.

I often expressed my thoughts to friends, telling them that the theory of evolution did not satisfy the indwelling spirit and soul, and I thought there must be a lack, for my soul reached out after something more, and I was sure that if the soul craved something more there must be something more to complete its joy and satisfaction.

A friend advised me to read the books of Carlyle Petersilea, written by the spirit of his father, and others. I obtained and read them, and was perfectly delighted. Here was the food that my soul had longed for. I had all along felt that there must be truth in evolution, and could not give it up entirely, but like my own being, there seemed to be an incompleteness about it, and these books gave me that which I sought: Involution and Evolution. Hand in hand they must go. Evolution led to dreary wastes, but hand in hand with Involution led to all that was most lovely and satisfying—that all life whatever was first involved from the spiritual germ, where evolution took it up and carried it into the spirit realms. Thus the spirit realms held all life and beauty that the earth's produced, intact; and I could not disbelieve it if I would. It satisfied my soul and made me happy; and I know it was the truth.

Yes; all life was immortal! and now I am here in the spiritual realm and know it to be correct, for I am surrounded by the flora and fauna that the dear old earth has sent hither. She nourished all life close to her breast, for a season, and then sent it hither to make glad the spirits of men, women and children.

I had never met Carlyle Petersilea, nor his revered father, face to face when in the material form; and when I heard that Carlyle also had come to this life, I longed to see and talk with him. I found him engaged in his legitimate business, that of instructing the young. Already a beautiful conservatory of music was in full swing. I think swing is a very good word to use here, although the medium somewhat objected to it, but if you could hear the rhythmical swing of the volumes of harmony that are sent forth into the sublime ether, you would think the word quite appropriate.

I found Mr. Petersilea a genial, polite, noble-hearted gentleman, very glad to see me indeed.

"Ah! Miss Judson," he said, "how glad I am to think that you feel interest enough in me to seek me out. You are just the lady I want to meet. One in whom I have always felt the deepest interest. My dear wife has talked of you to me for many years, and now I am sure you will be one to aid me in controlling her to write, that we may together hold up the Banner of Truth."

Now, this was the very opportunity that I was seeking, and I said:

"Mr. Petersilea, you make me very happy. This life is an exceedingly beautiful one, but I want to do more for the world we have both so lately left. I have found it rather hard, thus far, to find mediums who are willing to give me their time free—mediums who will write for me hours at a time without expecting or looking for reward. Is your wife one who will give me her time and attention?"

"My wife is one who would give her time to anyone whom she thought good and worthy, and if, thereby, it would please me."

"You and your wife were very happy and truly united?" I said.

"Yes," he answered. "We sincerely believe that we, together, form the perfect whole. She is now in deep grief, but I hope soon to be able to soothe and comfort her more than I have yet been able to do, and you will help me, I know, Miss Judson?"

"I surely will, and make myself happier by doing so."

"Miss Judson, I think my wife is about the only medium through whom you can give the true and perfect law of involution and evolution, and so let us clasp hands in unity and friendship, and aid each other all we possibly can. You have not started another Seminary for young ladies?"

"No. I do not think that is now my particular work and mission—for, Mr. Petersilea, I am not now alone as formerly, but have found one as dear to me as your wife is to you; and we also think that we form the perfect whole; and we are exceedingly happy in our union. Old maids do not forever remain old maids," I continued, laughing.

"So it would seem," he replied. "I congratulate you with all my soul; and have you formed a home here?"

"Oh, yes; a very beautiful home, and you must visit us there."

"I shall certainly do so," he replied. And he has kept his word, and we have entertained him as well as we were able, but I think that we have to thank him, for his exquisite music entertained us far more, and carried our souls up into loftier regions of bliss, if that were possible.

No; my work does not lie within the walls of a seminary, but it is with and for humanity in general. Together with my beloved I join with others to do all the good possible, and give truth, as I find it, down to earth.

"Your home is yet with your wife on earth?" I said.

"Yes," he replied; "and will be until she too leaves the body of flesh, and then, like yourself, we will form a home to suit her taste, and whatever suits her will be to my taste also. This is as it should be."

"Yes; and those pseudo-philosophers of earth must and ought to learn that true marriage answers more purposes than one or two; that it not only answers the purposes of earth, but those of heaven."

"It is supposed by some of those who think themselves very wise, that marriage cannot enter into the heavens because, forsooth, marriage does not bring forth children; as though that were the only end and aim of the marriage relation; whereas, the truth is, that true marriage answers very many different purposes. In fact, there is no purpose whatever, either on the earth or in the heavens, that true marriage does not answer. One might fill a large volume with the purposes of the marriage relation. It develops life itself, and then responds to every known purpose in life, both on earth and throughout the heavens.

"Miss Judson," said Mr. Petersilea, "you have expressed the very truths that my wife and myself labored to make the world understand because we lived it."

"And I never fully comprehended it until after I had read your books; and you may perhaps, never quite know the comfort and joy they gave me. You wish me to control your wife to write up the fauna and flora of this beautiful world?"

"Yes," he replied; "for my own mind and time are so much taken up with music that I do not feel competent to write about them. I see these things all about me, to be sure, just as I did on earth; but, when in the material I had no time to study them, and all that was written about them in my books was written under strict spirit control."

"I was deeply interested in all this for many, many years before leaving the body, and studied them carefully, and since coming to this life I am more deeply interested still, and have spent a large portion of my time in the study of them. I have also attended many lectures, given by most eminent men and women here, and it is a never failing source of interest and pleasure to me."

"Have you your little dog, still?" asked Mr. Petersilea.

"Certainly," I answered. "My little Daisy is with me as of yore. I noticed, as I entered here, a large, beautifully spotted coach dog lying near the door; to whom does it belong?"

"Thereby hangs a tale," answered Mr. Petersilea. "He belongs to me, however, but I left him in his material body with my wife. A cruel-hearted man poisoned him shortly after my so-called death, and my poor, grief-stricken wife was obliged to witness his his agonies for a number days, until the end came; and here he is with me as you see. Coupled with her great sorrow it nearly drove her to despair; and, really, I wonder her brain is not turned, for she is a woman of strong, deep feelings and emotions. Now, dear Miss Judson, allow me to take you to my wife."

"Nothing could delight me more," I replied; and we started; and now, friends, in controlling Mrs. Petersilea to write, I shall endeavor to give you nothing but the truth; but I will say that by a natural law, which is well understood here, that the man who poisoned that beautiful dog, thereby doubly rending the heart of an already broken-hearted wife, will, through a just law of recompense and strict justice, suffer all the agonies himself that the dog did, and the cruel act will follow him throughout eternity. Does this sound strange to you? It would not if you were here and understood all about the ether. An act of any kind is like a pebble dropped into the placid waters of a lake or pond; the act vibrates throughout the ether forever, and as the guilty one goes on he meets it at all times and places; it is also plainly discerned by all other spiritual beings; he cannot wipe it out if he would; and so of all other acts, be they good or bad, as he goes on he meets the good acts everywhere, and they return to him goodness and happiness; the bad, as he meets it, returns to him evil and woe.

So be very careful, my dear friends, and do only that which is good, merciful and just, if you desire to be happy, for this is the only way, and all desire to be happy.

Now, dear friends, all life is immortal; and animals here are exquisitely beautiful. They are very beautiful even on earth, but here, like man, they are far more perfect still. No life of anykind is propagated within the spheres. All life is propagated upon the earths and at so-called death rises up into the spiritual realms to fill those realms and make them exceedingly beautiful. No creature here is able to slay another and has no desire, for material hunger has ceased with it. All reptiles that on earth are poisonous are not so here, for they do not need this power as a defense as they cannot be injured or killed. Man also cannot slay his brother man as he does on earth, neither can he slay an animal, bird, or fish. All exist in their beautiful, perfect, spiritual forms within the spheres which surround the earth for millions upon millions of miles, until a point is reached where the earth no longer holds any attraction for them, and then they exist as perfected entities within the all-pervading ether. Farther than this I am not able to tell you, but thus far I can and do tell you the truth; yet eons of ages pass before this exalted state is reached. As it is with animal life so it is with vegetable and floral life. All rise up to their proper altitude, one year after another, in their lovely, spiritual forms and condition, to surround us with beauty and brightness.

I felt sure after reading Mr. Petersilea's books that this must be true—that it was the natural resultant and sequence of all life, and how gloriously happy I felt when I found that he and I were right. One can reason on no other premises and come out right. If one reasons on evolution alone one comes out all wrong. That brings the spirit of man into a spiritual life where nothing exists but himself—that is, he, as a spiritual entity, would roam through the boundless ether surrounded by nothing but ether and other spiritual beings. What a dreary thing to think about. Never a tree, shrub, flower, bird, fish, or animal. No water, no land, nothing but boundless ether. What object could man have to live at all? He might rest within the ether and exchange thoughts with other spirits, but what would they think about?

I often sat in my own little home on earth and thought deeply about it. What an awful, dreary waste it must be, simply to look for all eternity into the ether and see nothing else; and this is what it must be if one follows out evolution alone and nothing immortal but the spirits of mankind. What would or could there be to interest babes, children, youths, and young maidens, simply to roam around and look forever into the dreary ether. O, my dear friends. This is not so; but the spiritual world is filled with all the forms that exist on earth, in their spiritual state.

Everything that grows, or has life, develops within the material, and after throwing it off, just as man does, rises up, just as he does, into the spirit realms, that man may be surrounded by all that he has loved and admired on earth.

O, my dear friends. I really shouted and clapped my hands for joy when I found that these things were true. I wish that every man, woman and child on earth could read the book entitled Mary Ann Carew, for it shows up, in detail, all the beautiful things that are here, shows just how children are cared for and taught. The book was written by the spirit of Carlyle Petersilea's mother, and is true in all its details.

Now would not some of you like to know about my own particular life here in the spiritual world? That I joined my parents directly after coming here is true; but I did not remain with them after my loved one was brought by them to me. Dear friends, I failed to be united to that dear one on earth. The joy and completeness still remained in store for me. I could write out all the sweet details of our courtship, but perhaps the editor of The Progressive Thinker would not care to publish them, enough to say, that I missed, as a young girl on earth, the delightful life with parents, and the sweet joy of being a wife and mother. I was deprived of all the little details that go toward making the life of a young girl happy. Now, shortly after I had entered the spiritual home of my father, and had visited that of my mother, for I must tell you that my father and mother are not united here in this life, as you all must be aware that my father, when on the earth, was married to three different ladies, and my own mother was united, not very long after coming here, to one whom she loved; and that union still holds good; but, in the home of my mother, all that I had missed on earth was here righted, and I lived out the joys that I had lost there. I was once more, in spirit, a sweet young girl, playing with my little dog and gathering flowers. My hair was long and thick, my eyes large and bright, my skin clear and white, my form perfect, supple and graceful, and if you will believe me, I had an organ, which seemed to be a counterpart of the one I so much loved on earth. I glided in and out of my mother's home, happy as the lark that met me in the dewy morning; and I visited much back and forth between my father's and my mother's homes; and, then, my love came and courted me, and we married as they marry here in the spirit world; not just as you do on earth, for we do not unite ourselves here unless we are sure that we belong to each other right of natural law, and, by natural law we are united.

As there is no propagation within the spirit realms, in order to be a mother, I must take to my breast some little dead born baby of earth, or one who had lived but a short time within the material body. And this I did, so that I might know the joys of a mother, for my soul cannot be rounded out until I go through all the natural experiences that belong to the first plane of life.

Yes, I have now a number of dear little children in my home, little ones of earth that left their natural bodies behind. So, now, I have a lovely home, overlooking a beautiful, winding river, whereon little boats are dancing, going and coming, filled by happy children. My home is on a slight elevation, with a wide veranda running the whole length of that side of the house overlooking the river; and within my home I have all things that are beautiful and useful. Near my home are many stately elms and oaks, green lawns, beautiful shrubbery; and the whole bright with parterres of flowers; and I want you all to understand that I have my dogs, all of them, and my cats. I mean all that have left the body of flesh; and, now, laugh, ye who may; but when you get here the laugh will be on our side. I have a large number of horses, not wild ones. They are as beautiful and perfect as horses can be, and as happy as they can be also; their eyes bright, their necks beautifully arched. They gallop and canter and trot over my green lawns and out among my trees, and I watch their beautiful motions with delight. They all love me and will come when I call, and their great lovely eyes thank me for all I did for them when I was down below; and they know, as well as I do, that I tried to save them from being tortured when there. A number of these horses had been used for the purpose of vivisection; slowly and miserably tortured to death, or until their unhappy spirits left their bodies. Others of these horses were poor, miserable creatures, that had been starved, overloaded and beaten to death. Yes; I took the most miserable and unhappy ones that I could find, and, behold, they are recompensed. But what shall be said of those who committed these crimes against them?

Well, I had a goodly number of dogs playing about and gamboling with my little children, and they are as happy and beautiful as spiritual dogs can be. Many of these were, on earth, deserted, starved, or kicked and beaten to death. O, yes. I am gathering up stray waifs now just as then; and, remember, all of you who read this on earth, that when an animal, or child, or bird, or even a man or woman is extremely unhappy, starved, beaten, or abused, that Abby A. Judson will be there in spirit, for her spiritual ears are ever open to the cries of distress and misery, and she will help them, and if she cannot do this she will take their suffering spirits, as they leave their bodies, and bring them to her beautiful, spiritual home, and care for them until they can be made happier and better somewhere else.

Mr. Petersilea says, that I must add a piano to my home, and he will come and occasionally give me a lesson. Thanks to his great, noble, generous heart! and I shall surely avail myself of his kindness. I play some, but not as well as I might and ought, and I would like to perfect myself in all branches of art and music as well as take care of all miserable cats, dogs, and other animals, together with wretched men, women, and children.

O, there is enough to do here, you may be sure, and you who have known me on earth must know me well enough to know that I shall never sit down in a lovely home of any kind and enjoy myself, for I could never be happy unless I were doing good and relieving those who suffer.

The world is anxious to know some of the details that go to make up the life within the spiritual realms, and this medium is one through whom we are able to give these details, and in giving the details truth will be made manifest. Spirits, who control most mediums, have not, thus far, been able to give the details concerning this life; and the reason has been prejudices and preconceived ideas that the lower world is slow to give up; and many Spiritualists are just as bad; but there are some who wonder that long lectures can be given, and thousands of them, for years, that deal simply with the abstract and philosophical, ignoring all details whatever, and thousands of spirits, when questioned as to their life in this world, have not, thus far, been able through their mediums to say much more than that they are very happy, that this life is very beautiful, and so on; but, when questioned as to the details, it seems to many that they are wholly unable to tell anything; and it has come to be said: 'If the spirits can give long lectures, and thousands of them, why in the name of all that is good and true cannot they tell us something of their lives there?"

Well, friends, one great reason has been, that if these same spirits were to tell about this life as it really is, very few would hear them at all. Knowing this, they have avoided doing so until the time should come when one or two, more advanced, bolder and more courageous than others, could be used for the purpose. One great obstacle that has stood in the way, has been acceptation of evolution standing by itself alone. This gives no immortality to any other than mankind; whereas, nothing can be more erroneous. So, when spirits try to tell of this life as it really is, thus far, very few would hear or believe them.

When an evolutionist undertakes to say that all possibilities are latent, or exist hidden within the lowest forms in nature, he is at sea, and will never be able to land anywhere; but, when he once understands that the germs of all life whatever exist within the ether, and involution is taking place at all times and with all things in nature, then he will arrive upon firm and reasonable ground; and, when he once can be made to understand that if a germ first exists within the ether in an undeveloped state, after development it can also exist within the ether as a developed entity, and when once this great truth is accepted, then the spirits will have no difficulty in describing this life as it really is and giving all the details concerning it. But when you are told by the evolutionist, that animals have no existence after the death of the body, then of course nothing below the animal can; and it lands one into a great void, where nothing exists but mankind; and, of course, spirits could do nothing else except to roam about within this boundless ether without aim or object. Yet it is said by these same ones, that man progresses eternally—that is, he is continually being wiser and happier. But if there is nothing for him to observe except ether, how is it possible for him to do so?

Now, is it not reasonable to suppose that we have far more here in the spiritual realms than you do on earth instead of less? and that we must necessarily have all that you do there in a higher, more subtile and refined condition? and all life whatever has traveled onward and upward to a more perfect state.

Well, all that I, Abby A. Judson, can tell you, is that it is so—it is true; and, consequently, that we have all that you of earth do in a more refined condition, more perfect and beautiful.

The lamb skips and plays; the horse, with arched neck and beaming eye, trots and gallops about; and thus of all life whatever, ethereal, perfect and beautiful.

You mourn because the earth and its products are not perfect, forgetting that they are simply developing up to perfection. Now, if all life is not immortal, then man is not immortal. It is a great mistake to think and teach that man alone has an immortal spirit. It is spirit alone that gives life and shape to anything, and all spirit is immortal, and all entities that have form and shape are immortal. Matter is also immortal, but not intelligent, and exists, simply, to clothe the immortal spiritual entities.

Very few can realize what a satisfaction it was to me to find that I had been right in my ideas of the persistence of animal life after the dissolution of the material covering.

Many of you say that even if the life of an animal persists after the disintegration of the material, it does not prove that animals are immortal—that their life soon fades away and is merged into the universal ether. Well, how do you know this? If the life of the animal fades and merges into the ether, then man's must do the same; for if one single identity is lost, then all are; for no great universal law ever breaks. The breaking of a law would render that law imperfect; and there are no imperfections in the laws of nature. There are no imperfections in the laws of attraction, repulsion, or gravitation, neither in the electrical law; if there were, then all things would go to smash—worlds would collide and chaos reign generally; therefore I am sure that the identity of all entities persists throughout eternity; and why should I not feel thus sure? I am here, surrounded by the identical creatures that I loved. I have not faded in the least, but quite the contrary, and if possible, I am more identical than ever before. My identity has become larger, grander, broader; and so of all the creatures below me in the scale of being.

Oh, how I do wish you all could see them. My horses are more gracefully, grandly beautiful, without imperfections or blemish, and so of every other creature here, and so of all other life. The grass is greener without an imperfect blade anywhere to be seen; the trees the same; the flowers more brilliant, showing no sign of decay; the singing birds trill in ecstatic joy; the shining fish leap from the waters, glistening with lovely coloring in the sparkling light of this glorious world.

Now, this is either myself, Abby A. Judson, who is writing this through the medium of Mrs. Carlyle Petersilea, or it is the reflex action of her own mind, or the subconscious self of the lady who is acting as my amanuensis. Now I assert that it is myself, Abby A. Judson, who is doing this writing and not the reflex action of the mind of the lady or her subconscious self. Dear reader, which would you prefer to have it? Would you like to think that it is reflex action or subconsciousness? If so, you can think so. No one can take that right away from you; but that will not alter the truth of the matter one iota.

I have taken particular pains to seek out, and make myself known to Dr. Hudson. He was glad to see me, but looked a little crest-fallen.

"I want you to come with me," I said, "and see the harm that you have done to the world through your writings; and after that, I want you to make amends by controlling a lady—Mrs. Petersilea—to write. You are an honorable gentleman, and I know you will do this."

"I will do what I can, madam," he replied. "I certainly do not wish to remain in error of any kind, and I will try to undo the wrong which I unwittingly did." And so Mr. Hudson himself will control the medium to write, one letter at least, and he may like it so well that he will gladly control the writing of more.

Now if you wise men and philosophers of earth want to roam around in the limitless ether, without homes or even bodies, where there is nothing, not even a green tree, shrub, or flower, no water, no life of any kind except that of the spirits of mankind—they may be able to do so. I cannot say; but the women, girls, little babes and small children, of which there are vast numbers here, are not able to do this. They must have homes. They must be surrounded by sweet, natural objects, such as pet animals, birds, flowers, trees, and shrubs, and water they must have or perish and go into oblivion. If water, then little fairy boats and so forth. As for being broken up into many personalities, I, for one, beg to be excused. Thus far I have never been, to my knowledge, other than Abby A. Judson. That I was once in the form of an undeveloped, spiritual germ is also true; but that I can ever return again into an undeveloped spiritual germ is not true; my development must continue on forever, as far as I now know, and if one can find an end to forever, let one try it; or if one can find an end to limitless space and ether, let one try it, and if one finds it, then let one jump off into—where? what? Why, space, filled by ether.

Now if you want to know where the germs come from, first find out where the ether came from, for germinal points are co-existent with the ether. The ancients called the ether God, for within it all things exist that ever were or ever shall be; and if you want to know—like the little child when told that God made her, asked, "Who made God?"—who made the ether? why, answer that question as the teacher did the child: "God never was made. He existed always." The possibilities within it never were made. It has always existed and always will exist.

ABBY A. JUDSON.

Mrs. Carlyle Petersilea, Medium, Garvanza Station, No. 1. R. F. D., Los Angeles, Cal.

The custom and fashion of to-day will be the awkwardness and outrage of to-morrow. So arbitrary are these transient laws.—Dumas

When a man has not a good reason for doing a thing, he has one good reason for letting it alone.—Thomas Scott.

Philosophy, when superficially studied, excites doubt; when thoroughly explored, it dispels it.—Bacon.

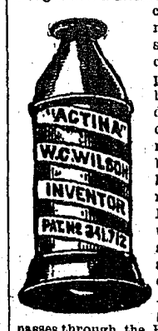
Can it be true, as is so constantly affirmed, that there is no sex in souls? I doubt it exceedingly.—Coleridge.

To dally much with subjects mean and low, proves that the mind is weak or makes it so.—Cowper.

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..GENERAL SURVEY..

THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper.

ITEMS.—Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require.

TAKE DUE NOTICE, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

KEEP COPIES of your poems sent to this office, for they will not be returned if we have not space to use them.

Captain Geo. W. Walrond, of Denver, Colo., the well-known lecturer and platform test medium, will begin his coming winter spiritual and occult services on the first Sunday in October, and will continue the same every Sunday and Wednesday evening from October to June next inclusive, at his new meeting hall, 1512 Glenarm street, Denver, Colo., to which address all letters and communications should be mailed. Captain Walrond, we are glad to hear, has completely recovered from his recent paralytic and nervous ailments.

Will M. Kellogg, of New Boston, Ill., writes in reference to the Clinton camp: "We have had a very fine meeting, and one most encouraging feature is that fully one-fourth were strangers, and all expressed the intention of coming again. We leave for New Boston, Ill., (our home) in a couple of days."

Mrs. Catharine McFarlin is engaged to lecture for the Chicago Englewood Union for the months of October and November. During the rest of the season she is still open for engagements. Her address until October 1 will be Plainview, Minnesota.

Lawrenceburg, Ind.—Following a declaration to his mother that the spirit of his dead friend, Henry Witte, had appeared at his bedside during the night and had told him that he was lonely without his company, William Maloney, 23, lapsed into a decline from which physicians are unable to arouse him. The young man, who is the son of Michael Maloney, ex-county treasurer, a few days ago was a close attendant at the bedside of the young man who he said appeared to him in a dream. Witte died of typhoid fever and young Maloney was one of the pall-bearers. Maloney's parents tried to impress upon his mind the fact that the apparition was nothing more than a dream, but he insisted that the spirit of Witte had told him that he would soon follow him to his new home. His condition is critical.

Mrs. C. H. Mullins writes: "At the Band of Harmony social, Sept. 1, the book entitled 'The Aristocracy of Health' was raffled. Nine was the lucky number. F. W. Coen of Roger's Park, was the winner."

The Spiritualists of Washington and British Columbia have closed their annual gathering and camp-meeting at Surprise Lake, nine miles from Tacoma. The following officers were elected for the coming year: President, A. R. Little of Seattle, first vice-president, E. L. Nicholson of Seattle; second vice-president, Mrs. French of Spokane, secretary, George E. Knowldon of Tacoma, treasurer, J. A. Kinton of Puyallup; trustees, George H. Head, Mrs. E. G. Benson of Seattle, J. C. Richardson of Hamilton, Mrs. E. J. Hammond, E. B. Estes of Tacoma. A permanent camping site at the lake has been purchased by the association, and several cottages will be built before the next annual gathering.—Seattle (Wash.) Post.

Emma Moore writes: "On Sunday, September 11, the Spiritualists will commence their meetings for fall and winter, in G. A. R. hall, Bishop Block, afternoon and evening. Mrs. Emma M. Nutt-Moore will be the speaker and medium. Friends visiting in the city will receive a cordial greeting. Not having contributed to the Open Court column, yet as a Spiritualist and worker for the cause, my best wishes go out for the upbuilding of our glorious truth, and that the garden may be rid of the weeds, and thistles, is my sincere wish."

Rev. Cora Benton, trance speaker and message giver, will be glad to hear from societies wishing a representative of the highest spiritual forces. Address 1714 Adams street, Toledo, Ohio.

Thomas E. Mooney, of Brockton, Mass., aged 27, a shoemaker employed at the W. L. Douglas shoe company's No. 2 factory, in the gang room, committed suicide at the home of his sister, Mrs. Annie Dee, 65 North Montello street, by shooting. Mooney had formerly been confined in the Taunton insane hospital, but was discharged from there two months ago as cured. For some days he had been complaining that he heard voices telling him to shoot himself, but he told his sister he would not obey them.—Boston Globe.

Mrs. Freedman, the well-known psychic, has returned from the East and is now located at the Hotel Florence, 606 West Adams street, where she can be consulted. Phone Seeley 3268. Dr. Louis Freedman, the Australian healer, has his offices at the same number.

Mrs. Emma F. Jay Bullene of Denver, Col., prominent as a lecturer in the ranks of Spiritualism, is now in Chicago, arranging for the publication of a book entitled, "Psychic History of the Cliff Dwellers."

Mrs. Isa Wilson Kayner will go to Winfield, Kans., on Sept. 15, for one week, and then on to Texas, where she is to fill a number of engagements.

Take due notice that items for this page in order to insure insertion must contain the full name and address of the writer. Otherwise they may be cast into the waste basket.

ATTENTION LYCEUMS. — During June, July and August the Progressive Lyceum will be sent to Lyceums for one cent per copy. This will enable you to increase your subscription one-half its present number, with no extra expense. Address J. W. Ring, care of the Spiritualist Temple, Galveston, Texas.

E. J. Schellhous writes from Kansas City, Mo.: "Spiritualism is making good progress in Kansas City, Mo. Mr. Aber's seances are excellent and well sustained, many people coming from a distance to witness the manifestations and converse with their departed friends. Mrs. Wagner, a trumpet medium, of Topeka, comes to this city once a month and gives seances. Mrs. Fred Cross is being developed as a trumpet medium, making rapid progress. This is commendable, as it is a family circle—one of the most efficient and satisfactory methods of the propaganda. Mrs. Powell, a trumpet medium, gives seances once a week. Mrs. Shackelford is a trance medium who delivers lectures from the platform every Sunday evening. Upon the whole, the outlook here is encouraging."

The annual camp-meeting of the Indiana Association of Spiritualists came to a close yesterday. The attendance on the closing day was not so large as the ordinary Sunday crowd. The meeting this year has been a successful one from a financial standpoint. While the attendance has not been so large as last year or the year before the association was able to make some money out of concessions which were this year under the control of the association. There has been a gradual decrease in attendance the past three years, while the number of people living in the camp ground this year was the largest in the history of the association, but the Sunday crowds have been smaller than usual. Camp Chesterfield is essentially a Sunday camp, owing to the large towns that are located within easy reach of it. There is no other camp in the country that turns out the big crowds to be found at Chesterfield on Sunday, but there are other camps that have a larger number of dwellers. Two years ago the attendance at the camp footed up 55,000. Last year it dropped below that figure and this year it will reach about 40,000. The association will clear about $2,000 on the meeting and after paying out $1,600 spent on building new cottages this year, will still be $400 to the good.—Anderson (Ind.) Bulletin.

Sans Germaine, who is also known as "Professor Arago," appeared before Justice Martin yesterday afternoon charged with obtaining money by a confidence game, because of his inability to make one of his clients rich by finding for him a chest of hidden treasure. He is said to have collected as a retainer $1,000. When his client learned that the treasures refused to be found he followed Germaine to Chicago and caused his arrest. Henry Behlen, a railway engineer, of St. Louis, admits that his trouble was caused by his belief in a legend current in St. Louis that a fortune is buried near Mount Olive, Ill. He had no hope of finding it until he met Germaine, who advertised himself as a hypnotist and clairvoyant. Behlen called on Germaine to consult him and incidentally mentioned the fact that he had $1,000 deposited in a bank. The mention of the $1,000 is said to have reminded Germaine of the hidden treasure of Mount Olive. He said he could find it by exercising his occult powers. "I can find that treasure for you if you will but follow a few simple directions which I will give you." Germaine is quoted as saying to Behlen. "Germaine told me he could go into a cataleptic state, in which he could see in his mind just where this treasure was buried," said the engineer. "The only condition mentioned was that I give him $1,000, over which he was to spread sand to make it magnetic. With this in his hand he would lead me to the spot where the treasure was buried, according to his story." After some discussion the roll of bank notes was counted out. The following day Germaine left St. Louis with the money. Behlen waited patiently for the return of the clairvoyant and his fortune. "A short time ago I learned that he was in Chicago," said Behlen, "and sent detectives after him and caused his arrest."—Chicago Chronicle.

With farewell exercises last evening, the annual meeting of the Indiana Association of Spiritualists ended an eight weeks' session at the Chesterfield camp. W. J. Colville and Mrs Gillespie were the speakers. Mrs Gillespie was robbed of her purse, containing $50, a gold souvenir and her return ticket to San Francisco, when her cottage was entered by burglars during her absence.—Indianapolis News.

Doctor and Mrs. Carl A. Wickland will open Sunday afternoon meetings at 1629 N. Clark street, corner Fletcher street, beginning Sept. 18, at 3 p. m. All cordially invited.

W. A. Wilson writes that Mr. J. A. Davis, of Alexandria, Ind., is at Kokomo, holding seances, and is meeting with good success and the work is progressing very nicely.

The friends and relatives of Mrs. India Hill, an excellent speaker and medium, gathered at her home, 1205 North Church street, Decatur, Ill., Thursday evening, to celebrate her fifty-fifth birthday. The evening was spent in a most enjoyable manner, consisting of music and light games. Among the numerous presents received was a beautiful mahogany rocker. The presentation speech was made by F. G. Schmitt. It was responded to by Mrs. Hill in a most touching manner. At a later hour delicious refreshments were served and the party dispersed assuring Mrs. Hill that all had spent a most delightful evening and hoping that they would have the privilege of enjoying a like occasion for many years to come.

Dr. Beverly writes: "Dr. Brooks of California will be with us Sunday evening again, to give a lecture from an illustrated chart. His lectures are very spiritual and uplifting. They explain in a scientific way the science of life, and the signs of the times are made plain as day. We need more of these advanced thinkers to lead the people in the way of truth. No one can afford to miss this treat. Special music has been provided and the best mediums will demonstrate the nearness of our departed friends. The Spiritual Science Society is making great preparations for their next party, at Arlington Hall, northwest corner of 31st street and Indiana avenue, which will take place October 1. We invite all to come and help and encourage this grand work. The hall has been nicely decorated and every convenience you will have for an evening's enjoyment."

Mrs. Alice Baker writes from Dallas, Texas.: "I left here August 11 to fill an engagement with the Delphos (Kans.) camp. Upon arrival there I was greeted by whole-souled people who at once made me feel that it was good to be there. Delphos camp is situated in a beautiful spot where nature in all her glory sheds its rays of sunshine. Upon my return from Delphos camp I stopped at Wichita, Kans., for a week, ministering to the good people there. I was met there by Judge Tucker who escorted me to the home of Brother and Sister Givans, where we were royally welcomed and entertained. I found in Wichita a good society composed of noble, earnest souls. There was an earnest desire manifested by these good people for me to remain during the month of September, and when the good-bye had to be said, I felt loth to depart, but my plans for returning South were such I could not tarry longer, but hope that in the near future I may be permitted to visit the Sunflower State again. I have again taken up our work in Dallas, Texas, and only hope that the angel world can use me as an instrument for the accomplishing of much good while here."

C. W. Slayton writes from Hart, Mich.: "This would be a nice location for a good medium. No society at present organized, but plenty of good material. I believe a good medium located here would do well; also build up a flourishing organization. Inquirers may write me for particulars. Our village numbers 1,500, with country around; a handsome, lively village in the midst of the best fruit belt in Michigan."

Mrs. L. LeSieur writes: "The ninth benefit sociable was at the home of Mr. and Mrs. Mullins, Thursday, Sept. 1. Mrs. Haire read some fine selections in the afternoon. Mrs. S. J. Ashton was the speaker of the evening. The answers to questions were particularly interesting. Mrs. Richmond will be with us at our next meeting, Sept. 15, at our Band of Harmony rooms No. 512 Masonic Temple. This meeting will be a reception for Mr. and Mrs. Richmond after their long absence. The ladies will bring cake and we will serve coffee and ice cream."

Mrs. F. E. Beach writes from Ambridge, Pa.: "This week's Progressive Thinker is the best ever published, or at least seems so to me. One of the articles that I think best is by J. S. Loveland. He writes on a subject that has been a great study with me ever since I believed in Spiritualism—how much comes from the spirit side of life, and how much is psychometry and telepathy. I have often been in halls when articles were read from, and heard their secrets disclosed, and I felt quite certain that they would never have been told by a spirit, and such a one as was described giving the message—a beautiful spirit that had passed out some years before, and had grown in knowledge and wisdom—to come back and give a secret in a public hall, is a little too much for my imagination."

Mrs. S. T. Allen writes from San San Francisco, Cal.: "Miss Mae Hunt's meetings continue in interest and large attendance. Sunday, Aug. 21 we listened to a grand address on 'The Laws of Mediumship,' by an old Egyptian philosopher, Hermes, whose very presence seemed a spiritual benediction to those present. Miss Hunt is developing a ballot test phase which will be ready for the public before long. An interesting feature of these meetings is the singing of little Vera Randall, a child of ten who has a beautiful voice and who is herself conscious of the presence of spiritual beings. Taken all in all these meetings are very spiritual and uplifting, and are conducted wholly by the spirit."

Mrs. P. J. Gillette writes from Buffalo, N. Y.: "Being a reader of your valuable paper, which gives food for thought pro and con, I must add my experience at Farmer Riley's seances. I remained there two weeks. He held a sance there every evening. They were unusually well attended, as he charged no fee. I consider him an honest, genuine medium for materializing. I saw S. S. Jones, editor of the Religio-Philosophical Journal. He looked natural as in life. I approached him and he smiled. I asked, 'Do you recognize me?' He bowed, 'yes,' but did not speak. He remained ten minutes, then slowly vanished from sight. I saw many during that time but not any that I knew."

J. Wagner writes from Allegheny, Pa.: "The Psychic Research Society held a picnic and dance at Vermont Park, Millvale, Pa., Aug. 31, followed with tests and speaking. Rev. S. M. Oles, Sr., and S. Oles, Jr., gave splendid messages. A minister of the gospel, Mr. John Thresher, spoke very forcibly in favor of our cause. Your humble servant gave a short lecture on 'Spiritualism, Its Relation to Natural Law.' This society is doing a good work. Mr. Oles is a perfect gentleman, earnest in the work. May the angel world spare him and his son and co-worker for many years to come."

F. T. L. says: "Spiritualism as understood and practiced must divest itself of many of the crudities and absurdities which mark its infant stages, just as Christianity has discarded the crudities and absurdities so unreasonable which credited God with less justice than an ordinary justice of the peace. Spiritualism must call for the most honest, thorough and critical investigation of its claims and rid itself of the impostors who pretend ability to do impossible things before it can claim the sincere attention of the masses of intelligent people. The time is coming when the truth will be known, when the cardinal principles of intelligent Christianity and intelligent Spiritualism will be accepted as substantially the same; when the two, hand in hand, will conquer the degrading influences of atheism and materialism."

Amos Steckel of Bloomfield, Iowa, a prominent Christian orthodox lawyer, writes: "I think that the body of the Bible is of divine origin. There may be immaterial errors. In each edition of your paper are truths, but also contradictions or conflicts between different writers, who claim to believe in the same Spiritualism. Everything that comes from God to man through man blunders on the way. There is no serious conflict between the backbone and spinal column of the Bible and the rational claims of Spiritualists. I am orthodox, but can receive and reject, from any other source. The universe of truths belongs to free men."

C. H. Mathews writes: "The Banner of Light files were sent to Mrs. H. L. Farrington, 4542 Cottage Grove avenue, Chicago, Flat 1, that lady being the first

When writing for this paper use a pen or typewriter.

We go to press early Monday morning, hence communications intended for that current issue should reach this office not later than the previous Saturday morning. Bear this in mind.

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applicant. There were two others, one lady and one gentleman."

G. H. Brooks writes from Baltimore Md.: "I began my labors for the First Spiritual Society of Baltimore, Sunday, September 4. The attendance in the afternoon was small, but the evening audience was good. I am located at No. 811 North Fremont avenue, to which all mail and telegrams should be sent. I will respond to calls for funerals and some week-night meetings within a reasonable distance of Baltimore."

J. H. Moon of Little Rock, Ark., writes that he has with his wife, investigated Spiritualism, and seen spirits materialize in his own home. He thinks a good medium would do well in the "City of Roses."

Mrs. Henry writes: "On Wednesday evening, Aug. 17, at the residence of Mrs. Blondin, 2903 Groveland avenue, the Ladies' Auxiliary connected with the Universal Occult Society held its social. About fifty attended. It was a little too cool for a lawn social, so we took possession of the house. Our president, Mrs. Davenport, called upon Dr. Cross, who made a few very appropriate remarks, as did our pastor, Mr. Gilray. Prof. Caldwell and daughter furnished some very fine vocal music. Mrs. Vaughn gave spirit messages. Prof. Leon and Prof. Verne gave readings; also Mrs. Waggstaff and Mrs. Henry, in her gypsy costume. Ice cream and cake furnished by the ladies for ten cents. Everyone seemed to enjoy the evening. On Sunday evening, Aug. 28, our president of the Ladies' Auxiliary, Mrs. Marian Hunt Davenport, was ordained as a spiritual minister. At the close of services at the Universal Occult Society, ordination was conferred by Dr. Warne, president of the Illinois State Association. Mrs. Davenport was dressed in white, and she carried sunflowers and had one in her hair, as that is the emblem of Spiritualism. After receiving the congratulations of her many friends she invited most of us to her home where she refreshed us with ice cream and cake. We feel she will be a shining light in the cause of Spiritualism."

J. F. Mitchell writes from Arkansas: "The Progressive Thinker has got better with each year for nine years. We think the premium worth more than the cost of both paper and book. We now have all the premiums, and don't want to miss a number of either."

T. A. Thompson writes from Wichita, Kansas: "I cannot afford to be without The Progressive Thinker, it is so full of instruction and encouraging communications, and can be obtained at so much less than its real value, some single copies being worth the cost of a year's subscription. I wonder so many Spiritualists try to get along and keep alive as believers in its noble teachings, when it can be had so cheaply."

T. W. Wisner writes from Caro, Mich.: "The Progressive Thinker is the best paper on earth. Caro has about 2,500 citizens, and seven churches to show them the way to 'heaven,' and seven saloons to show them the way to 'hell,' but in my twenty-three years residence here I never have set foot in any of them. I have no use for poor whisky or poor religion, and it is hard to tell which has been the greatest curse to the 'things' called men."

L. S. Burdick writes that he visited Camp Chesterfield, and enjoyed the same very much. He was particularly pleased with the lyceum presided over by the gifted teacher, Mrs. Gillespie.

Mrs. Hamilton Gill has returned to the city and will resume her Sunday and Thursday night circles, also gives private readings at her residence 522 W. Monroe street. Mrs. Gill spent several weeks at Vicksburg and Grand Ledge camp-meetings, where her controls did excellent work, both in public and private seances. The results were very gratifying to the presidents of both associations.

Jesse H. Bickford writes from Habana, Cuba: "I have visited all the Spiritualists I could find in Cuba. At Sagua la Grande, a fine little city on the north coast, I found a harmonious society. Its president was at Lily Dale, N. Y., when I was there. The world will hear from this society before long."

T. W. Prichard writes from Pittsburg, Pa.: "We desire to call your attention to the prosperous condition of the First Spiritualist Church of Allegheny City, under the pastorate of Rev. G. Clinton Day. Four years ago our church was run down and in debt. The trustees thought it was time a change should be made and extended a call to Brother Day. He accepted, and his work has been more than successful. The old debt has all been paid, and the church newly renovated and enlarged. The present church will no longer hold the people and we are making arrangements to erect a new Spiritual Temple. Brother Day is an earnest worker and is loved by all who knew him. His lectures are scientific, and appreciated. The Ladies' Aid Society and the Mite Society are both in a very prosperous condition. Harmony and true love is the dominating factor of our church."

Chas. H. Green writes: "Sunday, September 4, the regular monthly experience meeting of the Rising Sun Spiritualist Mission was held at its hall, 378 S. Western avenue. A number of our mediums and members related incidents in their lives, showing why they became Spiritualists and believers in our doctrines. Their arguments were interesting and convincing. Messages by a number of our mediums followed. The evening lecture was by Rev. Mrs. N. E. Hill, the pastor, who although limiting her remarks to a few minutes, held the closest attention of her auditors, and commanded the greatest respect with her words. Mrs. DeWolf-Kiser also addressed the congregation with a few timely remarks, after which Mrs. Jaquet spoke. Mrs. Weaver again favored us by giving a few convincing spirit messages. Spiritualism, as it was, as it is, and it should and shall be, was the fundamental portion of the discourses of our various speakers. Sunday, Sept. 18, the afternoon lecture will be by Mr. John M. Clarke. Dr. C. Burgess will give a special lecture that evening with a history of Indian life, and describing the relation of the Indian to mediums in material life as guides. Both lectures will be followed by spirit messages. Saturday evening, Sept. 17, we will hold our second annual package party and entertainment at our hall, 378 S. Western avenue. Admission will be free, those attending only being required to bring some kind of a package, which will be auctioned. All are invited."

J. A. Smith writes: "On the fourth Thursday of this month Mrs. M. A. Burland, pastor of the Light of Truth church, will hold a basket picnic in Jackson Park. The friends will meet at the German Building. I hope the members of the societies all over the city will take this opportunity to have an outing and get acquainted."

Mrs. Henry writes: "On Saturday evening, September 24, the Universal Occult Society will hold a social at 2903 Groveland avenue, the residence of Mrs. Blondin. We hope to have a number of good test mediums present, Mrs. Vaughn, Mrs. Isa Cleveland, Prof. Leon and others, some good elocutionists, and vocal music by Professor Caldwell and daughters, and expect to have the Highland bagpipes, as our pastor is Scotchman. So all come and have a good time."

Rosetta Gifford, of Cedar Rapids, Ia., prophesies the success of Mr. Roosevelt at the coming election.

T. W. Sherk writes: "Mr. E. Dierkess speaks next Sunday evening at the Church of Spirit Communion, 4308 Cottage Grove avenue. Mr. Dierkess is a medium and inspirational speaker, and will be heard with interest. We would like a larger attendance at our meetings. Many preparations are being made for an aggressive season's work. Next month Moses Hull will lecture for us two Sundays, and other able speakers also have already been engaged for early dates. A fine musical programme is being provided for, while Mr. Coates is always present to give messages. Come and help us."

E. R. Fielding writes from Washington, D. C.: "Owing to the cool weather the Ladies' Aid Society has discontinued the meetings at Marshall Hall down the Potomac river. Mr. F. A. Wood, president of the First Spiritualist Society, has returned from his vacation. The Ladies Aid met Mr. Wood to greet him. After the business session Mr. Wood was presented with a beautiful bouquet of flowers. Mrs. M. T. Longley was selected to make the presentation. She found in each flower something sweet and appropriate to remind Mr. Wood of his loyalty to the cause. Among the home arrivals was Mr. Payson Longley. Mr. Longley responded to the roll call by singing, 'Only a Thin Veil Between Us.' Many new features are to be added to the different societies; one is a dramatic and literary club. Mr. Hinkle, Mrs. Duell and Mrs. Congdon urged the endowment of beds in the different hospitals for the sick. Mrs. M. T. Longley endorsed the idea, as she had had some experience in getting sums for the benefit of the worthy mediums. With donations from one cent up, they hope to realize quite a sum. All Spiritualist societies ought to be able to own one or two cots in the hospitals where their members will have care. The next meeting will be held at Mrs. Dr. Butts, 1402 L street N. W. Mrs. Congdon will address the meeting followed by tests by Mrs. Hinkle. Mr. E. Noble holds meetings every Sunday evening. Mrs. Price holds meetings in the same hall Monday evenings."

Dr. Beverly writes: "Please remember that the Spiritual Science Society at Arlington Hall, 31st street and Indiana avenue, have a free reading room and library at the hall, open every Sunday from 2 to 10 p. m. We also have free literature for distribution. Send us books, new or old magazines, and they will be cared for and used by the people who come and are so hungry for food on New Thought and Spiritualism. Our next party will be Saturday evening, October 1. Bring your friends and enjoy something fine. Sunday afternoon and evening will be filled with rich things for all."

Thy Hyde Park Occult Society, which meets at No. 319 E. 55th street, has the pleasure of announcing that there will be a mediums' meeting held at its hall on the evening of Sept. 18. Mediums are particularly invited to be present, as this meeting will be theirs exclusively, and a rich treat will be in store for those who attend and desire a communication from their spirit friends.

C. T. Schneider writes from 132 Mulberry street, Williamsport, Pa.: "I am home from Lily Dale, N. Y., and will be pleased to hear from societies or from persons wishing to form a society. I give tests and am an inspirational speaker. I will remain any length of time agreed upon."

O. E. Kropp, recording secretary, writes: "The last regular monthly meeting of the Chicago Spiritualists' League was held at the hall of the Hyde Park Occult Society, 319 East 55th street, on Monday evening, Sept. 5, 1904. The regular routine of business was transacted, and upon motion it was decided that the League secure a hall in the central part of the city for our October meeting. On motion a committee of three was appointed to look after a hall; said committee are Mrs. Hilbert, Mr. J. C. Thoran and C. Kirchner. Commiteee on arrangements for our next meeting are: Dr. Geo. B. Warne, Mrs. Isa Cleveland and Mrs. Nora Hill, and due notice will be given later. A list of two hundred and ninety new names was added to our already long list of members, and we are in hopes of adding as many more names to the list at our next meeting. On motion a rising vote of thanks was extended the Hyde Park Occult Society for so kindly giving us the use of their hall."

Mme. Florence Montague and Mrs. Belle Lewis from London, are expected to arrive in Montreal on Allan steamer "Ionian," which leaves England Sept. 15. Mme. Montague is already very well known in America, particularly in California, as an excellent speaker and gifted seeress. Mrs. Lewis has lived all her life in England, but as she has achieved a wide reputation as a mental healer and teacher of mental science, and is moreover a member of London Spiritualist Alliance, and frequent contributor to "Light," she comes well credentialized. W. J. Colville says he has personally known of numerous instances where she has been phenomenally successful in difficult cases and also in helping young people to pass examinations and public performers to conquer stage fright. He has resided in her house and had abundant opportunity for testing her work, and most cordially introduces this newcomer to the American populace.

W. J. Colville's work in St. Louis is progressing very favorably in the Temple 3515 Pine street, close to Garrison avenue, of which Thomas Grimshaw is regular pastor. On Sunday, Sept. 11, five services were held in the Temple: Lyceum, 9:30 a. m.; service with lecture by Thomas Grimshaw on "Scientific Proofs of Immortality," 10:45 a. m.; meeting for messages, etc., 2:30 p. m.; meeting of the Universal Peace Union, addressed by Alfred Love and Prof. Bachellor of Philadelphia, and W. J. Colville, 4:30 p. m.; service with lecture by W. J. Colville on "The Coming Co-Operative Commonwealth," 7:45 p. m. Attendance large at all sessions. World's Fair visitors avail themselves of the library and reading room, open daily, where The Progressive Thinker and other excellent periodicals are always to be found. W. J. Colville is conducting a course of instruction in Spiritual Science daily at 3 p. m., and delivers lectures on great popular topics every evening at 8, Wednesday excepted, when clairvoyance is demonstrated by local workers.

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QUESTIONS AND ANSWERS.

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

NOTE—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give what ever information I am able, the ordinary courtesy of correspondents is expected. HUDSON TUTTLE.

Student: Q. What book is best for an understanding of the Bible?

A. Probably for the student and general reader, there is no book better than Moses Hull's recent publication, "Our Bible, Who Wrote It, When, Where and How?" It is an impartial, commonsense view and that of one who has made a life study of the Bible. The author began by accepting the scriptures as the sacred, inspired word of God, and by the critical study of the text itself, evolved to the broadest field of free thought. In this respect his work differs from that of those who, equiped with scientific learning, approach from without, and attack with the forces of destructive criticism. He works from within, outward, and if he shows partiality, the reader is conscious that he inclines to the old belief, and would have it true were it possible to sustain it. He only discards it because he finds it insupportable. The book gives the results of "higher criticism," and the voluminous investigations of German scholars, without the tedious prolixity, which almost debars the public from reading their works.

R. D. Bradley: Q. What is the organic strength of Spiritualism?

A. In reply the following editorial from a leading daily, is presented, not only for its completeness, but as showing the tone of the secular press.

"Is Spiritualism on the increase in this country? It would seem so from the annual report of the National Spiritualists' Association of the United States and Canada, recently issued. This association was incorporated in 1893 and has its permanent headquarters in Washington. Its objects are 'the organization of the various Spiritualist societies of the United States and Canada into one general association, for the purpose of mutual aid and co-operation in benevolent, charitable, educational, literary, musical, scientific, religious and missionary purposes, and enterprises germane to the phenomena, science, philosophy and religion of Spiritualism.'

According to the annual report of this association, there are at the present time 650 local associations in the United States and Canada, 16 state associations and 52 camp-meeting associations, devoted to the interests of Spiritualism. A bona fide membership of 150,000 is claimed for these associations. The report further shows that 350 lecturers, ministers and platform mediums are now engaged in promulgating the doctrines of Spiritualism, and that "the number of psychics now before the public for various phases of phenomenal manifestations is 1,500, while some 10,000 persons utilize their mediumistic gifts in their homes." The Spiritualists have 82 churches in the United States and value their public buildings, camp-meeting property and real estate at $1,250,000.

"The foregoing figures would seem to indicate that, all things considered, Spiritualism, notwithstanding the furious attacks that have been made upon it, is not not only holding its own, but gaining ground."

Mrs. McArthur: Q. Can thoughts be photographed?

What influence has the mind over the body?

Jacob Fulmer: Q. What are the "N"-rays?

A. It has been claimed that thoughts may be indicated on the sensitized film, but the results said to have been obtained have not been readily reproduced. It may be possible, but it has by no means been proven. As the surface of the photograph films is prepared for the reception of the actinic rays only, it is not probable that they are affected by the "N"-rays, a name given to unknown vibrations, beyond the "X"-rays.

The influence of mind over the body is exceedingly great, but not as supreme as is taught by a certain school. The true statement is that during earthly life, the spirit and physical body are mutually related, and so perfectly interdependent that they appear inseparable. Sometimes the body dominates the spirit, and again the spirit is in the ascendency. If there are instances where the spirit triumphs over physical conditions as of pain and disorganizing disease, there is constantly presented cases where by disease or age the spirit is depressed, and almost completely obscured.

Eversham: Q. What is distinctively the Spiritual Idea?

A. The basic principles of what may be called the New Spiritualism, Modern Spiritualism, as distinguished from the old, may be thus presented:

That beneath all the fleeting phenomena of the world is the realm of pure spiritual energy, out of which and by force of which all existence flows. If the body of man may be likened to a fragment broken from the world of matter, so his spirit is a fragment broken from the realm of spiritual force, and enabled to sustain its identity. It is not from "matter and its attributes," but from the infinite spiritual energy that creation flows as an outward expression of an inward conception.

Modern Spiritualism is distinguished from that of the past by its acceptance of the doctrine of law; that the spiritual realm is governed by laws as fixed and determinable as those which rule physical matter. The spiritual manifestations of the past were regarded as fortuitous or dependent on the wishes of irresponsible agents and varied in degree of presentation from Divine Inspiration to witchcraft and voodooism. Modern Spiritualism utilizes all these varied and often conflicting manifestations by reference to common and fundamental principles and laws, thereby eliminating miracle, and furnishing data by which judgment may be formed. From a vast number of observations made by competent and impartial investigators, which may be verified, it accepts the statement as fully demonstrated that the intelligences which control mediums are departed friends, as they claim; spirits who once lived on earth, and who return because held by the strength of their love, or desires.

The methods of communication vary, the physical manifestations being quite distinct from the psychical. In order to have such manifestations, a medium, or sensitive, has always been held necessary. In preceding ages the seer, priest, prophet and magician stood between the spirit world and man, and religious systems were based upon their utterances, or thereby supported. There is no evidence that the greatest of these surpassed the modern medium, but there is abundant proof that the present phase, by its clear and comprehensive grasp of the whole, exceeds the past as much as chemistry does alchemy, or astronomy, astrology. A better understanding of these laws and conditions has yielded, and will continue to yield a higher, better and more trustworthy order of sensitives.

If death makes no change except of condition, the individuality being perfectly preserved, communications must be like their source, good or bad according to the moral status of the controlling spirit.

Man is a spirit, flesh-clad, and as such walks the courts of Heaven, and stands in the presence of the Universal Spirit, in earth-life, as much as he will after death. Hence the knowledge, attainments and experience of that earth-life, form his character for the future existence. As a spirit the powers of a spirit are his, incipient, but when he acquires the knowledge, capable of wonderful achievements.

The individualized spirit is the reality and highest type of creative energy It is divine, is endowed with infinite capabilities, and thereby all mankind are united in brotherhood with a common destiny. The object of Spiritualism is the complete cultivation of man, physically, intellectually, morally, spiritually.

Woman's Influence.

Louisiana has been having a local option contest and the Courier-Journal says:

"One of the most unusual features of the day was the presence of a corps of women workers at Frankfort avenue and the railroad crossing. The women wore American flags pinned in their belts and buttonholed the voters as they appeared. The women worked valiantly all day and were greatly disappointed when they learned the election in their precincts had gone against them."

The presence of women on such occasions is a feature that is growing less and less "unusual." Women realize that every political question at stake in an election concerns them more or less vitally, and if they cannot influence an election directly, they will do so indirectly.

The women who stood all day at that voting precinct are to be commended for their patriotism and good citizenship. But I wonder if they did not feel the degradation of disfranchisement as they "button-holed the voters," and begged them to vote for the interests of the home, which is "woman's sphere." Some day women will learn that the easiest, the most dignified and the most effective way of influencing politics is through the casting of a ballot, and when she once performs this act—as simple as the mailing of a letter—she will wonder that she ever opposed suffrage for women.

LIDA C. OBENCHAIN.

"IN THE WORLD CELESTIAL."

"In the World Celestial," by Dr. T. A. Bland, is a most valuable contribution to the literature of Spiritualism. It reads like a beautiful romance, and skeptics will so regard it, but the author says that it is a true record of the actual and most wonderful experiences of a well-known literary man for whose veracity he personally vouches. Accepting it as true, it verifies the proverb, "truth is stranger than fiction," and the love romances of earth are tame as compared to those enjoyed in the celestial world.

The heroine of the book, Pearl, passes from earth while yet a girl, leaving her sweetheart, Paul, to mourn her as dead. Many years pass. Paul becomes a scientist and literary man, and he is an agnostic. He is then induced to investigate spirit phenomena. Pearl appears to him. He sees and talks with her. His skepticism gives way, and his psychic powers unfold. Pearl now has him entranced by spirit chemists, and leaving his physical body he visits her in the celestial world, returning after ten days with perfect memory of all that he saw and heard in that realm of the immortals. With Pearl as his guide he visits great cities, attends grand receptions and listens to lectures, sermons and speeches by famous men of the past. After an extended tour through the heavens they visit and inspect the hells or purgatories. His descriptions of heaven are transcendently beautiful, and those of the hells are realistic and thrilling to the last degree.

With Pearl still as his guide, he spends the tenth day in a visit to earth, as a spirit. He attends two seances, witnessing trance control and also materialization from the spirit view-point. This is very interesting.

Rev. H. W. Thomas, D. D., the world-famous liberal preacher, has a brilliant introduction in the book, in which he says, "That the beautiful story given in this book, is in substance true, the author believes, and those who have known him longest and best esteem him most for his high intellectuality, integrity and nobility of purpose."

The book is printed in fine style, bound in best cloth. Price, $1.

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In 'Mediumship and Its Laws, Its Conditions and Cultivation," by Hudson Tuttle. Price 35 cents. Send to Mr. Tuttle, Berlin Heights, O.

LILY DALE.

Notes of the City of Light Assembly.

Mrs. C. Fannie Allyn's discourse on Thursday, Sept. 1, was based on "The Signs of the Times," given by her audience.

In the evening the Willing Workers held their last social and sale of articles remaining from previous exhibits. Psychometrists and mediums gave volunteer readings of ten minutes each, and were all crowded with eager applicants anxious to invest a dime for what they might receive.

Sales proceeded slowly, as it was understood that everything would be "sacrificed" a little later by a celebrated auctioneer. Chairman Lillie took the new role with the same genius and aptitude with which he does everything else and the rare combination of business tact, with his usual jovial overflow of good spirits, produced a vast amount of merriment as one by one the curious wares passed under his dexterous hammer, carrying promised luck to the purchaser and the coveted coin in unexpected measure to the coffers of the Willing Workers. Mrs. Cadwallader, president protem, read a most flattering report of the season's work.

On Friday evening at six o'clock they served an old-fashioned New England boiled dinner, which was generously patronized by the hungry multitude and pronounced a decided success in as much as everything in the line of eatables was disposed of.

Friday was Grand Lyceum Day, and given over exclusively to the children. Mrs. Tillie Reynolds, state superintendent, Mrs. Cadwallader of Philadelphia, together with Mrs. Peterson and Miss Green of the City of Light conducted the exercises.

Mr. Barber of Titusville and Mrs. Moore of Buffalo, made stirring speeches in behalf of the work in which all Spiritualists should be interested. Miss Green talked of the need of co-operation on the part of parents and the encouraging success that had attended the efforts of Mrs. Peterson and herself during the summer season here. Conneaut and East Aurora were also represented.

Mrs. Cadwallader and Fannie Allyn spoke entertainingly to the children. An interesting letter from John W. Ring of Galveston, Texas, was read, full of valuable suggestions and a desire to co-operate in the most effectual way and by the adoption of wisest methods for carrying forward the lyceum work, and the education of the children.

Mr. Ring fills the position of National Superintendent and is editor of The Progressive Lyceum, a bright little paper which was liberally distributed among the children and read with interest by the older ones. Thanks to Mr. Ring.

The march of the children and teachers around the grounds, carrying beautiful flags and banners, and led by the brass band, was a pleasing feature of the occasion. It is hoped that another year arrangements will be made at an early date for a grand convention of lyceums from different cities—a demonstration that will not only afford encouragement to present workers, but exert an influence in favor of greater effort on the part of societies where lyceums do not already exist.

An entertainment was given by the children in the evening, under the direction of Mrs. Cadwallader and Mrs. Allyn, and the little folks astonished and delighted their audience by the quality and variety of their remarkable productions. Money was contributed to give them a treat of ice cream and cake on the following day, which was greatly enjoyed and duly appreciated.

Saturday Mrs. Reynolds gave her last lecture to an interested congregation.

The dance in the evening, the last of the season, under the auspices of Profs. Lillie and Zebley, was a joyful occasion, and largely attended by people from the outside.

On Sunday morning a beautiful revolutionary picture of Betsy Ross making the first American flag, daintily framed by President Pettengill, was presented to the lyceum by Mrs. Cadwallader, and formally received by Miss Green, our lyceum teacher, who invited Mrs. Allyn to voice her acceptance, which was most eloquently done. An American flag was used for veiling the picture, and after it was removed, an old soldier in the front row, asked the people to rise and salute the flag, and every heart responded while the stirring strains of the "Star Spangled Banner" from the orchestra, floated out on the still morning air.

Miss Edna Grant, who has been very generous with her songs, and who has a voice of exquisite sweetness, favored us with two solos.

Subjects presented for Mrs. Allyn's lecture were "Reincarnation," "The Origin of the Soul," "The Aura Which Surrounds Us," and "Conditions Existing Between Mortals and Spirits." After a poetical invocation she handled the different subjects in a manner surprising and satisfactory, with great versatility of thought along the varying lines. Her subjects for improvisation were "Red, White and Blue," "Betsy Ross," "The Newsboys," and "Patriotism," all of which were dexterously combined and rhymed in magical fashion to the great delight of her listeners.

Sunday afternoon a flute solo was the prelude to Mr. Wright's lecture and the sweet bird-like notes will echo long in our memory. The speaker dealt with "The Value of Phenomena in Spiritualism."

On Sunday night the crowds, who went to the station to say good-bye to the outgoing multitude, mingled glad anticipation of reunion another year with their farewells and robbed them of their sadness. Returning at the sound of the auditorium bell, a goodly congregation gathered for the final love feast. Mr. Lillie presided and gave a general invitation to all who had a parting word to say, to come to the platform, to which the friends readily responded. Heartfelt recognition of the services of our new chairman, and the deepest appreciation of the efforts of President Pettengill whica had led up to the splendid success in every department of the work, was voiced by every speaker. It was the general verdict that this had been the happiest and most satisfactory season ever enjoyed at Lily Dale. That every possible endeavor should be made to strengthen and sustain our worthy president, not only by a concentration of good wishes and sympathetic thoughts but with financial support as well.

President Pettengill came forward with her soul shining in her countenance and thanked the friends for the spirit of loyalty and devotion so universally expressed, and for their hearty coperation in the labors that had achieved such satisfactory results. Frequent and prolonged applause greeted her remarks and her friends realized that with all her extreme modesty she has splendid ability to talk to audience.

Chairman Lillie conveyed his gratitude to the people by the expression of similar sentiments, and while he claimed that the gift of talking was centered in the other half of his family, his experience here clearly proves that there is not a hopeless monopoly in that direction, and that Brother Lillie is thoroughly equiped for the responsible position he fills with so much credit to himself and to the association.

The Monday morning train for Buffalo was late and the happy throng gathered at the station improved the delay with an ovation, a general expression of popular homage to C. Fannie Allyn, who had suddenly become a public favorite following her short week of activity at the City of Light.

The season of 1904 has ended. The great bed of cardinal geraniums bloom just as brilliantly, the snowy lilies in rich profusion send out their subtle odors and fill the atmosphere with a delightful fragrance; the mammoth hydrangias are at the meridian of their perfect beauty; the birds sing in the branches overhead, the sun shines and the air is soft and balmy, but the preachers and teachers have vanished, the auditorium is empty, the musicians and children have gone. The rustic seats are vacant, the grounds are deserted, and a sense of solitude and loneliness broods over the place. Only the memories remain. Blessed memories of the truths to which we have listened, of the brief season of nearness to hearts that were dear, and these will abide through all the years to come.

S. M. KINGSLEY.

"The Present Age and Inner Life; Ancient and Modern Mysteries Classified and explained." By Andrew Jackson Davis. We have a few copies of this work by the celebrated seer. Cloth, $1.10.

Chesterfield Camp.

On the morning of August 5 my son Byron, daughter Lillian and myself boarded the train for camp, and after a five hours' ride through beautiful country scenery arrived in camp and after locating in a cozy two-room new cottage in a quiet but convenient location, took in the situation.

The grounds are spacious, about 40 acres of finely wooded rolling land, the large trees afford ample shade.

It had been ten years since I occupied the platform there and marvelous changes had taken place. A large, finely-ventilated auditorium had been built, with good accoustic qualities and seating an immense crowd, and on Sundays it was more than filled with people from far and near. On one Sunday I was informed twenty-seven hundred passed through the gate and many jumped the fence at various points.

The big crowds were perfectly orderly and I was told that without a policeman or watchman no theft had ever been committed there, showing that as you trust men they become trustworthy.

The president everyone looked up to—they had to—he was six feet and a half tall. Judge Mock was dignified when presiding, but a jolly good fellow when off the platform or "fiddling" for an impromptu dance. He said he was not a violinist, but "simply a fiddler." They had an orchestra play for the regular dances, camp dance Tuesday evening, public dance on Thursday evening, which were largely attended.

The secretary, Mrs. Jessup, was a worker, superintending nearly everything in a pleasing manner. The boarding-house was well kept.

Mrs. Gillespie was an all-round worker and the society showed wisdom in engaging her for the season. Beside her able lectures, she took charge of the lyceum and conducted it on new lines, teaching physical culture, facial and voice expression and general deportment, as well as intellectual cultivation. There were over sixty children enrolled, I was told. It met every morning at nine o'clock.

She also had charge of the weekly entertainments, which were good, especially the "old-time concert," in costume, which was most excellent, ending with the Virginia reel.

The conferences were held at 10:30, at which were discussed the various practical questions of the day. Father Mendenhall was usually present, and added much to the interest of the discussions.

There were a greater number of mediums on the ground that I ever knew at any one camp, and a most unusual and delightful harmony seemed to prevail among them. I heard good reports of their work.

I only had one sitting which was with a trumpet medium. I had never attended a trumpet seance, as all I had been cognizant of required darkness and I dislike dark seances; but Maggie Vestal gave them in the light. I engaged a family sitting; we had perfect daylight. Maggie held the large end of the trumpet on the palm of her hand, the small end was at my ear. The first one coming was Dr. Sterar who was president of the Onset Bay camp the many years I spoke there. He talked of the old days of our work and on occasions would laugh a loud ha! ha! My daughter having heard some claim it was ventriloquism, closely watching her lips which did not move, remarked, "No one can laugh like that without opening the mouth." Various spirits talked with me, finally my mother, and I asked her, "Who has joined you recently?" She replied, "Abbie, and she wishes to talk to you." Abbie was a sister of whose transition I had received news only the day previous. She then spoke in a weak voice—the others could be heard in any part of the room. I said to her, "I am surprised at your coming so soon, not believing these things possible." She replied, "Mother told me and helped me come. I want my jewelry divided between Mary and Eliza." Her daughter and niece who had been her companion from childhood. She continued, "Poor James, he sits there so lonely." This was her aged and feeble husband. I had mentioned the matter to no one. I might write much of this truly wonderful seance.

The platform tests were good, given by Marian Carpenter, and her lectures pleasing. Maggie Waite is well known and always does good work. Frank Ripley gave fewer but more terse and direct. He acted as chairman in the president's absence with good acceptance and was a very useful all around man on the platform. Of it he was a big boy, not "old boy." Moses and Mattie Hull spent a day there working for the Pratt Institute. Of their success I did not learn. I also listened to the lectures of Harry Moore and was delighted to observe his growing radical tendencies. His lectures evinced study, sincerity and a braver spirit than many possess. He is a growing young man with a pleasing personality. Mr. Colville spoke the last day of our sojourn, but I need not speak of him. All Spiritualists know him. He is himself a spiritual phenomenon.

I was employed to fill a vacancy on the platform and also held a reception in the auditorium which the campers seemed to enjoy. I answered questions from the audience after they had listened to songs by Lillian and Byron's recitation of some of the poems both spiritual and comic selected from his new booklet, "Fun and Philosophy in Verse," which created a big demand for it.

We left camp with regret at leaving friends both old and new, having had over two weeks of unbroken pleasant fellowship with congenial spirits.

JULIET H. SEVERANCE, M. D.

Chicago, Ill.

MR. AND MRS. E. W. SPRAGUE.

N. S. A. Missionaries' Report for July and August, 1904.

During July we visited Clyde, Delphos, Van Wert and Southworth, Ohio; also Jackson, Rockford and Snowflake, Mich.

We organized two good societies, one at Clyde, Ohio., with Mrs. A. B. French as president and Miss Kittie Grover, secretary; the other one at Delphos, Ohio, Mr. A. C. Pratt, president, and Jessie Pratt, secretary. Both societies have first-class officers and the membership is composed of earnest Spiritualists. These societies will grow strong and become permanently established if they are properly cared for by the state association.

The N. S. A. missionaries should not be expected to become responsible for the continued growth of the societies they organize. The state associations should attend to that, and have state missionaries and state officers visit them often to encourage them.

The Ohio State Association, through our efforts, has two more good societies, and ten dollars charter fees added to its treasury, free of cost.

At Van Wert the weather was extremely warm and the audience consequently small. Mrs. J. W. Dull, the president of this society, did all she could to help us make the meetings a success.

At Southworth, O., the meetings were well attended, a lively interest was created and much good accomplished.

At Jackson, Mich., we held two meetings with the society presided over by Dr. Julia M. Walton. Only a small audience greeted us in the afternoon, but in the evening a fair-sized audience was present. The society had adjourned its meetings for the summer and many Spiritualists were out of the city, some attending camps and some at other summer resorts, which of course made our audiences smaller than usual. This society is doing a good work for the cause and is loyal to our organization.

We arrived at Snowflake, Mich., July 30, and the opening services at this camp-meeting were held by us on the following day. The weather was fine and considering the fact that this was the opening day of this year's session, and that it is the youngest camp in the state, we were pleased with the good audiences that were present at both meetings.

Snowflake camp is located on the west shore of Central Lake, which is a beautiful sheet of water some eight or nine miles in length. The camp ground is between Central Lake and Bellaire, three miles from the former and five miles from the latterplace, and about thirty miles south of the city of Petoskey.

The Pere Marquette railroad stops its trains right at the grounds. The steamboats, naptha launches, etc., stop at the camp dock. It is a beautiful spot. One part of the grove was once a nursery and is filled with ornamental trees set in rows. Another part of the grounds, next to the lake, has a natural grove which will greatly add to the beauty of the grounds when the trees are trimmed and the underbrush removed.

The climate is lovely at the time of year that the camp-meetings are held. When people in the south are sweltering with the heat, everybody is comfortable at Snowflake. Hay fever is unknown in this part of the country. Thousands of people visit Petoskey and other resorts in this part of the state to avoid this dreadful disease.

This camp-meeting is a needed factor in the work of Spiritualism; it has a large territory from which to draw its patronage. There are no other camps within two hundred miles of it. This camp-meeting should be well patronized by the people of the northern part of Michigan and from the great cities of the south, and it will be, more and more, as the people become acquainted with it, and the camp improvements are made to take care of all that may come. Anyone wishing to know more about this camp-meeting can get particulars by addressing Mrs. Ruth Eastman, secretary, Mancelona, Mich.

The first Sunday in August we began filling our engagement at Vicksburg camp-meeting where we met many dear friends who are faithful workers for the success of this camp. We have filled engagements at this camp-meeting from time to time for years and can truly say it is one of the real Spiritual camps. It is presided over by that energetic, thorough-going and spiritual woman, Miss Jeannette Fraser, who is the whole thing—president, secretary, treasurer, and the full board of trustees combined in one little body weighing less than one hundred pounds. She is a decided success in filling all of these offices, as the success of this camp-meeting proves.

Vicksburg has advantages that some other camp-meetings have not, viz., it is located at the crossing of the Grand Trunk and the Grand Rapids & Indiana railroads, and the G. R. & I. railroad runs Sunday excursions from Kalamazoo to the camp grounds. One Sunday there was one thousand people on the grounds and the following Sunday the number exceeded that. Taken altogether this was one of the most successful meetings.

We next visited Haslett Park where we filled a six-days' engagement. We have also served this camp association for several seasons and know something of the great work it has accomplished. It has had its adversities and its successes, and we are glad to say that it now has brighter prospects before it than it has had of late. Arrangements have been completed whereby the association has come into possession of the west half of the park and all the buildings on the old ground. They own it in fee simple and free from debt. Streets are being laid out, lots leased for building cottages. Buildings will be moved and other improvements made. Another year we may look for a transformation of Haslett Park. New enthusiasm has taken possession of the old veterans of this camp, and the results will surely be beneficial to the cause of Spiritualism.

August 20, found us at the Ashley camp-meeting, where we filled an engagement of two Sundays and week days intervening. This was the fourth consecutive season that we have served this camp association. We thoroughly enjoyed meeting dear friends each year many of whom were the pioneer workers in the camp at Ashley. This association, like Haslett Park, has never been favored much by the railroad companies. No train stops at Ashley on Sundays, and consequently the attendance is not as large as it should be.

The grove is beautiful and the auditorium is one of the finest in the state. There is a mineral well on the grounds, the water of which has good medicinal qualities. People come many miles for it. This camp-meeting should supply the spiritual philosophy to thousands each Sunday, where now it furnishes it to hundreds. There is an electric line survey across the camp grounds and it is said its building is assured. When it is completed it will open a direct line from Columbus which is only thirty miles from the city of Ashley. This camp, like others that have an electric line, will then be a greater success.

The reader will easily see by the foregoing statement of facts that all of these camp-meetings are doing excellent work for our cause and that there is much promise of a still greater work for them in the future. Each of the above named camps has a camp society chartered with the state association, which shows they are loyal to our organization.

Evidence is plentiful that our cause is growing, that our organization is becoming more thoroughly established; that the wheat is being sifted from the chaff, and Spiritualism is being accepted and applied more and more each successive year.

Address during September, No. 11 Beach street, Battle Creek, Mich.

E. W. SPRAGUE AND WIFE,
N. S. A. Missionaries.

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.]

Harlow P. Smith of Northampton township, while at work Monday afternoon on a straw stack at Harry Carter's at McArthur's corners, dropped over dead, aged 79. He was a man of more than ordinary ability and well read. Conversant on almost any subject and a fluent talker. His friends were legion and he will be greatly missed by all who knew him.

The deceased was an old and able Spiritualist, having accepted its truths over fifty years ago. The funeral was held at his home, September 1, Mrs. Marian Carpenter of Detroit officiating. The address was beautifully consoling to the mourner, aspiring to the believer and hopeful to the unbeliever. The floral offerings were beautiful and profuse. O. M'ARTHUR.

Cuyahoga Falls, Ohio.

Mrs. Wellington W. Payne, aged 51 years passed to higher life from her home, Ashtabula, Ohio, on July 26, 1904, after a long illness. She was one of Ashtabula's most noble women and a devoted wife and mother, and has only gone on before to await the coming of her loved ones.

She was a true Spiritualist and will be greatly missed by all. The comforting lines that came to the bereaved husband as he stood by her casket was a great solace to all those that had embraced the knowledge, and to those that lived on faith without the knowledge made inquiries as to the source they came, as they were read and explained by the writer, who officiated. The deceased leaves to mourn her loss, a husband, son and daughter, six brothers and two sisters.

MRS. CARRIE FIRTH CURRAN.

Passed to spirit life, at his home, 1326 Rebecca street, Allegheny City, William Carson, on Saturday morning, Aug. 27. He was a true and earnest Spiritualist. The funeral services were held in the home of the deceased on Tuesday evening with an attendance of about 700. The services were conducted by Rev. G. Clinton Day of the First Spiritualist Church of Allegheny. Subject: "If there is a spirit body, there is life, and if there is life, there is intelligence, and a communicative force." Mr. Day's discourse was grand and opened the eyes of many of the church people, and made many converts to Spiritualism.

T. W. PRICHARD.

Pittsburg, Pa.

Passed to spirit life, Mrs. Sylvina L. Woodard, wife of Oliver Woodard. She was born at Guilford, Me., Sept 26, 1824. She and her husband investigated Spiritualism soon after the Rochester rappings and have been firm believers ever since. F. W.

Margaret L. Dorris, a devout Spiritualist, passed to spirit life, at her home in Lewiston, Idaho, August 5, age 51 years. She had been a firm believer in the truths of Spiritualism for thirty years.

Mr. Horace Bigelow passed to the life beyond, Aug. 15, at the ripe old age of 80 years. He was one of the pioneers and promoters of the town of Shepherd, Mich. He was held in high regard by all who knew him. A Methodist said to the writer that he was a good man and a kind neighbor. What more can be said of any man. He was an ardent Spiritualist for fifty years, and derived much comfort from its beautiful philosophy. He leaves a wife and four children, to mourn his demise. They will feel the loss of a loving father and affectionate husband. Services were conducted by the writer.

MRS. MARIAN CARPENTER.

Asahl Powers has passed to spirit life. He may be justly classed as one of Michigan's pioneers, having been a resident of the state sixty-six years. He was well known and highly esteemed throughout the entire community. His life having been one characterized by kindliness and fair dealing with his fellow-men. He had been for many years an ardent Spiritualist and found it a great consolation in the gathering twilight of old age. The funeral services were held in Union Hall, at Scotts, and was one of the largest in town for many years. Peter Johnson of Battle Creek, officiated, assisted by C. E. Dent of Vicksburg. C. E. DENT.

Good News for Hay-Fever and Asthma Sufferers.

We are glad to announce that the Kola Plant, recently discovered on the Congo River, West Africa, has proved itself a sure cure for Hay-Fever and Asthma as claimed at the time. We have received the testimony of ministers of the gospel, doctors, business men and farmers, all speaking of the marvelous curative power of this new discovery.

Mr. A. L. Clark, Springfield, Mo., writes Jan. 22nd, was a sufferer of Hay-Fever and Asthma for thirty years and thought I would die every Fall but Himalya (The Kola Compound) completely cured me. Rev. F. F. Wyatt, the noted Evangelist, Abilene, Tex., was permanently cured of Hay-Fever and Asthma after eight years suffering. Miss D. A. Roff, Mowequa, Ills., writes May 23rd, was cured of Hay-Fever and Asthma after several years suffering although physicians said a cure was impossible. Hundreds of others give similar testimony.

To prove to you beyond doubt its wonderful curative power, the Kola Importing Co., No. 1168 Broadway, New York, will send a large case of the Kola Compound Free by mail to every reader of The Progressive Thinker who suffers from any form of Hay-Fever or Asthma. This is very fair, and we advise suffers to send for a case. It costs you nothing and you should try it.

"A Plea for the New Woman." By May Collins. An address delivered before the Ohio Liberal Society. Price 10 cents.

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A TWENTIETH CENTURY WONDER.

A Spirit Materialization Under Most Extraordinary Circumstances.

To the Editor:—In your headlines to the article by Eva A. Cassell, you say that Spiritualists generally want nothing but the truth. This is just what I want. In response to that article I wish to say that in my experience and efforts to fathom the mysteries and manifestations of psychic phenomena, I have not been defrauded by any phase of mediumship, except, perhaps, in that of pretended clairvoyance, by traveling impostors who were using such gifts, either genuine or pretended, for the sole purpose of getting money, just as other people in other lines of money-getting use their special qualifications for that same purpose. I may be one of those "Old gray-headed men in my second childhood who yearn for the embrace of a lovely female form."

If I am, I am not conscious of having a single, solitary yearn. Why should I when there are many lovely women in the earthly form, and younger by many years than I, whose loving sympathy and gracious kindness are generously bestowed upon me now in near to my seventieth year, and who fain would be to me sweethearts or wives, were I to ask them, yet in all my life I never have by word or thought suggested any impropriety.

And yet, when I have been alone, in the quiet of midnight, I have been suddenly awakened from sound sleep, in a room the door of which was locked, and only two other people beside myself were in the house, and those were in a lower chamber entirely disconnected from the one in which I slept, and they much older than I, when a beautiful, lovely spirit (without any warning or premonition, and most certainly without any auto-suggestion) of a dear girl whom I had known in my young manhood, before my going away into the army of 1861, came on a cold winter night and materialized under the covering of my couch, took my right hand in hers and carried it over her living form so that I held her in my embrace; then putting both her arms about my neck drew my face closely up to her own and kissed me time after time; and this in response to my request to her that I made instantly on awakening, to come and kiss me, as it was my last request to her when I bade her "Good Bye," on going away to the war.

This was not a solitary instance, but is in a manner often repeated, even when I have been far away from the busy haunts of men, traveling by stage or train, in open wagon in severe snow storms in the high mountains of the north-west. Perhaps your correspondent cannot believe this.

I could not without having had the actual experience, and until this experience I could not have believed it true if anyone else had told me that such had been their experience. Hence, I say that I could not believe such stories even in the life of Jesus had not such things come to me. Perhaps your correspondent, as others do, believe in these stories that are related of Jesus, and if they are true, what do they prove?

Only this: that Jesus was a psychic, a medium, a sensitive through whose unusual psychic powers and physical organism the spirit of the old prophet Elias, and perhaps many others manifested.

How infinitely more comforting it would have been for him had it been the spirit of a lovely maiden. I would not exchange the thrilling ecstacy and the soulful happiness of those few moments, nor the sweet recollection of them for all the gold in the United States mints.

This was real, genuine materialization, a conscious being, possessing a soul of love attracted to me through the law of soul-love, that I feel very certain prevails and obtains in the spirit realm and through the life immortal.

Jesus in his earth life was first simply a child of earthly parents, coming into life under the same rule and law of nature that has brought us all into the earth life. There never has been any exception to this law. If there has been, then it disproves the law of nature.

Then he as boy, and man living the life of a recluse, the very best life to develop his psychic powers of clairvoyance, clairaudience, and fine materializations. He lived in an unscientific age and among an unscientific people. He looked up to and worshiped (as was common in that day among the Jewish people) a spirit. In his case it was the spirit of the the old prophet Elias. He thought it was God, and undoubtedly expected that spirit or that God to save him in his last extremity, and when the crucial test came and death was inevitable, he called (Eli! Eli! lama sabachthani), Elias! Elias! why hast thou forsaken me?

Perhaps Eva Cassell yet says with all so-called Christian denominations, that his trial and death was only the fulfillment of the law in establishing the "great plan of salvation." I say that it was a crime, a great wrong against this "just man," and yet it was only what might have been expected in that day and age of the world, for even yet there are those in the Christian denominations who would fain put me to death for entertaining the thoughts and beliefs which are a part of my life.

What do we hear from the pulpits?

Only last February I sat in a church and heard a priest tell his congregation that because of "Adam's fall" all mankind sinned, and would be lost—all damned to eternal torture had it not been that God thought of a plan of salvation."

This is the plan as told by the priest: "That God would create a woman who was to be perfectly pure; and so he created Mary, who was to become the mother of Jesus." And how did he create her? By causing a woman to bear a child which should have no earthly parent, except a mother (no father, mind), the concept of God in the womb of a woman, and this God-conceived child was Mary, who was blessed in this way above all women, and yet not proud of her celestial parentage and birth. She married a carpenter, only a carpenter, who became the father of Jesus, and through him the father of God. Does any one believe this story who has ten grains of scientific sense? It is the silliest kind of twaddle, and yet the whole Christian and sectarian world profess to believe it.

I do not. It is simply a rehash of the old tradition that has come down from ages more than six thousand years anterior to the time of Jesus.

The story of the double incarnation and immaculate conception of the God of the Buddhists, the Buddha of ancient mythology, brought down through pagan times and engrafted on to Christianity through the influence of a survivor of pagan history, the Romish church.

PAUL DESTEN.

Great men are the true men, the men in whom nature has succeeded.—Anon.

Nothing can bring you peace but the triumph of principles.—Emerson.

I say that no man can be greater than the man who actually sacrifices his life for the good of others. No man can be greater than the one who meets death face to face, and yet will not shrink from what he believes to be his highest duty.—Ingersoll.

Like children who are sorely disappointed when they discover that Santa Claus is but a myth, so it is with those who find their long-cherished dogma to be no more real; yet but a short time elapses and neither would return to his old belief.—H. C. Morse.

SPIRITUALIST MEETINGS.

It is important when a meeting is suspended, that notice be given us, so that inquirers may not be mislead. We want new notices of all meetings being held here in public halls at the present time.

First German Spiritualist Society on the West Side. Meetings every Sunday at 3 p. m. in Garselman's Hall, corner Ashland avenue and W. 13th street.

The North Star Spiritual Union holds services at Perl's Hall, 1546 Milwaukee avenue, every Sunday at 7:30 p. m. Mrs. Johanna Roennaw, test medium.

The Hyde Park Occult Society holds regular Sunday evening services, 7,45 o'clock, at 319 E. 55th street, between Kimbark and Monroe avenues. Jackson Park cars pass the door. The best talent available will be secured for all meetings. To spread the truth is the object of this society. Address all communications to Mrs. Isa A. Cross, corresponding secretary, 560 East 55th street. Entrance to hall, 319 E. 55th street.

The Light of the Truth Society meets each Sunday at the northwest corner of 47th street and Cottage Grove avenue. Conference at 3 p. m., and lecture and tests at 8 o'clock. Mrs. M. A. Burland, pastor.

The Progressive Society holds services every Sunday at 183 East North avenue, corner Burling, at 3 and 8 p. m. Good speakers, tests and messages at every session. Mrs. Hilbert, pastor.

The Englewood Spiritual Union holds meetings at Hopkins' Hall, 528 West Sixty-third street, every Sunday evening at 8 o'clock. Conference in the afternoon at 3. The Ladies' Auxiliary meets every Thursday afternoon at same number.

The German-English Society Bund der Wahrheit No. 18, holds services every Sunday evening at 7:30 in Brandt's Hall, 152 E. North avenue, between Halsted and Clybourn; and every Thursday evening at their new hall, northwest corner Sedgwick and Mohawk streets. Mr. Frank Joseph, medium.

The Church of the Psychic Forces holds services at Wilcox Hall, corner Champlain avenue and 43d street, every Sunday. Conference at 3 p. m. Lecture at 8 p. m. The hall number is 361-363 East 43d street. Conducted by Mrs. Isa Cleveland.

Spiritual Church, Licht und Wahrheit, meeting every Sunday evening at 8 o'clock in Wicker Park Hall, 501 W. North avenue. Lecture and tests by Mrs. Th. Loll and Mrs. J. Villroak.

Church of the Spiritual Truth holds meetings every Sunday evening at 7:30 at 962 Milwaukee avenue, near North Paulina street. Mrs. J. DeLong, pastor.

Church of the Spirit Communion, Kenwood Hall, 4308 Cottage Grove avenue. Conference and messages at 3 p. m.; lecture at 8 p. m. Messages by H. F. Coates and others. Good music.

Church of the Soul Communion holds meetings every Wednesday evening at 8 p. m., and Sundays at 3 and 8 p. m., at 207 Lincoln avenue, between Garfield and Webster avenues. Lecture, messages and tests. R. S. Ray, pastor.

The Rising Sun Spiritual Mission holds its meetings every Sunday at 2:30 and 7:45. Sunday school at 1:30. Star Lodge Hall, 378 S. Western avenue. All welcome.

Spiritual Science Society meets every Sunday from 2 to 10 p. m., at Arlington Hall, N. W. corner of 31st street and Indiana avenue. Admission to afternoon meetings, free; evening service, 15 cents. Mrs. Dixon and her daughter, the child wonder, will always be in attendance. Others will assist. These meetings will be continued all summer. Dr. Beverly, president, No. 44 East 31st street.

A Spiritualist Temple has been opened by Mrs. Schwann, at 523 Belmont avenue. Services held every Sunday and Thursday evening at 8 o'clock. Tests and music at every service.

The Universal Occult Society holds its meetings at No. 77 East Thirty-first street, Hall "C," every Sunday afternoon and evening, the Hon. Robert Gilray pastor. Good mediums to give messages. Conference at 3 p. m. Regular service at 8 p. m.

Spiritual meeting, Van Buren Hall, corner Madison street and California avenue every Sunday. Inspirational lecture and extemporaneous inspirational song by Mr. Cooper Walker, and free tests by prominent mediums at 10 a. m. and 2:30 and 8 p. m. Everybody invited.

Occult Scientists, St. Peter's Church, No. 3665 Indiana avenue, corner 37th street, 7 30 p. m. :Lectures, "proof positive tests," etc. Mrs. W. Brockway, psychic. No fee charged at the door. All are welcome.

The Spiritualistic Church of the Students of Nature will hold Sunday evening services at 1565 Milwaukee avenue, corner Western avenue. Mrs. M. Schumacher, pastor.

Church of the Spirit, Schiller Building, 109 East Randolph street, third floor. Services every Sunday at 11 a. m., 2:30 and 7:30 p. m. Tests, spirit messages and mental telepathy under blindfold conditions through William Fitch Ruffle, psychic, assisted by Mrs. Marie Jacobsen, Danish palmist and psychic.

Lake View Spiritual Union holds Sunday afternoon meetings at 3 p. m., at Wells Hall, No. 1629 North Clark street, corner Fletcher, conducted by Dr. and Mrs. Carl A. Wickland. All cordially invited. Residence 616 Wells street.

"Death, Its Meaning and Results." By J. K. Wilson, of the Pennsylvania Bar. An absorbingly interesting volume, of decided value. A narrative of wonderful psychic events in the author's experience. Cloth, 560 pages, illustrated. $1.25.

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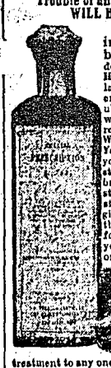
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Awake! Arise, Ye Spiritualists!

There is work for you to do for your cause. The camp meeting season is over now, and while you are imbued with the divine inspiration of the soul harmony infused by your "closer walk with God" (the spirit) in the beautiful woods, by the hand-to-hand and soul-to-soul greeting with old friends upon both spheres of life, and by all the new and elevating things you saw, heard and sensed, now is the time to let your radiant enthusiasm beam upon your fellowmen. The Progressive Thinker, in the meantime, has been extremely busy and has nothing to be ashamed of, nothing to regret. It has been endeavoring to raise the standard of true mediumshp, of higher education and unadulterated Spiritualism, that we may stand abvoe all other religions in the confidence of the world. The Progressive Thinker is the paper for thinking Spiritualists, for Spiritualists who love the truth, the whole truth and nothing but the truth. Such Spiritualists will keep posted in passing events, in the trend of Spiritual and Occult thought throughout the world, by reading The Progressive Thinker, and in no other way. Now, we advise all to look out for our Fall and Winter Campaign, which has commenced in earnest. It will be of thrilling interest! It will raise you to a higher altitude, and give you a better conception of the grandeur of Spiritualism. Now is the time to send in your subscription. Call your neighbor's attention to the paper, thus enabling him to keep up with the advancing procession by reading its columns.

HERE ARE PROBLEMS

For Spiritualists and Non-Spiritualists to Solve.

To the Editor:—Spiritualists as a class are the most progressive people in the world. They are found on the picket line of every reform movement. At least that has been so for fifty years. I think the same may be said of them in the future. I wish, in this article, to present some statistics, and call the attention of Spiritualists to the industrial situation and ask what is their remedy for certain troubles that seem to be impending.

About the time Modern Spiritualism was born a marvelous age of invention was ushered in. Since that time improved machinery has increased the productivity of labor forty fold. The late Mr. Gladstone said: "By the aid of machinery the manufacturing power of the world doubles every seven years."

During the past fifty years the machinery of England performed the work of 700,000,000 men, as they worked a century ago.

According to the census reports of the United States, the aggregate manufacturing power in 1900 was 11,300,081 horse power, as compared to 2,000,000 horse power in 1870.

The late Senator Hanna said: "The production in the United States is one-third larger than our consumption."

Senator Chauncey Depew, in 1900, said: "The American people produce $2,000,000,000 worth more than they consume, and to find foreign market for the surplus production of all civilized countries, is why the guns are thundering at foreign gates."

Discussing this subject Professor Huxley said: "If this wonderful productivity of wealth is not to be used in bettering the condition of the working people, but is to continue to pour into the pockets of the rich, then I would hail the advent of some kind of comet that would sweep the whole thing away."

Quite recently, Thos W. Lawson, late partner of John and William Rockefeller, says that in one single deal last year, they made a profit of $39,000,000.

Now let us inquire how the working people are prospering. According to the most reliable statistics it is found that the annual average product of each worker is $2,450, while the average wage he receives is but $437. Since 1897 necessaries of life have advanced thirty-nine per cent while wages have advanced but ten per cent. To get $1 for himself, the worker must create $6 worth of value.

A statistician who has made a patient investigation of economic conditions the past fifty years, says: "In 1850 the total wealth of the United States was $8,000,000,000. The producers' share was 62½ per cent. The non-producers' share was 37½ per cent. In 1900 the total wealth was $100,000,000,000. The producers' share is ten per cent; the non-producers' ninety per cent. Dr. Spahr says: 'One per cent of the American people own 54 per cent of all the wealth.' According to the abstract of the 12th census, there are 16,000,000 families in the United States; of these 8,365,000 families own no homes, while 4,700,000 families live in mortgaged homes."

DURING THIS FIFTY YEARS CRIME HAS INCREASED 600 PER CENT AND INSANITY 700 PER CENT.

Rabbi Hirsch, the able orator of Chicago, alluding to the great wealth of the few and the poverty of the many, said: "The powerful of earth should realize that we are in the midst of the same conditions that existed in France which brought on the revolution. The rich and powerful classes in France refused to take warning from what was going on about them, and relied upon the power which they fancied they had. The revolution came like the eruption of a volcano and we in America should take warning. Right now we are standing over a volcano which may burst forth with all the fury of a Pelee."

Now, Mr. Editor, in the face of the facts above given, is it not about time for Spiritualists and all other lovers of peace and humanity to be casting about for a solution of this problem of capital and labor, which is at out very doors for adjustment? Now I venture to say that it were better for nations to do fuller justice to the working man in the matter of compensation for his labor, instead of building great warships with which to bombard other nations that we may create a market for our surplus goods. Let us go to-work and establish a co-operative state and nation in which the people collectively, shall own the public utilities, and the workers with hand or head in all honest industries, shall enjoy the full product of their toil. There is danger to this republic not far away, unless the progressive people, the humanitarian people, bestir themselves and inject more of the co-operative, brotherhood spirit into our industrial and political system.

"Am I my brother's keeper?"

Yes, you are and you will rise or fall as your brother rises or falls.

Spiritualism and the inventive era came into the world at the same time. They were heaven-sent. Spiritualism lifted a load of religious superstition from the minds of the people. Improved machinery was intended to lift the worker from physical drudgery, but it has not done it because scheming speculators have got control of the machine, and the few reap the benefit intended for all. The law of evolution is pushing us hard. It demands that the nations adjust themselves to the new conditions. If we refuse to do it, existing systems of government and economies will be ground to powder and civilization will be sent back that the people may learn anew the lessons of life.

"Let the nation own the trusts." Let the two billions of surplus be distributed back to the people who created it. Let fierce, selfish competition cease, and co-operation be adopted. Instead of the motto, "Every fellow for himself and may the devil take the hindmost," let us emblazon on our national banners, "An injury to one is the concern of all." If we do this, strikes, and bloodshed, and war will cease, and the celestial messengers will again greet us bringing glad tidings of great joy to all the world.

This is not alone an industrial question. It is a moral, an ethical question also. It is of little use to preach to those who are hungry and naked and their children crying for bread.

R. A. DAGUE.

Alameda, Cal.

As long as the majority of men will cringe to the very earth before some petty prince or king, what must be the infinite abjectness of their little souls in the presence of their supposed creator and God?—Ingersoll.

Have courage to use thine own understanding; become a man; cease to trust thyself to the guidance of others.—Kant.

Prayer is a confession that God does not know what he should do, or that he is not willing to do it without being asked. If God made this world he ought to know enough to run it without the help of man—M. Babcock.

What we call moral feeling has its origin in the social instincts or habits which each human (or animal) society develops, and must develop within itself, if it is not to perish by its own incapacity. Morality, therefore, is evolved from sociability, or the faculty for living in a community, and it changes according as the particular idea or necessities of any given society changes.—Buchner.

The Progressive Thinker.

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SPIRITUALISM IS A TRUTH.

"One truth is clear--whatever is, is right." Pope.

"I long to know the truth hereof at large." Shakespeare.

"Let us make truth catching instead of falsehood and disease." Ingersoll.

"Truth depends on, or is only arrived at by a legitimate deduction from all the facts which are truly material." Coleridge.

"Plows, to go true, depend much upon the truth of the iron." Mortimer.

"Truth bears the torch in the search for truth." Lucretius.

Let us love our cause and dare to advocate its truth and decry fraud. If we have the pure it cannot be destroyed in the crucible of reason and fair discussion. It will only thrive, and expand more rapidly.

TRUTH IS IMPERISHABLE.

"My mouth shall speak the truth." Prov. viii., 7.

"Truth crushed to earth shall rise again." William Cullen Bryant.

"To have truth and not live it is like having lungs and refusing to breathe."

"However unwillingly a person who has a strong opinion may admit the possibility that his opinion may be false, he ought to be moved by the consideration that however true it may be, if it is not fully frequently, and fearlessly discussed it will be held as a dead dogma, not a living truth." John Stuart Mill.

GUIDED BY SPIRITS.

Warned Not to Sell Mine, But to Await Arrival of Stranger, Who Duly Came to Develop Property.

"When the spirits knock, ignore them not, for they have some great message for you."

Never will J. M. McMichael, a wealthy mine owner of this city, forget these words, for some day he believes they will be worth several million dollars to him.

Early in the afternoon of last Saturday he was sitting in his room at 1709 Welton street, idly smoking a cigar and thinking over matters in regard to his mining property, which was in a perplexing condition, when he heard a voice close to his ear say: "The spirits have some great message for you. Ignore them not."

The voice was so realistic that Mr. McMichael began looking for some friend who might have slipped into the room and played a joke upon him, but finding no one and thinking that perhaps he had imagined the voice, he returned to his chair. Again in a muffled, low tone the words were repeated, and being by this time thoroughly curious to know the meaning of it all, he started forth to visit a medium.

This he did, and the story told him by the sorceress has come to be the wonder of himself and all his friends. For some time the finances of the Mammoth mine at Idaho Springs have been in perilous circumstances and it was feared that it would have to be sold to meet the demands of creditors. This Mr. McMichael had just about decided to do, but the sorceress said: "You are about to sell the Mammoth mine, but do not do it. There is a man on his way now to see you about it and he will aid you sufficiently in regard to it so that you will not have to. Wait for him, as he will be here soon. The Mammoth mine some day in the near future will be very valuable and the proceeds to be got from it will mount into the millions. The man coming to you is extremely tall and it is in him that your salvation and the salvation of the mine lies."

Early the next morning he received a telegram saying: "Meet me at the train at 7:30 o'clock to-morrow morning. Am on my way to Idaho Springs. William F. Davis."

In due time Mr. McMichael appeared at the depot and there met the man who for the past three days has been a great source of curiosity to Denver people. He measured six feet, six inches in the stocking feet, and is said to possess the finest physique of any man in the country. He lives in St. Joseph, Mo., where he is a wealthy cattle dealer.

Another strange feature is brought into the story by the fact that Mr. Davis suddenly had the desire to invest in mines, and learning of the great Mammoth mine, decided to come to Denver to see its owner on the day that Mr. McMichael visited the sorceress. Together the two men went to Idaho Springs, put the mine in good running order, and now they are waiting for the other end of the story to develop.—Denver (Col.) Post.

A VERITABLE WITCH.

The Bell Witch Mystery Regarded as True.

To the Editor:—The reading of the "Bell Witch Mystery" in your issue of August 27, calls to mind some things my mother used to tell. She was a native of Cornwall, Vt., and if alive now would be 97 years old. Her younger days were about the time of the above mystery. She remembered the witch well. She used to be a frequent visitor at her father's home. It was said she bewitched a girl, a near neighbor's child. In the morning the girl would be tired and listless; said she had been riding a broomstick all over the country, and was tired. Sometimes when she had a spell on, she would strike her hands together, and have a handful of pins that were black, as if they had been burned. Mother had some of them for a long time, but they were all gone before my time. The witch would come to her father's and sit before the fire—a big fireplace—and tell the visitors they would have the next day; how many in all and how many children; also describe the conveyance they would come in; how many horses and their color—everything, in fact, and it would all come true.

One time two loads of hay were going by and on perfectly level ground, when they both, with no cause perceptible, tipped over. All the people about there knew the witch so well, they always said she was the cause.

Another time the young people got up a sleigh-ride to go to a certain place for a dance. The witch did not like some of them, and said they would not go. They all started in good shape, but a short distance out their horses refused to pass a certain place, and they could not get them by, and had to turn around and go home. The witch moved to another part of the state, and some years after it was reported she had died, and the bewitched girl got well and became as any other person. There were many more things she used to tell.

R. S. BELL.

Shetler, Mason Co., Wash.

To the Friends of Amelia Colby Luther.

We feel that it will be interesting to the friends of Amelia C. Luther to know that the ladies of Camp Chesterfield and Muncie are making an effort to raise a fund with which to purchase a stone to mark the resting-place of her remains at Muncie. At present the sexton is the only person who can locate the grave. It is not the design of the ladies to purchase anything elaborate, but merely a small stone or marker, bearing her name, date of birth and death. We will be pleased to have any of her friends contribute such sums as they may deem best, which will be thankfully received. Miss Susan Mong, 825 W. Adams street, Muncie Ind., will receive all sums, and hold until a stone is selected.

MRS. L. W. MURPHY.

A LETTER FROM MISS ELIZABETH HARLOW.

To the Friends at Large:—The summer is over and we are all commencing our winter's work. I began my camp season in New England, at dear little Camp Niantic, where a few true and tried keep the lamp of progress burning. From there I came steadily west, stopping at Lily Dale, Chesterfield, Ashley and Clinton, which closed the camp work; and I can say I never was in camp before when the universal sentiment was so emphatic in pronouncing this the best season for years. At every place this was the key-note, and I really believe it is because we are waking up to the real issues of the day, and are commencing to take hold of them. There is nothing that brings so much life and interest as to be active in the real needs of our times.

As camp closed I found myself bound for this lovely city, and for the first time I am working with the Minnesota people. But I can assure you it is a great pleasure. Here you find the kind of people that are not afraid to work in practical ways. The state convention is just over, and it certainly has been a great success, and I am not surprised when I come to know its president. Spiritualism would be in much better organized standing if we had more men like J. S. Maxwell, the president of this state association. I am more than pleased that he is re-elected to the place. This state is doing some practical work, and will certainly do more in the future, with the corps of good workers it has. At the convention we had such workers as Moses Hull, who is always good and delighted the people. He needs no word of mine. W. J. Erwood, president of the Wisconsin State Association, was with us. This is my first meeting with him, and I wish to say to the societies that do not know him, you will be doing a wise thing to employ him if ever you get a chance. He is a good all-around man. Hope the friends in the East will remember this. Mrs. Murtha was with us, too. She is a good, true, honest worker. Keep her busy. I will not try to give any report of convention, for a full one will be given from another pen.

But, friends at large, let us wake up more fully to practical work in common lines, and Spiritualism will prove itself the hope of the world.

ELIZABETH HARLOW.

Minneapolis, Minn.

AN APPEAL TO SPIRITUALISTS.

In 1893, Major Bitters, John M. Davis, Dr. Samuel Terry and Milo R. Smith established a Spiritualist church at Rochester, Ind. At this time Spiritualism was but little understood and therefore declared by the several churches to be of the devil and the worker of evil. Perhaps no where in this part of the world has the philosophy which brings comfort to the human heart, had a greater struggle to live and be recognized, than in this city. For years, the burden of the fight was carried by the above-named gentlemen, and by and by a few others came from the ranks of orthodoxy until a membership of forty earnest souls were banded together to spread good tidings of great joy.

Although it was the expressed hope of the churches that Spiritualism would die and the Spiritualists disband, they continued their meetings, year after year, until death entered the ranks and one by one carried away from physical sight the earnest souls whose ambition it was to make Spiritualism a permament factor in the growth of our city.

The last three years have worked sad havoc in the society; besides the president—the late honored Major Bitters, who was at all times the financial burden-bearer, four of the leading members have crossed the divide and five families have departed to other places to make their future homes.

Since the going to spirit realms of Major Bitters, Milo R. Smith has kept up the payment of rent, while the half-dozen workers hired a speaker whenever they could raise the money to do so. Milo R. Smith now feels he has contributed to the cause all he can afford and the fiat has gone forth that the little church, the home of Spiritualism in Rochester, the place where so many have found solace for an aching heart, the place where the greatest incentive for right-doing and right-living has been instilled in the mind, must now close its doors forever.

The cry comes back from the spirit world, from those brave men who suffered much in mind and freely gave of their purse, "Don't let the cause in Rochester die; keep the fire burning on the altar of truth."

There are a number of people in the world, or rather in the United States, who know the truth of Spiritualism, who have received comforting messages from loved ones over the border, but who belong to the no society and who do not contribute to the cause and spread of this glorious gospel. To all such I ask, as a daughter of Major Bitters and one who would make any sacrifice to see his work live, to help this little struggling circle of friends of truth, by sending financial help.

We have been slandered, maligned, sneered at, ostracised, derided by those of the orthodox fold, and tried to hold together, but since we have but few men in the organization, we have not been able to overcome the main obstacle, poverty. Those who feel they can make some return for the joy they have experienced through the beauty and truth of Spiritualism let them send substantial aid to a society which was once one of the strongest in Indiana, but through death and removal, must either have help now or die.

MRS. MARGUERITE MILLER.

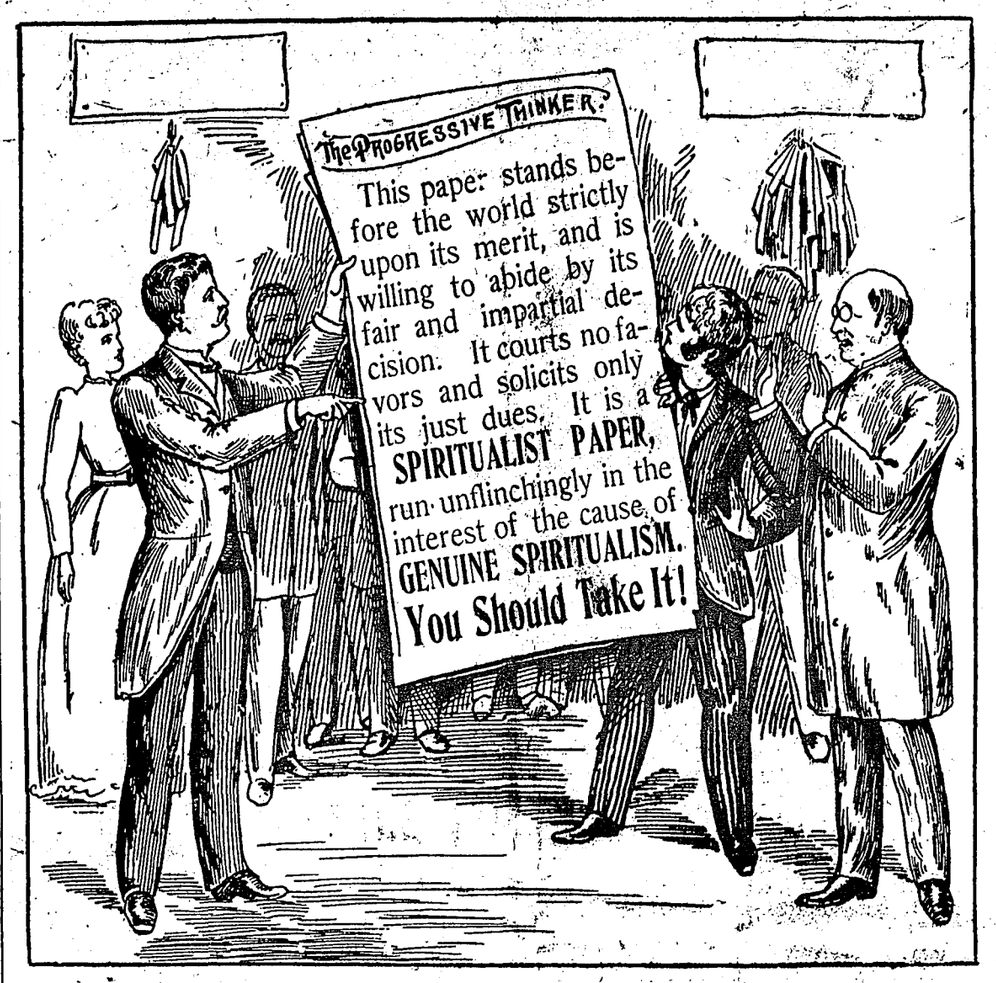
Rochester, Ind.

Spiritualists, especially those of Indiana, should see to it that the spiritual fires so nobly started by the lamented Major Bitters, and others, shall not be extinguished, but be made to burn with additional splendor.

Education begins the gentleman, but reading, good company and reflection must finish him.—Locke.

Are You, Have You Ever Been a Subscriber?

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You Will Regret the Lost Feasts of the Winter.

A Vision of the Future.

THE EMPRESS OF JAPAN AND HER REMARKABLE VISION.

The Japanese believe that the spirits of the dead are watching over their navy. That the navy has come to no harm in the recent encounters and that its work has been so successful, people in Japan believe, is due to this fact. Of a religion where ancestral worship is practically the only worship, it is not strange that the people should believe that the spirits of those who have gone before should watch over the country and the country's arms in the present crisis.

The latest manifestation of the watchful care of the dead over Japan's arms came recently to no less a person than Her Imperial Majesty, the Empress. In the night a vision appeared to her. In a halo of light stood an old man, patriarchal in appearance, with white hair and a long white beard. He was dressed in the Japanese uniform of three score years ago, and he spoke to the Empress.

"I have come from the land of the dead," he said, "to tell your Majesty that all is well with your navy. For many years my life was devoted to the building up of this navy and I am constantly watching over it. I have seen it, and it is good. It will be victorious and will win its battles for my Emperor. Have no fear, for, with the knowledge of the land of the dead, I know."

And then the vision gradually faded away until it had vanished altogether.

When the Empress awoke in the morning the vision remained vividly with her. Every word the spirit had spoken, every line of his face and figure were vividly impressed on her mind. She told the courtiers of her dream and described to them the old man. They were astounded and soon brought to her portraits, one of whom she identified as that of her ghostly visitor.

It was the portrait of Baron Inamoto, one of the greatest men of the early days of the new Japan. He was a great soldier, and when the country rose against the Shoguns, thirty-seven years ago, he took a prominent part in the fighting. He was one of the leaders of the rebels and won several great victories. When the war was ended and the Emperor became an Emperor in fact as well as in name, Inamoto became one of his principal advisers.

He foresaw the future of the new Japan in the brightest of colors and aided much in the development of the plans which have now made Japan one of the greatest nations of the world.

He was particularly impressed with the necessity for a powerful navy, and, although his plans were not looked upon with favor by some of the other advisers of the Emperor, he finally won his point and so became the real father of the Japanese navy. For years every effort of his life was devoted to making the navy of Japan one that would rank with the other navies of the world, and he has succeeded. Is it any wonder that his spirit should hover over the fleet that was created by his enthusiasm?

The Japanese believe in the power of their ancestors to assist them or to hinder them. Their religion is that of ancestral worship, and they thoroughly believe that their every action is watched by former generations who have gone to the land of the dead. To one who is not familiar with the life and religion of the Japanese, these things are hard to realize. All that one can understand about them is that they are true.

The Empress' dream caused a sensation in the court. She had never seen a picture of the great man who appeared to her in the vision. She did not even recall his name when telling of the vision. She had absolutely no idea who her ghostly visitor was, until the picture was shown to her and the name of the great man was told her. The story was told on the streets and in the homes of the Japanese in whispers. People don't talk about the Emperor and Empress at any time without lowering their voices and bowing their heads. They are sacred. And when such a story is told when the gods themselves send messengers of hope and comfort to their descendants on earth, the matter is one of deep religious significance. Japan believes the story and believes it thoroughly. The people believe that this vision was sent to their beloved Empress that the country might be assured that the spirits of those who have gone to the other shore are watching over the destiny of the nation in this hour of need; that they are ready to assist the Emperor in this great battle for the rights of his people; and that they are helping new Japan to take her place among the powers of the world.—The Message of Life, New-Zealand.

WHEN REUNION TIMES APPEAR.

There's a love which none but mothers of this world can ever feel;
There are heartaches most depressing that the smiles cannot conceal,
When the loved ones, now all scattered, that once filled her heart with cheer,
Through some great or small misfortune, cannot annually appear.

Though she knows they each must labor in the channels of this life,
And that each must be a unit in this world of pain and strife,
There's a load that falls upon her when those feast-times linger near,
And the absent ones are hindred, when reunion times appear.

There's a sadness with the gladness of each dear reunion day,
To a tender, loving mother, when a child is far away,
When a place within the circle has been vacant for a year,
And the loved one at reunion times must fail to reappear.

O, I hear a deep, sad sighing from a heart that would be glad,
And I see a mother smiling from a soul that is so sad,
And I also feel like crying when I see that glistening tear,
At the family reunion where they all cannot appear.

DR. T. WILKINS.

THE ARCANA OF SPIRITUALISM.

A Most Useful Book—Help It Along.

This is a work which should be in the hands of every teacher in the Spiritual ranks—and not only should it be in their hands, but it should be well studied. There is so much superficiality among our lecturers, or at least, that class of them who are running meetings as a means of advertising their mediumistic gifts, that one can but wish that they would cease to make any public effort at instruction, or that they would set aside a portion of each day for self-education, and preparation for the work they aspire to do. To prepare these people for their work, I could recommend no better work than "The Arcana of Spiritualism." But I should also like to have them study "Nature's Divine Revelations," and "The Arabula," by Andrew Jackson Davis.

Of course, there are many other works I should like to have them read, for no public teacher can know too much. The density of the ignorance of some of our would-be teachers is profoundly phenomenal. I do not mean that they are uneducated, as far as ordinary schooling goes; but all the education they have in spiritual matters is what they have received from their "guides," often as ignorant as themselves, except a little experience they have received by contact with spirit life. Some of them claim that they require no other teaching; but they would not do so, if they could see themselves as others see them.

I once heard a lecturer say that her guides knew the Bible better, and could interpret it more correctly than any person not in spirit life, and these "guides" failed to distinguish between Saul and Solomon. I heard another at a camp-meeting about ten years ago, eloquently utter the following profound sentence: "O, to be transmuted to the planet Mars; far from the real-lums of causation!" and after the lecture several on the grounds exclaimed "Wasn't that ghr-rahnd!" They knew no better than the lecturer herself what she wanted to say, but they supposed it was some thing very profound! and it was; it was too deep for poor me. At the close of the camp-meeting several diplomas were issued to preach the gospel of Spiritualism, and amongst the recipients of these favors was this profound teacher.

If these people must teach; if it is necessary that they should get before the people to advertise their gifts, which by the way are usually commendable, they should prepare for it; they should give only a part of the time to their business and use another part of their time in preparing and fitting themselves for the work they have assigned themselves to do. They are not aware of any mistakes or any shortcomings, because they are not aware of their own want of information. Neither does an unhatched chick know of the wide world outside of the narrow confines of its egg-shell. To them I recommend the study of this book. They should not content themselves with reading it through; but they should study each chapter till the subject matter becomes so familiar, they may be able to discuss it comprehensively in conversation. After which they should read another work, and keep on reading till they know the why and wherefore of things—in short till they are fitted to teach. We have too many amateurs among our teachers, and they will always remain amateurs till they do something for themselves.

In this work by Mr. Tuttle, it is his philosophy of the spirit world that interests me most—not his description, for I had become somewhat familiar with that as related by numerous spirits, but I did want to know more about the science of it. One reason of this, I suppose, is because I am going there pretty soon, and I want to realize that my feet will rest on real terra firma. I had philosophised the matter out in my own mind in a crude way, but still there was a vagueness about it that made me feel as somtimes I feel after reading Charles Dawbarn's speculations. As I read his philosophy, based upon scientific knowledge, I seem to get a perspective of the spirit world. I see its flowing streams, hear its babbling brooks, I admire its lakes, its seas, its groves, its meads, its works of art, its cities, and see and learn so much that makes the spirit world a paradise of delight, where work will be our delight, and where we shall meet the full fruition of all our efforts—I see all this so real, so tactual, so outside of my dreams, that I become almost impatient to go and unite with the great throng who started in life contemporaneous with me, and for a short time accompanied me, and then left me on the way and went on. If what he said had been mere assertion, or speculation, I should have imagined that possibly the colors had been overdrawn, but he gives the why of things, and thus makes them tangible to my understanding; that the spirit world is real—a natural sequence of this world, and I no longer tread on air, but on real tangible earth.

In advising our so-called teachers to get this book, I would not exclude any other person. Every Spiritualist should be a teacher, if he has sufficient command of speech to express his idea, and no teacher or other person can know too much. Not only should every Spiritualist have this work for his personal instruction, but also to lend to his reading neighbors, and to the spiritual, conscientious members of the various churches about them. Any sincere, sweet-souled church member, no matter what his prejudices, will be interested in this work. Any thing that makes the other life more real, or that brings heaven from "beyond the bounds of time and space" near to them, removing its vagueness and uncertainty, will reach a response within their souls.

DANIEL W. HULL.

Olympia, Wash.

It is one thing to be tempted, another to fall.—Shakspeare.

Love that has nothing but beauty to keep it in good health, is short-lived and apt to have ague fits.—Erasmus.

TAKES TIME TO REALIZE IT.

Spirits That Do Not Think They are Dead.

To the Editor:—I have just finished reading your review of Dr. Peebles' new book, and "Can Mortals Be Obsessed," by Dr. Carl A. Wickland. In my sixty-four years' experience with those from spirit side of life with mortals, I have known of, and also met many such cases. I have in public meetings told the people that there was a dark side to our beautiful Spiritualism that should be known; that sensitives could protect themselves. MANY OLD SPIRITUALISTS OBJECT TO THAT SIDE BEING PRESENTED; IN FACT, MANY OF THEM ARE IGNORANT OF THIS, AND DO NOT SEEM TO WANT TO LEARN. Those who are obsessed do not understand or know what it is; they shrink from telling, fearing they will not be believed on thought bad.

I rejoice that such men as Dr. Peebles and Dr. Carl Wickland are to the front with their experiences. I shall be anxious to read Dr. Wickland's later lesson from his experience with spirits while dissecting their bodies.

I have objected for years to putting ice about supposed dead bodies, embalming, or using the knife until the spirit had been fully released therefrom, knowing that they suffered as keenly as if they could speak. It requires a longer time for some than others to get free. Again, when free, many do not know that they are what is called dead.

I had a most interesting experience years ago with Mr. Verity, who was connected with the Boston Investigator. It was in Utica, N. Y., medium, Mrs. Higgs. We were about to sit down to tea; she was not herself, looked so smiling to me and said: "I am so glad to meet you. D. M. Bennett invited me to come with him; he is trying to make me believe that I am dead; but here I am, old friend, alive and well. Theodore Parker first told me that I had left my body; was dead; then D. M. came to convince me. He said, 'Come with me, I will convince you.' I am so pleased to have tea with you, and an old-time chat."

I said: "Mr. Verity, did you wear woman's clothes then? Look! you are dressed in woman's apparel."

He looked, and such astonishment and surprise I never saw before or since. I explained to him that he who was a materialist in earth life, was resurrected—yes, that is the true meaning of the word.

Again Lawyer Morgan, whose home was in the same town as mine, took control of Mrs. Higgs and said: "I have just learned that I am dead; I seemed stupid and slept until the Indian, Big Foot brought his big hand down on me and told me to wake up and go with him. Here we are. I am so glad! I used to think you were a little insane, but find that you knew more than the rest of us."

Mrs. Higgs and I spent the day with a mutual friend whose mother had been laid away thirty years; she had been in her old home all that time. A son had married and raised a family. After her resurrection that day she told us that she would talk to her son, wife and children, but that they paid no attention to her; that she could not understand why, and felt grieved and sorrowful. It must take time to fully realize spirit life after being resurrected to a knowledge of a new birth. This woman, husband and children were Baptists, and much respected.

MRS. SCOTT BRIGGS.

San Francisco, Cal.

"LIKE ATTRACTS LIKE."

Some Reflections in Regard to Evil Influences.

I would like to give my experience as corroborative evidence of the claims of Brother Carl Wickland, that the purest medium "in existence may, at times, be controlled by ignorant and vicious spirits."

I have had many experiences similar to the one he relates when he held his wife by the hands until he tired the spirit out.

My wife, who is a descendant of Quakers, is as pure in character as any living person. She has been a medium for twenty-five years, and at times has been controlled by obsessing spirits who have given her band a vast amount of trouble, and one in particular they were unable to dislodge without the aid of several other mediums and their Indian guides, who came to her assistance, and it took this aggregated force over one hour to exorcise this spirit who had in his earth life been a Catholic priest.

As to the argument, that "like attracts like," it does not hold good in this case most certainly. Bad influences will enter if the door be found open and the keeper absent, which is at times true of all mediums; but right here is a thought in this connection which I feel I should not pass unnoticed.

I believe that of all vicious or silly acting spirits that have come our way, there is not one who was not aided by us to see the light, and not one but showered their blessings upon us for the aid they received at our hands. Now the thought is this, that in all the universe is there as large a field for missionary work as that in which we find millions of undeveloped follow spirits to whom the path of progression is impossible until the time comes when they can get their first lesson through contact with some medium on the earth plane. I regret very much that so much of the span of life has gone by me in which I might have done much more of this work than I have, but my earth life is so near its end that I do not look for further opportunity in that line.

Thope, Iowa. H. BRADY.

No human being can control love, and no one is to blame either for feeling it or for losing it. What alone degrades a woman is falsehood.—George Sand.

A Most Excellent Spiritualizing Work.

Among the many excellent humanitarian efforts, not the least excellent and praiseworthy are those whose object is to raise to higher moral and mental conditions those children who, because of unfortunate surroundings, have become truants. To take these unfortunates and give them education and the benefits of moral influences, tends to expand and spiritualize their minds, and fit them for good citizens and useful members of society. Such is the laudable work of the Parental School.

THE PARENTAL SCHOOL.

How Truant Boys Are Managed.

For the length of time it has been in existence the parental school has been the target for more adverse criticism than any other institution.

The majority of the taxpayers have a vague idea of it, derived generally from the accusation that it is one of the fads of the board of education, a fad rather more expensive than usual. They think of it as a place where boys are forcibly detained against the wishes of their parents and subjected to the most revolting and cruel punishments; a place where unnecessary cows and pigs of the most expensive kind are in constant requisition by the superintendent; a place where food, unfit to eat, is supplied to poor defenseless, friendless children.

If one really wants to learn the facts and see the workings of the institution, let one take the Elston avenue car and ride through a part of the city ranging from busy Milwaukee avenue to the great prairies covered with black-eyed susans, daisies, clover and purple thistle. One will pass truck farms where women dressed in the costume of their native countries are doing the work. A short ride on the 40th avenue car, and then a walk on the cinder path (pointed out by the car conductor, who takes a personal interest in the school, its faculty and visitors), which leads under magnificent trees, over a bridge spanning the north branch of the river and, along the beautiful Bohemian cemetery, to the school gates. Wide open they stand.

If you are early enough you will find the boys playing, laughing, shouting, disputing and thoroughly enjoying themselves. If they stop to notice you at all they will salute you respectfully and then politely ignore you. Near by, apparently paying no attention to the players, sits a gentleman, usually reading a newspaper, or he may be having a game with the boys. He is the family instructor in charge of the cottage. Each cottage has accommodations for thirty-three boys and is in charge of a family instructor and an assistant, usually husband and wife, who look after the boys before and after school. The corps d'esprit of the cottage is strong, and loud and emphatic are the arguments as to which has the best ball players, the best "drillers" or the best general officers. Each one has its special point of pride and this feeling is encouraged.

"Gee!" said a large boy, reported "perfectly incorrigible" upon his entrance, "I wish Blank would be put in some other cottage or sent to the John Worthy school. He doesn't care for anything. He's a fright!" and the boys, resting on their hoes—it was during the field hour—nodded a solemn assent.

"We never have any boys in the lock-up," proudly answered another.

"Well, who have you got in your cottage that's tough?" demanded the boy nicknamed "Grandfather." "You bet your life if you had such tough kids as Smith and Brown you'd have some one in there."

The boys do the work of the cottages under supervision. They make the beds, set the tables, wait on the tables and help in the kitchen. None of these tasks except the kitchen work, interferes with the school work. To be assigned to the kitchen is deemed an honor, and with the kitchen list for the month is to be made out, as only a small proportion can be selected, there is such a straitening of backs and opening of eyes, which is the way children have of showing anxiety to obtain a privilege, that the new teacher is at her wits' end as to which to choose. The kitchen work is marked and the boy who receives a compliment from the cook feels as proud as if he had received the Victoria cross.

"The cook doesn't like little boys like John," said the big boy upon whom the choice had fallen.

"He said it was brains, not how big you are that counts," said John, indignantly, "and I got 100, last time and James, that's twice as big, got only 70."

The beds—well, think what a novelty a pretty, clean, white bed must be to many of those boys!

"I can't understand why George ends every composition he writes with 'and we have such nice beds.' Boys usually tell about what they eat," said one of the teachers to the truant officer, who had brought George in.

"You wouldn't wonder if you saw the pile of rags on a table that he slept on at home," said the officer.

The food is appetizing and nutritious. The teachers who bring lunches, and for some inexplicable reason have not the privilege of buying a hot lunch, look with longing eyes at the meat and potatoes and fresh vegetables supplied from the farm.

The table cloths and napkins are fresh and clean, and any breach of table etiquette is corrected by the family instructors who dine at a table near by. After the meal each boy is required to clean his teeth.

At 8:55 the boys of each cottage are marched into the assembly hall where the roll is called and the school ranks are formed. The boys come into school smiling and prepared to work.

They receive marks for disobedience, disorder, neglect of work, destruction of material, improper language and going beyond the school boundaries. The number of marks given by the family instructors, drill master, school teacher, horticultural teacher and manual training teacher determine what division they are to be placed in and more important still, what table they are "on," as they persist in saying. The first division sits at the first table, where dessert is served twice a week, and to the specially fortunate ones who have been placed on the roll of honor three times. No desert for the second table, bread and milk for the third. An able bodied boy can stand the thought of no dessert with equanimity, but to be in the same room and to see the luckier boys partaking of it is the strongest possible incentive to better behavior in the future.

"Did you say we might eat a carrot?" demanded a breathless boy who had run from the end of the field.

"Yes, I did," said the teacher, surprised.

"Well, this is my pie week and I didn't want to get into no trouble with nobody, so I thought I'd be sure," he explained, munching the dainty.

The whole spirit of the school is that goodness and even an attempt at goodness will be rewarded by privileges prized by boys. In the public schools it is the bad boy who is propitiated and given privileges to keep him in good humor. The boys at the parental school are never allowed to think themselves disgraced in any way by being inmates, but they are encouraged to try to get out as quickly as possible.

"Squats," about which so much has been written, are performed under the supervision of a drill master, who, from a physical examination of each child, knows exactly what his condition is and punishes him accordingly. The hands are placed upon the hips and a rhythmic rising and falling of the body is gone through. The boys do not enjoy it but they enjoy less the "digs" of the other boys, who take delight in twitting the victim after the operation. The "bullring" is the act of going around an assigned space in the open air. The promenaders on an ocean steamer walk the bullring hours every day and consider themselves greatly benefited. A substitute teacher at the school out in the field with her boys saw two of them pacing up and down the paths, each with a hoe held behind him. "What is the matter with Bennie and George?" she asked.

"They are doing punishment for pulling beets when they were told to stop yesterday," said an officer.

"Well, then, I'm under punishment every day from 11 to 12 o'clock," she said.

The idea tickled the boys and after that as she went up and down the paths some laughing boy would ask: "How do you like the bullring, Miss Blank?" or would remind her, if she stopped to rest on an upturned basket, that the "solitary" was before her if she stopped long.

The greatest punishment inflicted is a term in the "solitary." In his night clothes the culprit sits in a well-ventilated room with a window commanding a view of the surrounding country, and is fed on bread and milk three times a day. Visitors may see the boys at "squats," walking the bull-ring or in solitary confinement at any time, everything being done as if the whole community were present, at all times.

The attitude of the pupils toward the teacher is ideal. There is a familiarity which never degenerates into contempt. She may be asked to give her whole history and the cost of every article she has on, but so respectfully is the questioning done that no offense could possibly be taken and if she thinks a lesson upon the etiquette of personal questions necessary she gives it some time afterward, so that no one's feelings will be hurt. The public school teacher who substitutes there is thankful to find thirty-three boys obedient, industrious and anxious to please. The great relief of feeling that behind her commands is something to enforce them causes her to have the strongest kind of an affection for each of the little fellows. So she exerts herself to the utmost to teach them, so that when they return to the public school they may be advanced. Teaching there is so satisfactory. Having so few she knows exactly where each one needs help and she sees from day to day the progress they all make. Having little in the way of discipline to annoy her she becomes so gentle and amiable that she surprises herself.

"It takes but a short time for a new boy to become initiated. The school is old enough now to have traditions, and he soon knows that if he does not come to time quickly the boys in his cottage and room will lend a helping hand and tongue. To be socially ostracized, so to speak, is the worst that can befall a boy, especially a boy among strangers, so the newcomers usually fall into line quickly.

The substitute teacher told a boy who had failed in his spelling to do his work "at home." The next morning he had an excuse instead of his words. She went toward the table to put down some marks, when she noticed such a depressed look on the face of the most cheerful boy in the room that she stopped to ask if he were sick.

"No, but that kid makes me tired," he said. "Every boy in our cottage told him he had to write words. When he said he hadn't no pencil I told him I'd lend him mine." (Pencils are forbidden outside of school, but stray stumps are sometimes found in hidden corners.) "Then he said he hadn't no paper and the officer said he'd lend him a sheet his pa had brought him; then he said he didn't care."

"What difference does it make to you if he gets marks?" asked the teacher, somewhat bewildered.

"Our fambly instructor is away and we're trying to see how good we kin be till he gets back, and that there kid has to go and spoil everything."

Here was a dilemma. The teacher solved the problem by sending the boy to be punished and giving him no marks, and she has not yet decided whether she did right or wrong.

The same boy came to her in two or three days, asking to be placed in a lower room as the work was too hard.

"You do your problems very well, your reading is good, your language good, and emphatically you must learn your spelling. Don't ever let me hear you mention a lower room." After that he was dreaming no more. He had learned that laziness would not be tolerated.

The progress he made after his awakening surprised even himself, as a letter in which he remarked naively that "he never knew he could be so smart," proved.

Oh, if we of the public schools could enforce our commands and have some disinterested person to administer punishment, what a pleasure teaching would be!

The boys who are in the same cottage and the same room in school help each other with the school work. One boy in attempting to help another found that he himself was not as proficient as he had thought, so he came to the teacher for "pointers," as he called them, telling so definitely what he did not understand that she was delighted.

Stories are their delight. Breathlessly they listen to anything read or told them. No boy there is at all backward about doing what he can to entertain the others. Good singers are not rare among them and a solo, to afford a little diversion, is often called for. Every Wednesday, accompanied by the piano, they sing for half an hour. The songs include patriotic songs, school songs and popular songs. They make the welkin ring and so thoroughly enjoy themselves that it is a pleasure to watch them.

Visitors, if teachers, almost invariably say, "what beautifully behaved children!" Mothers say sometimes with tears, "What a pity!" Everybody says, "What pleasant, pretty boys!" and they are pleasant because everything is done to make them happy, and they are pretty, being healthy and well fed.

Manual training receives a great deal of attention and as the little articles made are given by the children to their parents great care is taken to have them well done.

During the summer months every other day a swim in the enormous tank in the front yard is a part of the programme. If to be deprived of dessert is a calamity to be deprived of a swim is a tragedy. On the field, on a swimming day, the observations are mostly about the weather and answering anxious inquiries about the probable rise or fall of the temperature or the prospect of rain keeps the teacher busy in her progress between plots.

In their bathing suits, many of the more prosperous beings supplied with "wings," a better-looking lot of boys could not be found. Swimming races, diving for keys or pebbles or an occasional penny which is always politely handed back at first, are in progress in a short time. Many of the family instructors swim with the boys and the boys swarm over them like bees, diving from their shoulders, challenging them to races and playing with them as if they were of themselves, as they are. You see the big boys floating the little ones, the good swimmers teaching the others, and everywhere good will and helpfulness are worth the trip of an hour required to get to the school from downtown.—Mary E. Fitzgerald in Chicago Daily News.

Astounding Statement

Made by a Prominent Presidential Candidate.

TOM WATSON IS THE POPULIST PRESIDENTIAL CANDIDATE. HE IS FEARLESS IN HIS EXPRESSION OF WHAT HE CONCEIVES TO BE RIGHT. OF COURSE HIS UTTERANCES IN REGARD TO THE CATHOLICS WILL CAUSE ALL THE DEVOTEES OF THAT RELIGION TO VOTE AGAINST HIM IN THE COMING ELECTION, AND THAT ALONE WILL BE EQUIVALENT TO HIS DEFEAT. HIS ARRAIGNMENT OF THE CATHOLICS WILL BE READ WITH KEEN INTEREST AT THE PRESENT TIME WHEN THE FRIENDS OF EACH CANDIDATE ARE STRIVING FOR VOTES. VERILY, MR. WATSON HAS DONE WHAT NO OTHER PRESIDENTIAL CANDIDATE WOULD DARE TO DO. THE FOLLOWING APPEARED IN HIS ORGAN, THE PEOPLE'S PARTY PAPER, APRIL 23, 1897:

We think we state the exact truth when we say we are free from bigotry upon the subject of religion.

We have no prejudice whatever against a citizen because he is a Methodist, Episcopalian or Catholic—we being of the Baptist faith.

But the difference between one church organization and another, may be a matter of extreme political importance, and we cannot understand how any student conversant with political history can be indifferent to the peculiar hierarchy of the Catholic church.

No other church organization claims and exercises the right to say what books its members shall read; no other church openly takes part in political affairs; no other church sends and receives ambassadors; no other church holds a court at which royal ceremonial is observed, embassies from foreign governments received, and far-reaching questions of international policy debated and decided.

There is not a government of the civilized world at whose capital the Catholic church is not represented by a resident representative. No question of national policy, which may directly or indirectly affect the Catholic church, is decided until the Pope has been heard from.

Throughout the civilized world run the threads of papal diplomacy, and the most prominent feature of recent political progress has been the wonderful success of Catholic statesmanship.

Spain, Portugal, France, Italy, and Austria are as loyally Catholic now as in the days when the Jesuits and the Inquisition met and turned back the Reformation of Huss, Wycliffe, Calvin and Luther.

Not only has the Catholic church held its own ground, but it is invading Protestant territory and stamping out Protestant influence.

We state this without passion and without malice; we state it simply as a remarkable fact which challenges attention.

Protestant Prussia under Bismarck's lead expelled the Jesuits in 1870. The Catholics have patiently struggled to reverse that policy and they have succeeded. The law of expulsion has been repealed, and the Jesuits have re-entered Protestant Prussia.

In Protestant England, the Catholic church is now in power behind the throne. The most powerful members of the aristocracy are devoted Catholics. In social and political influence the cardinals of Rome wield vast power. When Bayard, the U. S. Ambassador, gave his grand feast to the nobility of Great Britain, not a single Protestant divine was invited. Catholic cardinals were there upon equal footing with the Prince of Wales, but no man of God, tainted with the touch of the Reformation, was present.

In Protestant America, the strides of the Catholic church to political power are not less gigantic.

Time and again Congress has bent before that invisible and invincible force. Our politicians are so mortally afraid of angering the priest-led vote of the large cities that they dared not instruct the State of New Mexico to teach the English language in the public schools. The English language would carry with it the English Bible; and the Catholic church did not want any Protestant Bibles in New Mexico. By teaching Spanish in New Mexico, the Catholic church preserves its monopoly; and our cowardly statesmen voted as the priests demanded.

McKinley's cabinet was partly Catholic, and the influence which the Pope exerted during the administration (through Mr. Odell) is shown by the way in which the War Department hastened to grant to the Catholics a portion of the national domain at West Point. The Catholics asked for some of the government land to build a church on—and they got it. Other denominations outnumbered the Catholics at West Point, but these other denominations have not been able to get any of the national property.

Wherever the Catholic church controls it persecutes. No Protestant can preach or sell Bibles in Spain, Italy, Portugal, South America or even in Cuba, except at the risk of his life.

In the Philippine Islands, not many months ago, the priests tortured some captives in the same manner as millions of Protestants were tortured in the Middle Ages.

The Literary Digest (N. Y.) copied last year an article from a leading Catholic paper in South America in which the Inquisition was eulogized, and the holy work of the rack, the wheel, and the stake was hysterically praised.

In Canada, within the last three months, the Catholic priests became so enraged at a liberal Catholic newspaper, which opposed the church policy on the school question, that they compelled the local postal authorities to throw the offending newspaper out of the mails. The government did not dare to punish the priests who had thus violated its laws and destroyed its mail.

In this growth of power in the Catholic church, (of which we have given a few instances) it is to be noticed that the radical Catholic is crowding out the liberal Catholic. The extremists are in control, and these extremists have secured the Pope's endorsement to the doctrine that the Protestant religion is not better than no religion at all. The orthodox Catholic doctrine is that Protestantism must be uprooted and cast out as wholly damnable heresy.

What we have stated is truth—plain, unvarnished truth. It seems to us that these things are deserving of serious attention.

Where a church claims and exercises the right to exert political influence, it behooves good citizens to study the history of that church and the tendency of its teachings.

To judge a tree by its fruits is a fair rule. Now that the Catholic church is likely to take such a controlling part in our national affairs, it is well that we should ask ourselves a few questions.

When and where has the Roman Catholic church done anything for the masses of the people,—for the sacred cause of freedom, of labor, freedom of vote, freedom of speech, freedom of thought, or freedom of conscience?

When has it ever failed to side with enthroned tyranny as against reform—from the days of Philip II., when it burnt one hundred thousand men who dared to think for themselves, down to the day in 1896 when the Pope's blessing was breathed upon the Spanish flag and his prayers went with the troops who were to burn Cuban houses and fields, torture and slay Cuban patriots, insult and outrage Cuban maids and matrons, and make a smoking hell of a country whose people demanded no more than the Catholics of Ireland demanded of Protestant England, and upon far better grounds.

To the very last, the Catholic church stood by the institution of slavery, and was the last to give up her slaves. To the very last the Catholic church opposed freedom of conscience and of worship. To the very last it opposed the separation of church and state. To the very last it opposed the general education of the masses, and is to-day the mortal enemy of the public schools. To the very last it opposed self-government by the people, and is to-day the stanch defender of the "divine rights of kings."

A very particular reason why the people of this country should be concerned about the startling growth of Catholic power, is that the Catholic church boasts that it never changes. The good Catholic claims to-day that the Pope is infallible and that all the popes have been true and worthy vicegerents of Christ.

He claims that the Protestant is a heretic, and he believes that it would be a mercy to said Protestant to bind him upon a jagged iron wheel, and beat said heresy out of him with a club.

He believes that his priest can pardon sin, and that the money liberally spent in buying prayers can lift the sinner out of hell.

He believes that the wine of the sacrament is the actual blood of Christ, and the bread the actual body.

We are all prone to believe that which is constantly said and never denied. The profound policy of the Catholic church is to cut off its converts from the world and keep them from hearing, reading, or thinking anything which might encourage doubt.

The Catholic church wants its converts to have faith—blind unreasoning faith—in the priest, faith in the church, and faith in the Catholic statement of every case.

To reach this result, the Pope dictates the books which shall be read, what newspapers shall be patronized, and what pictures shall be used.

Pope Leo XIII. has just revised the list of "forbidden books." He says that the new rules on the subject are so mildly formulated that it will be easy for good Catholics to obey the new rules.

What are these new rules which a good Catholic must observe in choosing his reading matter?

1. "All those writings which were prohibited previous to the year 1600, except where special decrees have since made exceptions, are prohibited now."

What books were prohibited previous to the year 1600, and which of those books have been acquitted of blame during the 397 years since 1609?

2. "All books written by apostates, heretics, schismatics," are forbidden.

Away goes your Milton and your Shakspeare, your Burns and your Byron, your Cowper and your Wordsworth, your Tennyson and your Scott! They were all heretics.

Macaulay must not be read, nor Hume, nor Gibbon, nor Hallam, nor Froude, nor Carlyle.

They were all heretics.

The good Catholic must not drink the pure delight of Goldsmith's "Deserted Village," nor must he ever hang enraptured over "The Grecian Urn" of Keats, nor must his eye grow dim as he reads Byron's verses to his sister. He must never walk the rich fields of Charles Reade and Charles Dickens—never laugh with Thackeray nor sigh with Hood; never soar with Shelley, dream with Coleridge, nor view the gems of Walter Savage Landor.

All the golden fruits of genius, choicest apples of literature's Gardens of the Hesperides, is fruit forbidden to a good Catholic—for when God lit the lamp of Genius in the minds of those wonderfully-gifted heretics and touched their soul into celestial music, he forgot that the Pope would measure all the mental universe with the contemptible little tape-line of denominational intolerance.

To be a good Catholic all the eloquence, wit, wisdom and patriotism of American history is a lost land, for the deadly brand of heresy lays upon the whole of it. Excepting Charles Carroll of Carrollton, and a baker's dozen besides, the whole outfit, from Washington, the Episcopalian, to Jefferson, the infidel, and Thomas Paine, the Deist, were rank heretics, deserving to be burnt.

What sort of intelligence would a good Catholic have if he should obey the rules which Pope Leo says are so mildly framed?

What sort of knowledge does any man have when he is forbidden to read on both sides of the case?

What better scheme could be devised for putting power into the hands of the priests?

How could a good Catholic ever be anything, mentally, but a child, if he denied the privilege of reading, thinking, comparing and judging?

But the rules which Pope Leo XIII. has so mildly framed, do not stop here. They forbid the good Catholics to read any book on religion except those written by Catholics. They forbid good Catholics to read any edition of the Bible except the Catholic editions. Books which criticise the popes, cardinals, priests, church doctrines and usages, are forbidden. The amiable Leo does not wish that his people shall be told a great many things which ought to know. He wants them to know nothing beyond what the priests see fit to tell them.

No good Catholic must read any book, or other publication, which treats of religious subjects, without submitting said book or publication to the judgment of the priests.

Such rules as these sound strangely out of place in this age of progress and of research.

If a creed is sound, why should it fear investigation?

Conscious error could not possibly show more guilty timidity in screening itself from honest inquiry than the Catholic church displays in these rules which command good Catholics to read no books excepting those which have been inspected, tagged, and branded by the Pope.

Of all the slavery in this world the most degrading is mental and spiritual slavery; and we look upon the huge growth of the Catholic church in political power as an ominous fact, because the natural tendency of its creed is to make the people superstitious, intolerant and priest ridden.

But while our politicians continue to be cowards, and our Protestant ministers continue to be dupes, Catholic diplomacy will march onward triumphantly, until the day will come when Protestantism will have to fight for dear life in a land which its blind devotees believe is dedicated forever to free speech, free thought, and free worship.

T. E. W.

Political men, like goats, usually thrive best among inequalities.—Landor.

THE MINNESOTA CONVENTION.

Harmonious and Successful in Every Respect.

The convention of the Minnesota State Spiritualist Association, which has just closed was one of the most harmonious conventions on record, as far as the writer's experience with such gatherings is concerned. Everyone seemed determined to avert any storm of whatsoever character that might threaten to arise, and the result was a good fellowship that it is a credit to Minnesota and Spiritualism as well.

The outside talent strove to make the meeting a success, and when the workers at home and from abroad all get their heads together and spell harmony and success with one accord there is sure to be something doing—and something of a nature calculated to cause the smiles to broaden, and the hearts grow lighter, too. The visiting workers were Rev. Moses Hull of Whitewater, Wis.; Miss Lizzie Harlow of Haydensville, Mass.; Mrs. J. A. Murtha and your correspondent. Aside from these the Morris Pratt Institute had another representative at the convention, in the person of its talented teacher of oratory, Mrs. Alfa Jahnke.

The sessions began with the usual reception on Thursday evening, which furnished ample opportunity to "get acquainted" and to "trip the light fantastic," in the most approved fashion. The program which preceded the dance was especially noteworthy for its excellence. Among the most commendable features were select readings by Mrs. Jahnke, and the inimitable violin playing of Prof. Zeidler, than whom the writer has never seen a more thorough master of that wonderful instrument. The feature which probably elicited the most applause was the wonderful club swinging by Mr. Roy Gage of St. Paul. Mr. Gage demonstrated his thorough control of these clubs in a most fascinating manner; after having swung them for a number of minutes in a manner calculated to inspire the greatest admiration, and to give one the idea that the clubs were alive, the lights were turned low, and Mr. Gage appeared before the audience with a pair of clubs upon which were flaming torches. With these the most wonderful effects were produced, and the audience readily gave evidence of its approval.

Miss Lily Swanson, one of Prof. Zumbach's most promising pupils, rendered a vocal solo, showing the excellent timbre of the voice, also what Prof. Zumbach can do in the short space of a year with a pupil who is willing to learn. Mr. Cuyler Follett, the genial secretary of the state association, and Miss Nellie Whitwell of St. Paul and several others did their share in adding to the pleasure of the evening, through their good work in song and instrumental numbers.

Friday morning found a goodly number of members and delegates in their places, and then the work began in earnest. Soon all was business, and stenographer, committees and officers were delving into their various duties with a will. Notwithstanding the amount of business that was accomplished there was still time for conference work, and many substantial thoughts were given forth by those who were in attendance. Morning and afternoon were given up to business and conference work—with a few moments devoted to the phenomenal side, and then the audience, after the short intermission during which a large number partook of the substantial food prepared by the ladies of the auxiliary, assembled for the evening meeting.

The auditorium was packed with eager seekers after truth. After the musical program, which was prepared and rendered by the Zumbachs—which is sufficient guarantee of its high order—Miss Harlow gave the address of the evening, and this was followed by messages by Mrs. Murtha. During this session, owing to the absence of Mayor Haynes who was slated to give the address of welcome, Mr. J. S. Maxwell welcomed the visitors and delegates to the city of Minneapolis. The response was by Moses Hull.

Saturday was another day of business—exchange of thought, debate and general good will. During the afternoon session occurred the annual election of officers, which resulted in the re-election of the president, vice-president, secretary and treasurer, who are J. S. Maxwell, J. P. Whitwell, Cuyler P. Follett and D. G. Griffith. The board of five trustees was elected, as were all of the officers, in I believe, every instance by acclamation, which goes to show that the people of Minnesota were ready to rally around the standard of those who were trying to further the cause of Spiritualism, and show to them that their methods were approved of.

One amendment that deserves mention, and which will show something of the progressiveness of the legislative work done, was that which abolished the system of issuing personal memberships to persons in localities wherein there were regularly chartered auxiliary bodies. Too much cannot be said in commendation of this action.

(Continued on page 8.)

The Wisdom of Passion

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The extraordinary merits of "The Wisdom of Passion" are the copiousness of human insight and content in the way of fact and reference with which the book is crammed. Its main thesis I agree with.—Prof. William James, Harvard University.

I have found "The Wisdom of Passion" to be a book of powerful erudition and fine intuition. I would be happy if in a certain sense I had inspired it.—Prof. Ceasare Lombroso.

Here is a man who sees and says things for himself. He is not retailing conventionalities. The book fairly bristles with wise sayings. I believe the thesis is sustainable and that the author has gone a long way toward fortifying it. After I took up the book, I did not quit, except for meals and sleep till I had read it carefully from cover to cover.—Albion W. Small, Head of Dept. of Sociology and Director of Affiliated Work for the University of Chicago.

I am somewhat familiar with the tendency in modern thought to give primary place to feeling—with James' "Will to Believe," with Ward's social philosophy, with Shelley's and Browning's philosophy. "The Wisdom of Passion" fits in with their contributions. The main thesis of the book—that the soul forms its own forms by its choice—I can ascribe to.—Prof. Oscar Lovell Triggs, University of Chicago.

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THE TO-MORROW OF DEATH, Or the Future Life According to Science. By Louis Figuier. Translated from the French by S. R. Crockee. A very fascinating work. This fine volume might well have been entitled Spiritualism Demonstrated by Science. It is written in that peculiar interesting style in which French writers excel when they would popularize scientific subjects in adaptation to the needs of the general reader. The author says: "There is a true and respectable idea in Spiritualism," and regards as proved "the fact of communication between superhumans and the inhabitants of earth." Price, $1.50.

SOME THOUGHTS ON OBSESSION.

Sometimes Suggestion Is a Very Important Factor.

Too much light cannot be cast upon the dangers and cure of obsession. I believe more people are obsessed by mortals than by decarnate spirits. We know there is danger from both sources. I have had patients who were driven to the verge of insanity by suggestions from some adverse source. Their systems were depleted by disease, which caused them to yield more readily to wrong influences.

One lady, a devout Presbyterian, listened to a sermon by her pastor, on "Foreordination." The thought lodged in some cell of her brain, that, if she was foreordained to be lost, nothing she could do, however pure her life, would save her from such a terrible fate.

She was fast drifting into insanity when I first saw her. By careful manipulations and strong suggestions, she was restored to health.

Another lady was made miserable by an adverse thought that seemed to arise in her own brain. She brooded over it until her reason was impaired, and she made several attempts to suicide. She was placed in an insane asylum for two months, but graudually grew worse. She was taken home, and our methods restored her to a normal condition. She had a beautiful character.

Another, a young lady of a lovable nature, but lacking self-esteem, was possessed of the idea that she was not attractive, and could not make friends. Her mind became so erratic that she lost a good position as stenographer. A few timely suggestions saved her from insanity.

In this age of letter writing, considerable correspondence is carried on between those of opposite sex, who are not personally acquainted.

Psychometrists can read the characteristics of their correspondents, and have the advantage of those who have not that gift.

If both parties are honorable and high-minded, much good can come from an exchange of ideas. But if one is selfish and sensual, the other ignorant of peril, and trusting, the most dangerous form of obsession is liable to take place. If virtue is innate in the ones obsessed, they will try to escape when they realize their danger; but alone and unaided they are like the poor fly in the spider's web, they waste their strength in vain struggles for freedom. They must fight for their liberty, even though their strength is only weakness, and is born of despair. Unseen forces will guide them to some one who is able to help.

If a pure-minded, strongly magnetic person comes between the parties, the chain that binds the victim will be broken. WHEN ONE IS INCLINED TO DWELL IN THOUGHT UPON UNPLEASANT CONDITIONS, TURN THE MIND UPON THE OPPOSITE, AND PERSISTENTLY KEEP IT UPON THAT WHICH IS EXALTED AND NOBLE, AND THE BETTER VIBRATIONS WILL OVERCOME THE LESS DESIRABLE.

When corresponding, if at any time a portion of the letter received, jars the least upon your sense of right, you may know that it is a warning from some source that danger lurks ahead for you. Never disregard such warnings. Don't be discouraged when such experiences come to you. Don't think the whole world is vile because some one whom you trusted has shown their true character. There is a whole lot of good people in the world.

Every temptation successfully overcome makes one stronger, and develops one spiritually.

If we would ascend the "Spiritual Alps" we must cross the valleys that intervene.

Many thanks are due Brother Francis for his efforts to separate the false from the true in Spiritualism. May the angels of Truth and Justice guide him in his work. MARY A. INGALLS.

Antwerp, N. Y.

Speaks on Subjects Chosen by Audience.

Dr. W. J. Colville of London, England, one of the most eminent authors and lectures of the Spiritualist faith, will arrive in St. Louis to-day on his way to New Zealand. He is to remain here two months, conducting daily class lectures in the Temple of Spiritualism, 3015 Pine street. His first address will be delivered on Sunday evening on "Essential Elements of Universal Religion."

Dr. Colville is what is known as an inspirational speaker, his address usually being given on any subject chosen by his audience just before he begins to speak. Questions of scientific, religious and philosophical interest are treated by him, and after each lecture he delivers an "inspirational" poem on a theme chosen by his hearers.

The variance of the topics which he discusses is shown from a programme of lectures which was prepared without his knowledge by a committee at Seattle, Wash., but which he adhered to discussing a different theme each day. Some of the forty topics were the "Future Possibilities of Radium," "Manners, Customs, Philosophy and Religion of the Inhabitants of the Planet Mars," "The Best Means of Reforming Criminals," "Suggestive Therapeutics" and "The Law of Opulence."

In giving an account of his life, Dr. Colville says that the "invisible helpers," as he styles the voices and visions which he credits with having a part in his existence, began to appear to him before he was 14 years of age. He says, in describing his first public appearance on the platform:

"A subject was decided upon by show of hands and I rose to lecture. I spoke unfalteringly for fully an hour and resumed my seat unexcited and unfatigued. I had become tense, callous, self-assured, but completely confident that an intelligence beyond my normal own would certainly render me equal to the occasion.

"Immediately after my appearance in London, I was called to all parts of England. I went as an inexperienced child to places rough and smooth, aristocratic and uncouth, clean and dirty, refined and vulgar, religious and atheistic; and wherever I went I found my unseen prompters ready to help me in all emergencies and to pilot me safely over many difficult and unpleasant places from which I should certainly have shrunk had I not been beforehand what awaited me."

Dr. Colville is a member of the Greek Occult Lodge, of India. He has written twenty-five books, as well as magazine contributions. This is his second visit in St. Louis, the first being about eighteen months ago. While here he will take part in the New Thought convention and the Universal Peace congress on the World's Fair grounds.—St. Louis Globe-Democrat.

"Human Culture and Cure. Part First. The Philosophy of Cure. (Including Methods and Instruments." By E. D. Babbitt, M. D., LL. D. A very instructive and valuable work. It should have a wide circulation, as it well fulfills the promise of its title. Price 75 cents.

"Astral Worshop." By J. H. Hill, M. D. Price $1.

Plant Life and Mental Activity.

Some years ago Professor Huxley used the term "biological no man's land" to designate those forms of life which possess some of the characteristics of the plant and some of the characteristics of the animal, but which can not be classified as either the one or the other. Professor Haeckel, in view of the shadowy boundaries between plants and animals, suggested that there be recognized and named an intermediate kingdom to include the debatable members of the two.

Of late years science has disclosed many characteristics not before supposed to be possessed by the vegetable kingdom. One of the most recent claims is that plants possess a certain amount of brain power.

Brain is commonly thought of as it exists in the higher animals—an organ from which diverge nerves for the performance of special functions, some subserving the purpose of sight, others enabling the muscles to move the limbs, and another series aiding in the all-important process of digestion. In these animals the brain itself is divided into regions each of which is now known to have an exclusive use. But in lower forms of life, like worms and snails, there is no actual brain, though the gangla or collocations of nerve matter scattered throughout their bodies evidently serve a purpose much the same as that of the brain in vertebrates.

In the lowest recognized members of the animal kingdom no brain or nerves are to be seen. The fresh water polyp may be cut into several pieces, and all the fragments will grow into separate animals; each of these may be divided in like manner and with like result. The sea anemone has some scattered nerve cells, and the same has been claimed for the jelly fish, but if they exist as elementary representatives of organs active in the higher creatures, they are visible only to the acute physiologist, aided by the finest appliances of the instrument maker. In sponges and the minute forms popularly grouped under the name of animalcules it would seem that there can be no traces of nerves. Yet these morsels of animated jelly are sensitive to the slightest touch, to changes of temperature, even to the obscuration of the sun by a passing cloud.

It is precisely the same with plants. The sensitive plant folds up its pinnules as a protest against disturbance. In a tropical forest at times, a carpet of weeds will become recumbent before the tread of the advancing pedestrians, the irritability being transmitted by sympathy from plant to plant. In these plants there is no aggregation of matter known as the brain and no visible nervous system. Yet more than some of the lower animal forms, these plants exhibit something which is very much like intelligence.

Mr. Arthur Smith declares that even in the highest animals the brain itself cannot be looked upon as the sole source of nerve power, that it is not in itself a battery but only an intermediate motor which serves for the more perfect transmission of impulse. In the plants the motor is not seen, but the motion is there, and it can be enfeebled or arrested by the application of chloroform or a weak solution of opium or other soporific.

The irritability of some orchids in their lower petals and of others in various parts of their flowers, is remarkable and seems to indicate nervous power. Climbing plants revolve ceaselessly in search of the object round which they are to cling, reminding one of a blind man feeling his way with his staff. Insectiverous plants show something akin to intelligence. The Venus flytrap, the sundew, and other plants are able to digest animal substance, and flies and other nutritive matter are held by the leaves until assimilated. The word "instinct" seems to be applicable to some of the movements of plants as it is to some of the movements of animals. B. F. UNDERWOOD.

Spirit Influence World-Wide.

An Old Woman's Dream That Seven Young Girls Would Die Being Strangely Fulfilled.

Teidora de Cesari, Died Dec. 21, 1901.
Maria de Renzi, Died Oct. 14, 1902.
Leonarda di Orio, Died Aug. 7, 1903.

Such is the record of the fulfillment up to date of a dream, yet not a dream, a revelation indeed, the shadows of which hang over the richest, the prettiest, the smartest girls, in fact over all the girls of Roseto who belong to the Society of the Blessed Virgin.

To dream of a white horse means Death. The dream book says so.

To dream of white birds foretells Death. The dream book declares so.

Yet these are only dream signs. Perhaps they come true, but even the most persistent believer in Roseto admits that sometimes dream signs fail.

But this thing that is talked of in Roseto that came to Maria del Giordio was not a dream, but more likely a revelation or a prophecy, and Maria is no common fortune-teller or necromancer.

Although in all else in Roseto the command of Father Denisco is absolute, yet in this matter not even his most stringent order to pay it no heed can make it forgotten, but only serves to make those who talk of it cautious lest the Father shall hear they have done so.

So when strangers are shown the park-like churchyard where the new big white angel has just now mounted guard over the grave of Leonarda di Orio, the third grave of Maria's dream, the villager tells his story in half-awed whispers, like something he dreads to breathe aloud.

Everybody in the village old enough to listen to women's gossip has heard of it. It is no secret from the men. But since the third grave came to lend force to the dream no one wants to talk of it, least of all the dreamer herself, for in its further fulfillment is held the doom of four members of the Society of the Blessed Virgin, numbering in its ranks all the marriageable girls of the village.

Some accounts even say five of them are doomed.

Roseto, where all this is happening, is a model Italian village among the Pennsylvania mountains, near Wind Gap, sister to the Water Gap. Very deep-blue shadows lay on the mountains to the west. Opposite on other foothills are the weird haunting gray slate quarries where Roseto men have earned most of the money that has made Roseto one of the richest of Italian colonies in a few years. Old Roseto, of Foggia, in Italy, of which the New World Roseto is the daughter, is not as the villages of the Sicilians, and its people hold themselves as just a little superior.

Nor is the spirit of the Pennsylvania Roseto like that of the average Italian settlement among the mines.

Strong traces of the Greek type appear in the markedly blonde hair and light complexion of many of the men and women whose eyes are blue, and their straight bold features offer many an attractive model. Here, too, the married women keep their looks much longer than the average woman from Italy.

But it is in its daughters that Roseto takes deep pride.

"No scandal," says Father Denisco, "has touched the girls here."

The number of a marriageable age is not great, and they all, of course, are counted in the Society of the Blessed Virgin.

Roseto's girls work well and marry early. But until they are married none is allowed alone after dark in the village street. No girl may or does try to avoid the social rules of the village that declare in behalf of a chaperon or else a party of girls protected by its own numbers.

Many of the girls are heiresses and not one of them but is admired. So when Teidora de Cesari died in December three years ago there was mourning, for it was the first death in Roseto of a girl from the Society of the Blessed Virgin.

Hardly four weeks had passed when it was whispered that some thing mysterious had happened and that Teidora's death foreboded grief to the village.

Maria del Giordio had had a dream, and such a dream. If it came true Teidora would soon not be lonely in Paradise for lack of companions from her own girl circle.

The dead girl appearing to Maria in a dream had said distinctly that seven of her companions would be called from the Society of the Blessed Virgin to follow her.

When the dream was first told every mother crossed herself at the idea that her own daughter might be the first to hear Teidora's voice. Then Father Denisco forbade any discussion of the dream, and as the days went by and nothing seemed to point to its fulfillment the dream became so indistinct that now some say Teidora declared she would call six, while others declare seven was the number.

It was not until the following October that another death occurred, and Maria de Renzi was laid in the churchyard beside Teidora. The girls of the Society of the Blessed Virgin unbound their long hair, and with heads draped with black veils mourned for their companion.

Then some one recalled the dream of Maria del Giordio. Still there is quite a progressive spirit in Roseto that scorns belief in dreams. Yet about the fiance of the dead girl hung just a touch of the tragic that no ordinary death unheralded by a dream could have bestowed on so important a mourner.

The next call came after a similar lapse of time. The Di Orios are one of the leading families of Roseto. Pasquale di Orio was one of the first settlers in the village. He owns much land that has doubled and trebled in value since he bought it for almost nothing. He has much money as Roseto's fortunes go, and he is the bell-ringer and the sexton and other things besides.

Moreover, he had one clever daughter, pride of his house and heiress to his wealth.

When there was a trolley and railroad smashup at Ackermanville, and out of the wreck of a crowded car came the dead body of Leonarda di Orio, the dream took on a new significance that was not to be disputed. Surely this must be the voice of Teidora, and now five more girls, pride of the village, must be doomed to die.

The railroad settled with Di Orio for $300 and the lawyers told him he was a fool, such a fine girl, too. But Di Orio took the $300 and at once ordered the finest marble angel the money would buy.

In a row in the churchyard rest the bodies of the three girls. On Sunday afternoons groups of girls, members of that Society of the Blessed Virgin, come to admire the white angel that has just been mounted on its pedestal, while they tell how good a father was Pasquale to spend all the railroad money on the gleaming angel.

But the village is waiting for what the next three months will bring forth.

The above dream was simply a vision induced by a spirit who saw the future. Verily spirit return has come to the whole world. SPIRITUALIST.

Letter From a Prominent Octogenarian.

Whether it is old age (as I am in my eighty-fourth year) or some other cause, I am full of reminiscence this morning. Who would have thought, Brother Francis, when we first met in 1862, in this city, you was a clerk of the House of Representatives and I was a member of that body, that there would be such wonderful changes in the thoughts of the world in the next forty-two years. At that time the great mass of the people believed in the orthodox religion of a future hell and heaven, while now a large percentage agree with our theories of life in the future. You have very largely brought about this change. Your opportunities have been great and this has given you the advantage over me; but I have done my small share in this state in aiding to bring the results that you have so much right to be proud of. I have read your paper since its first issue to the present time, except for two years when I was practically blind and in sanitariums and hospitals in New York. As a rule through all this time I have agreed with most of your views, although not with all of them. I think I became a Spiritualist, practically, long before the Fox sisters had the rappings. It came about through my reading of Andrew Jackson Davis' writings.

During my early residence here I entertained in my own house from one week to one month's time such mediums as Dr. Peebles, Fannie Allyn, Maud Lord Drake, and dozens of others. Later I have had with me nearly a year Mrs. S. R. Stevens, whose control Starlight, is well known very largely throughout the country; also I have become acquainted with hundreds of the leading speakers of our cult, including Cora Richmond, Moses and Mattie Hull, Will Hodge, Prof. Peck, Baxter, Clegg Wright, and M. B. Little, of Glen Falls, N. Y., whom I consider as among the best exponents of pure Spiritualism of this or any other country. I heard him twice every Sunday during my blindness. His writings have been translated into one or more foreign languages, and yet he is seldom heard of in the Spiritualistic papers.

By the way, Prof. Peck, in the early days, was a mechanic in this city, who took charge of the singing, and if I remember rightly, also of our Spiritualistic Sunday-school. I have witnessed every kind of phenomena that has been shown us in our cult; almost all of these have had in my own house, much of it with my own family. I have probably seen a hundred materialized spirits, including etherealization and impersonation (the latter in my judgment should never be given without guides telling circle what is to be). I remember ten or fifteen years ago that there was a great cry about fraudulent mediumship. At that time I wrote a letter which you published saying that I did not believe that five per cent of the phenomena which we had was fraudulent, and that one-half of that was caused by the guides instead of the medium, and without their knowledge. I have had pretty extensive opportunity to see every phase. I have not changed my mind very materially on this subject.

I have in my possession perhaps fifty slates containing writing and pictures of flowers that to disbelieve came from spirits would show more credulity than to believe.

Allow me to write about a matter of my own personal knowledge. I know of a gentleman and lady and their son sitting for a long time to see if they could produce materialization through the lady, she being a clairvoyant. The lady was frequently covered (this mind you with no one present but her husband and her son) with white cloths, and very strong impersonations of various kinds. Her father, who is one of her spirit guides, advised her to stop sitting, because it was probable that she would never produce anything but impersonations, but to confine herself to her clairvoyance, trumpet seances and ballot readings. Before this time, she could find any article hid from her equal to any of those who practice that art. She followed the advice of her father, and the result has been that she has probably had spirits at her sittings and at camp-meetings by which nearly a thousand spirits have talked; and there has never been any intimation of fraud, by any person who attended the seance. She has been charged publicly by parties who never saw her works, who never attended her meetings, with fraud. But this is what all mediums have to meet. She is a good wife, mother and grandmother. She has aided to establish societies in different parts of the state, and yet at one time after holding a meeting in a neighboring city, an old and well known Spiritualist wrote an account of her trumpet meetings and sent it to the papers, which refused to publish it and intimated that the writer had been gulled. It is very questionable with me, and I say it frankly without any harsh feelings, that more genuine mediums have been ostracised and charged with fraud than fraudulent mediums have been ascertained and exposed.

Topeka, Kansas. F. P. BAKER.

"The Kingship of Self-Control." By Wm. George Jordan. It treats of the crimes of the tongue, the Red Tape duty, the supreme charity of the world, the revelation of reserve power, etc. Price 30 cents.

SAMPLE PAPER.



To Our Patrons and Friends:

Again The Progressive Thinker goes to its patrons launched upon the sea of progress in a general campaign, not of empty promises and high-sounding words, but of acts, of work, of radiating energy, and is fully supplying the needs of an inquiring public with substantial and wholesome scientific, occult and spiritual reading, such as can be found nowhere else in the newspaper field.

"By their fruits ye shall know them," is as applicable now as in the days of Christ, and the energy of The Progressive Thinker is becoming a household expression among Spiritualists in all countries of the earth; this without exaggeration. Its energy is bearing good fruit.

And right now, let us make our annual, special bow to each other, and during the long evenings of the coming winter, while sitting by the fire thinking, dreaming of children far away in the busy marts of life, and of those arisen in some fairer land, you will grow weary with the monotonous round of life without something to read that will tell you of the future, without the beautiful messages of cheer from souls of earth and of the realms beyond.

If you ever did take the paper you know how you missed it when it stopped coming; you know how to appreciate its return. Like a violin, its tone has increased with age and carries harmony, inspiration and peace in its pages.

Now is the time to send in your subscription, and begin promptly with the soul-feasts, the intellectual harvest of high-class scientific, occult and spiritual literature. Induce your neighbors to subscribe also, and form your reading circles for the coming season, and join us in this good work. Build up the educational side of the cause and perform a lasting deed for your fellowman. See our special inducements elsewhere in this paper. Remember, the cause you love so well needs your most hearty support and cooperation here and now, and let us hear from you at once. Meet our energy with your show of interest.

TROUBLED WITH TRAMP SPIRITS.

Some Interesting Experiences With N. P. Nelson.

To the Editor:—I will relate my experience in regard to the question, "Do spirits of animals exist in the spirit world?"

My wife was a very fine clairvoyant medium, although she did not do public work. She has a great many times described spirit dogs, which showed themselves to her, and which in earth life belonged to the parties to whom she was giving a reading, and also other animals. She passed to the spirit world two years ago.

In 1874 I owned a large Newfoundland dog; he was very fond of my horses, and if I left my team anywhere he would always stay with it until I got ready to start off again. One day my wife and another lady took the team and drove out in the country to pick wild cherries, and the dog, as usual, followed the buggy and stayed with the team. On their return the dog was gone, and thinking he had got tired of waiting and had gone home, they did not look for him. We never saw him again.

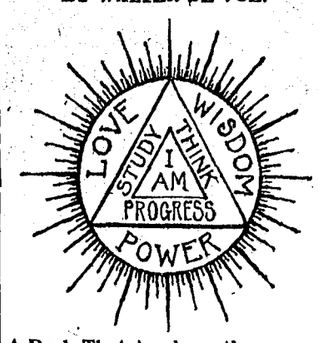
My wife was not then a medium, nor did we know anything about Spiritualism until 1894, when my wife was controlled for the first time. Her control was an Indian girl, and as bright as any control I have ever heard. In 1901, as we were sitting in our room talking one evening, she controlled my wife and brought the dog, which had been in the spirit world for twenty-seven years, and it was then shown that when he was left with the buggy, two boys came along, tied a rope around his neck and took him with them, and when they got home they shot him—first in the neck, which did not kill him, and then in the head. He had a beautiful hide with long black wavy hair, and they killed him for his hide. Wanda, my wife's control, said that she had found him in the woods, in the spirit world, and that he was crazy when she found him, but she rubbed his head until he got over it, and he has stayed with me all the time since, and I still find him useful.

I am often troubled with tramp spirits, who will step in and answer me before my regular guides can have time to do so; their answers are by no means reliable, and I always drive them out, but sometimes they do not like to go when I order them to do so, and I simply say, "Fido, take them out," and they will get out in a hurry. He is as good in spirit life as he was in earth life, and he is always with me and he will understand anything I say to him, as well as any human spirit can do. So much for spirit dogs.

N. P. NELSON.

Lamberton, Minn.

HEALING CURRENTS
FROM THE
BATTERY OF LIFE,
BY WALTER DE VOE.



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It Teaches the Glorious Truth that Frees From Sin, Sickness, Poverty and Pain.
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COLLEGE OF FREEDOM,
Woodlawn, Chicago.

SPIRITUAL PROGRESSION.

An Earnest Plea for Doing Good and Being Good While on Earth.

What can mortals do to progress in the body? Just as much, or more, as when we shall have passed over to the other side.

If we can't see what good we can do for our neighbors and friends, in our everyday walks of life here, how little will we be able to do or give that help after we have crossed that river we call Death, and begin the life eternal; for if we do not learn those things here, how much better will we be prepared to start a new life over there?

Is it not our daily "walk and conversation" here that will prepare us for that future life, and are we not here to live so as to be happy in the life to come?

Why should we not be striving while here to do good to all mankind, whether rich or poor, high or low? Our aim should be to help every mortal that we meet here that we see needs a kind word or look of loving kindness; some little thing to cheer them on their way. There are so many people that need work to earn the things necessary to sustain life for themselves and their families.

Look about you as you pass along life's rugged way, and see what you can do for mortals that you meet upon the way.

Charity does not consist in money-giving alone—far from it. Charity of thought, words and deeds; little kindnesses to others as you meet them on the way, count for more.

Be always looking for a chance to do good, and the opportunity will meet you often on the way; and when you see the chance, fail not to do the good deed, and you will be the happier for doing it. Do not let the opportunity pass by unheeded for it may stare you in the face unpleasantly, which it ought to do till you learn to do right. But if you seize the opportunity and do the good while you may, it will reward you with that happiness of thought, peace and contentment of mind, which is the great blessing always realized by the doer of good works. Try this, and see the result on yourself, as well as on the object of your benefaction. There are so many ways of doing good that I am afraid we pass many of them by unheeded and thoughtlessly, which leads us to selfishness, which then becomes a stumbling-block, over which we stumble along through life, without fully realizing how selfish we are and have been, and pass on to the other side filled with remorse and regrets at seeing to what a great degree our lives have been a failure, and that we must do so much to undo our life-failures here below to complete or insure our happiness in our life in the beautiful beyond.

If our characters are tainted with selfishness and licentiousness and evil thoughts and deeds, and we have them all to overcome before we can reach that perfect happiness that is promised us, and which it is natural to expect in a heaven of happiness. I fear our progression will be slow, our regrets many, and our remorse of conscience bitter. But all past failures must be met and looked squarely in the face, and met as an honest debt, that must now be settled, and settled with ourselves.

Beatrice, Neb. H. B. AUSTIN.

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AND
OTHER PSYCHIC PHENOMENA.
BY ISAAC K. FUNK.

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SATURDAY, SEPTEMBER 24, 1904.

WORDS OF CAUTION.

You should not send money in a letter. You may do so a dozen times safely, and then the next remittance may be lost or stolen. Secure a postal order for five cents, and then you are perfectly safe, and will save yourself annoyance and trouble.

HUDSON TUTTLE.

Editor-at-Large for the National Spiritualist Association.

Mr. Tuttle has been engaged to answer all attacks in the secular or religious press on Spiritualism. Send him clippings when an attack is made, giving date and name of paper. Address him at Berlin Heights, Ohio.

The Golden Rule.

The columns of The Progressive Thinker have displayed much discussion pro and con anent the Golden Rule. As a sort of side-light on the subject, an editorial in the Chicago Tribune will possess interest, and afford matter worthy of thought. Says the Tribune, and it seems to be a plain commonsense view of the subject:

Is there a strike? Too bad! The golden rule would have prevented it. Is there a war? How unfortunate! It need never have happened if everybody had been doing to everybody else what he would like everybody else to do to him. Follow the golden rule. There will be no more strife.

This is what comes from many pulpits every Sunday morning. It is also what comes from many platforms every week day evening. It misleads. It prescribes a remedy that does not cure. It nourishes unbelief.

The golden rule is an amiable maxim of divine origin. If it is kept warm in a man's heart it will make him much better. But it will not prevent him from thinking that he is right and his neighbor wrong. It will not prevent him thinking that he is treating his neighbor as he would have his neighbor treat him when as a matter of fact he is doing the exactly opposite thing. To remove strife you must remove ignorance and misunderstanding. You must introduce omniscience. The golden rule plus omniscience would solve everything. The golden rule alone, even if it were adopted in all the details of daily life by every inhabitant of this planet, would still leave us with strikes and wars. And the New Testament, except when some portion of it is wrenched from its context, does not teach otherwise.

Mr. Mitchell during the coal strike, thought that he was doing unto Mr. Baer as he would be glad, if positions were reversed, to have Mr. Baer do unto him. Meanwhile Mr. Baer was convinced that his treatment of Mr. Mitchell was precisely what Mr. Mitchell's treatment of him ought to have been if Mr. Mitchell had been an employer and he had been a laborer. Mr. Mitchell and Mr. Baer are conscientious men. The newspaper correspondents knew that. But neither Mr. Baer nor Mr. Mitchell is omniscient. Consequently neither Mr. Baer nor Mr. Mitchell knew everything about the coal industry or about just profits or about just wages. Mr. Baer thought that the ultimate good of society demanded one thing. Mr. Mitchell thought that it demanded another. Each was sure he was right. Being sure he was right he went ahead. It was his duty. How can a conscientious man evade the duty of trying to accomplish what he thinks is right? The golden rule can help him to want to know what is right. It cannot, unless he has omniscience, make it certain that he will really know what is right.

In a world of perfectly intelligent beings, capable of learning and of understanding everything, capable of discovering how everything looks from the other side, all that would be needed would be the golden rule. In this world the golden rule is not a panacea. It is merely a palliative.

Frankly, the world is tired of being told that it would be happy if it were perfectly good. The statement is false. What we want is a teacher who will make us perfectly intelligent. We await that teacher. Till he comes we shall have to struggle with each other, relying on our own personal conflicting beliefs.

Miraculous Cures.

An account comes from Paris, France, to the effect that a certain woman who had suffered several years from tuberculosis and heart affection, and was declared incurable, was conveyed to the church of Notre Dame des Victories, and at the moment of the benediction she sprang up and began singing hymns. The doctors found that she was free from disease.

If the account is true, it only proves that spirit power is manifest in the church as well as outside thereof, and is not confined to any one class of people, religious or non-religious. If this cure was miraculous, equally miraculous are the cures effected outside the pale of the church.

Indeed, Modern Spiritualism has more miracles to sustain its claims to divine origin and favor, than any church or sect in the world.

"The Spiritual Significance, or, Death as an Event in Life." By Lilian Whiting. One of Miss Whiting's most suggestive, intensely interesting, spiritual books. It is laden with rich, thoughtful spirituality. Price $1.

"Healing, Causes and Effects." By W. P. Phelon, M. D. Price 50 cents.

Facts, and an Important Inquiry.

Some months ago news came from the Orient, telling that the Armenians had again risen in revolt against Turkish authority. A cablegram published soon after said:

"The British, French and Russian ambassadors have reached a joint agreement, to present an energetic reprehtament, to present an energetic representation to the Grand Vizier to put a stop

In obedience to that "energetic representation" an official investigation by Turkish authorities followed, which showed the Armenians had again incited a revolution; that a number of bloody combats had ensued; that whole villages had been destroyed, and many people had been killed by the Armenians.

In laboring to suppress these acts of violence and put down the rebellion, the Sultan is again charged with interfering with American Christian missionaries.

Advices from Constantinople of Aug. 12 said:

Minister Leishman to-day saw Tewfik Pash, Turkish minister of foreign affairs, and renewed the urgent representations of the American government for an immediate settlement of the demands regarding the rights of American citizens in Turkey. It is understood important developments are expected within a few hours, either the Porte giving way or Minister Leishman demanding his passports."

Subsequently it is reported the Sultan agreed to make compensation for any losses the American Christians suffered in consequence of Turkish action. And still later comes the announcement, "The Porte declines to comply with the demands of the American government."

This seems to indicate a strained position between the two governments.

But why is America assuming belligerent action towards Turkey? Simply because the missionaries and their belongings have suffered in the local contests in Turkey, which it is said were incited by those missionaries.

We well remember the turbulent character of the Armenian representative at the World's Congress of Religions at the Columbian Exposition, at Chicago in 1893. He made himself so obnoxious the Turkish representative was reported to have assisted in sending him back to his own country to save his worthless hide from violence. He seems to have represented the real Armenian character at home or abroad.

This missionary business, with which this government should in no way interfere, is causing us a world of trouble and expense. Should it bring us in collision with Turkey, it is possible Congress will have something to say in the premises before the end comes.

It is well to remember in our treaty with Algiers, made in February of 1797, signed by George Washington as president, confirmed by the United States Senate, it is positively declared, "The United States is in no sense a Christian nation."

Then why are we sponsors for missionaries in Turkey? Why are we threatening to embroil the nation in war with a foreign power in their interest?

A Terrible Indictment.

Perhaps as terrible an indictment of humanity and of war as an agency for the fulfillment of a nation's desires, as was ever penned, is contained in a brief editorial in the Chicago Record-Herald of recent date.

"Whirring Millions of Flies" is the heading of the article, which reads as follows:

"I will not dwell on the sickening and harrowing sights of the battlefield except to mention one incident," writes a correspondent of the London Times from near Liao-Yang, and this is his description of the incident:

"The Japanese stormers had penetrated the highest trench and had overpowered the Cossacks holding it, but supports from a splinter-proof shelter behind had fallen with their bayonets on the gallant Japanese in the moment of their success, and bodies of both Japanese and Cossacks were piled thick upon each other in a hideous heap."

Writing more generally of the scenes about him, Wilmot Lewis says:

"When we rode over the field the scene was unforgettable. Trenches were heaped full of Russian and Japanese killed, piled one on the other. They covered paths, and even the shelters were full of dead. Over all whirred millions of flies. The hillsides were strewn with dropped rifles, ammunition and clothing, and dotted with dead lying in dreadful, fantastic attitudes as they fell.

"Everywhere moved searchers gathering the corpses. Soon on the plain below rose the smoke of fires, where the Japanese dead were burned. We passed through grisly sights from hill to hill, hearing always the thundering of guns beyond."

Every such description is a terrible indictment of humanity, though the most spirited of them is necessarily inadequate. Actual physical contact is required to realize what the scene means to the nerves and to the senses. But there is perhaps enough of realism in the reference to the whirring millions of flies. Were the men animals such a strewing of horribly disfigured corpses in the soil oozing with blood would be inconceivably more revolting than the shambles. But here were thousands of human beings mangled and dismembered, the noblest and the meanest mutilated almost past recognition, and all alike a reproach to our common humanity.

It is true also that they illustrate the power of human sacrifice, that the bloody field tells of human skill and bravery. So long as wars are waged that story will be told, and it will contain much to admire, but fortunately the world is putting more and more emphasis on the hideous aspects of such scenes which harrow the feelings and affront the reason at the same time. That they are in any sense necessary to keep true manliness alive is so appallingly false that the supreme effort of the nations should be to prevent them. Here is a field in which diplomacy may actually be of some use if it will only abandon its bad traditions and strive to regulate international relations without recourse to the methods of beast and savages.

THE SEPARATION.

The time has come, as I knew it must.
She said, when we should part;
For I ceased to love when I ceased to trust,
And you cannot break my heart.
Nay, I know not even if I am sad,
And it must be for the best,
Since you only take what I thought I had,
And leave to me the rest.
—Phoebe Carey.

Let Us Now Get Busy!

We Should All Put Our Shoulders to the Wheel Again, Since Vacation Time, and Push the Cause Ahead as Never Before--All Together.

In accordance with a custom established by The Progressive Thinker several years ago, with this issue we begin our regular Fall and Winter Campaign, which means—

That we realize the relaxing tendency of all kinds of business during the summer months, and those who can do so go on a vacation and care but little for any kind of literature.

That we appreciate the fact, when once the vacation is over and the system is rested from business, and also from the vacation, and the evenings lengthen and become peaceful and calm, the mind again turns toward the food from which it anticipates the most satisfactory results.

That those who have attended the camps and returned full of enthusiasm and the spirit of love and good-fellowship are ripe to take up the line of march again at home, and are more ready to push the cause along.

That never is there a better time to get people interested in their future welfare than in the autumn time of the year; the ripening time; the time to prepare for the following season of cold, rain, hail, snow and howling winds. It is the time to prepare for the future of the physical and the spiritual.

We need not repeat the story of the growth and development of The Progressive Thinker; that is well known to all who have been in the ranks of Spiritualism any length of time, whether they have been subscribers or not; they must have heard that which was a matter of general and common understanding among Spiritualists everywhere.

We need not reiterate that we greatly prefer to raise the standard of excellence of The Progressive Thinker, rather than to lower the price to make the numerical gain it might induce.

Those who have followed The Progressive Thinker from its inception; those who have never missed an issue since it was launched upon the ocean of life, are the ones who are loudest in its praise.

This issue is a fair sample of what may be expected to appear at your homes each week. Look it over carefully, and decide whether or not it is not worth the one dollar it will cost you for fifty-two numbers of it. Then look over our extra inducements to subscribers in the way of premiums which are offered at the mere cost of printing, binding and mailing.

Others may follow, as is their right in this "land of the free," but that The Progressive Thinker continues to lead is a known fact by all who have paid any attention to the advance in the spiritual movement.

This fall and winter there will be articles from the best thinkers in our ranks upon all questions germane to Spiritualism and from scientists who are not enlisted with us, but whose science borders upon the occult. Also, the narrative entitled "Compensation the Law of the Universe," a narrative of experiences in spirit life, which will be interesting to all students of the occult from first to last.

No one should be without the paper this winter. It will be fascinating, educative, and full of soul food through the entire season, as it is throughout the year.

This campaign is simply a season of renewal or resumption of energy that has been at rest during the hot months of summer. It is the entrance upon a new wave of prosperity for the cause of Spiritualism and redoubled energy of The Progressive Thinker.

If you want to help push the cause along, send as many of this issue to your friends who are are on the point of investigating the phenomena and inquiring into the philosophy, as you can think of, and gather up their subscriptions. Show them the paper. Show them our special inducements. Do something for the cause. Do it at once.

Are We Not Led?

A most profound question under the above heading, is suggested and very aptly as well as thoroughly discussed editorially in the Chicago Sunday Chronicle of a recent date. Perhaps some of our profound Spiritualist philosophers may be incited, or inspired, to give to us what may seem to be the Spiritualistic view upon this subject. Surely it is well worthy of earnest and conscientious thought.

It is the experience of most men that the best things that come to them in their lives seem simply to happen, instead of being the object or even the natural effect of their exertions.

It is not meant at all that good things come to those who do not exert themselves or to those who do not strive to produce definite results. It would be much safer to say that nothing good ever happens to that class of people. The point is that when people are industrious and capable and work toward a definite object, still the best things contained in their lives are what are called fortuitous events, and cannot be called the natural results of their efforts.

It is also true, perhaps, that a man never makes much of himself unless he takes the full advantage of his happenings, even to the neglect, if need be, of his own predetermined plans. A strong will and persevering effort are good things unless chance beckons in another direction, but woe to the man who is so set in his ways that when a door is invitingly opened to him by an unseen hand he prefers through mere pride to work out his own scheme. Almost every great man in history intended at one time to be different from what he ultimately became.

If these things are true they may have a profound meaning and immense importance. It may be that it is not in a man that walks to direct his own steps, and that an invisible hand and an infinite mind mark out our earthly course. What is more and better, if there is such an influence it is benevolent and friendly, for no one ever made anything by disregarding it. Further, if there is such a benevolent influence at our elbow showing us a different path the knowledge of this fact is the very light of life.

Suppose there is such an influence, how would it be likely to inform us of its existence and accredit itself to us? Evidently by doing just as it does. That is, it would be likely to let us work along in our own way for a while, and then in the most abrupt and unexpected manner show us a more excellent way. We can hardly believe any other method by which this unseen friend would manifest himself and offer his assistance. Perhaps, then, we have such a friend.

Some people may say that it does not make much difference by what name we call this friend and guide, but it is essential that we should recognize the intelligent design and friendly feeling with which he offers his help. Evidently he is no subjective state and no natural law, and to regard him in that light negatives his activities. On the other hand, his good offices multiply when we put some heart into the matter and cultivate grateful recognition. With some people this is all the religion they have and all they need.

To plan as wisely as we can and work as hard as we can and still look for and yield to a higher influence is the secret of success, and a determined opposition to this sort of leading—which is the essence of pessimism—is the surest road to failure and to destruction.

A PRAYER.

Guide our efforts, oh, spirits, this hour, lest we stray;
Send comfort to those who sorrow in Nature's highway;
Hope to the weary, let fear hold no sway,
Removing all shadows in our pathway.
JOSEPHINE E. FIRTH.
Philadelphia, Pa.

"Spiritual Songs for the Use of Circles, Campmeetings and Other Spiritualistic Gatherings." By Mattie E. Hull. Price 10 cents.

Mean Imitations.

The following choice morsel we find in the Chicago Chronicle:

"The wooden nutmeg of Connecticut was the first imitation food," said a grocer, "and then came the mean Bostonian who dried snow and sold it for salt. This year we have an imitation new potato.

"A westerner put the imitation new potato on the market, and they say he has made about 80 per cent profit out of it. I am speaking seriously now, mind. Of course it was in a joking way that I alluded to the nutmeg and the salt.

"The westerner, to accomplish his deception, plants, on toward the end of the summer, a crop of late potatoes of a kind that keep well. These ripen and are dug up just before the first frost. They are sorted and all the bad ones are thrown out. Then the rest are buried in a field.

"The crop lies buried, preserved from all harm under the soil till early spring. About two months before the first genuine potatoes have appeared it is dug up.

"A great bath of a solution of lye is prepared, and in this bath the potatoes are dipped. When they emerge from their plunge their skins are pink and curly and their flesh is hard and firm. In a word, they are to all appearances new potatoes, and they would deceive anyone.

"There are many imitation foods," the grocer ended. "We have imitation butter, imitation sirup, imitation jellies and jams, imitation coffee, imitation honey and imitation maple sugar. Not one of these frauds, though, is as hard to detect as the imitation new potato."

The Progressive Thinker willingly concedes that the foregoing catalogue names a lot of very mean imitations, but we unhesitatingly pronounce the champion "mean imitation" is the imitation of spirit phenomena with deceptive intent and for purposes of selfish gain.

For meanness, the person who palms fake spirit manifestations as genuine will easily take the premium.

Calls Adam and Eve Negroes.

Buffalo, N. Y., Sept. 10.—Declaring that Adam and Eve were negroes, Rev. F. F. Choizzli of Abyssinia, a graduate of Oxford College, England, pointed to passages in the original scriptures to support his statement in an interview here to-day. As the Garden of Eden was between Egypt and Abyssinia, he said they must have been black, because all persons reared in the torrid zone are of that color. The color of the human skin he declared to be due to chemical action, developed by nature's laws.

Taking the Genesis account as interpreted by orthodox expositors, and accepting the conclusion of the Rev. Choizzli as correct, the question remains, have the negroes reason to be proud of their original ancestry?

Profanity a Christian Product.

There are no "swear words" in the Japanese language. Only Christians have need of such a vocabulary. Eliminate hell and damnation from the creeds and profanity would soon be unknown. The preachers of a few generations ago, while threatening sinners with their only stock in trade for making persons good, supplied the world with a great abundance of what many of their successors deem not only worthless, but pernicious literature.

As Spiritualists discard the damnation theory, we trust they have abandoned the use of terms common only to the vile, and as useless as they are senseless and vulgar.

"Child Culture, According to the Laws of Physiological Psychology and Mental Suggestion." By Newton N. Riddell. A most excellent work for all who have the care or training of children. Price 85 cents.

"Spirit Echoes." My Mattie E. Hull. This pretty volume contains fifty-seven of the author's latest and choicest poems. Neatly bound in cloth, and with portrait of the author. Price 75 cents.

JOGGING ALONG.

Perhaps you have fallen far out in the race;
Your courage turns traitor and bids you go back.
You see some swift runner slip into your place,
And your strength will not hold to the end of the track.
No matter; brace up! There is plenty of time,
Take Grit in both hands and you can't be far wrong;
It's a pretty good staff in a difficult climb,
And a help to the man who goes jogging along.

There are many will taunt you. No matter, I say.
The race has not always been won by the swift,
It's likely you'll find ere the close of the day
The need and the moment to give them a lift.
Don't trouble your friends. They have trouble enough—
Be silent at least, if you can't raise a song;
If you haven't a smooth path make out with the rough.
Don't whine to your neighbor—keep jogging along!

What's a laugh or a sneer? Empty breath, nothing more.
The hare laughed aloud when the tortoise set out,
Yet found to his chagrin when settling the score
He had not known what he was laughing about.
Take it all as it comes; leave the issue to prove
If the laughers and jesters are also the strong.
Let them jeer if they choose to. Mere breath will not move
The stubborn man who goes jogging along.

Be quietly brave. Don't despond or get blue.
Talk less and think more. You will find at a pinch
Grit, gristle and gumption will carry you through
Where a whole flood of words wouldn't move you an inch.
Keep at it. Stick to it. The others may run
Till you think you are left at the tail of the throng,
But there's always the chance that the race may be won
By the man who keeps steadily jogging along.

BEATRICE ST. GEORGE.

TWELFTH ANNUAL CONVENTION

Of the National Spiritualists' Association.

The twelfth annual convention of the National Spiritualists' Association will be held in Music Hall of the Coliseum, on Olive street, St. Louis, Mo., October 18, 19, 20 and 21, 1904.

Day sessions at 10 a. m. and 2 p. m., —to which the public is cordially invited—will be devoted to business only. Evening exercises will consist of grand programmes of varied numbers, including vocal and instrumental selections by talented artists; also lectures and tests of spirit identity, by some of the most able spiritual workers in the land.

Among those invited and expected to participate are the Rev. Minot J. Savage, Rev. Dr. Thomas, Will J. Erwood, E. W. Sprague, J. W. Ring, Mesdames R. S. Lillie, Laura J. Fixen, G. G. Cooley, Margaret Gaule, J. Sauer, with a galaxy of others.

Come one and all to the grandest convention of the age.

Special railroad rates can be secured on all lines to and from St. Louis (excursion tickets) without attention from the N. S. A.

Information concerning hotels and rooming houses can be secured by addressing the Rev. Thomas Grimshaw, 5835 Theodosia avenue, St. Louis. The Spiritual Temple in that city, of which Mr. Grimshaw is pastor, will be opened daily during the season. A list of desirable rooming houses, also the spiritual papers, will be kept on file there.

The annual reception of the N. S. A. delegates and visitors will be held in the Spiritual Temple in St. Louis, October 17, at 8 p. m.

All are cordially invited to attend.

MARY T. LONGLEY, Sec'y.
HARRISON D. BARRETT, Pres.

Opening of the Morris Pratt Institute.

September 27 will mark the opening of the Morris Pratt School for the third year. The prospects are for a better attendance than during either of the previous years. Most of the last year's students are to return, and a number of new ones have secured rooms in advance. Everything promises a successful opening this year.

The day will be given over to arranging for classes, etc., in the morning, and a program of short talks and selections by the faculty and students as well as visiting friends in the afternoon. Friends of education are invited to be present and participate in these exercises.

Regular Sunday services will be held during the year in the chapel.

CLARA L. STEWART,
Secretary.

"WHAT A GRAND PAPER!"

Congratulatory Letter From a Leading Journalist of Rochester, N. Y.

What a grand paper you are publishing! Really, as an old newspaper man, I am astounded at the quality and quantity of the matter you put forth every week.

My dear friend, it is a great monument you are building for Spiritualism and for yourself—better than those erected over the remains of popes and kings, as described by Byron:

"When some proud son of man returns to earth
Unknown to glory, but upheld by birth,
The sculptor's art exhausts the pomp of woe,
And storied urns record who rest below;
When all is done, upon the tomb is seen
Not what he was, but what he should have been."

I am sure as the years advance you enjoy that serenity of life you so richly deserve.

I would like to see you once again before we make the final journey "across the bar" when

"From out our bourne of time and place
The tide may take us far,
We hope to meet our pilot face to face
When we have crossed the bar."

Rochester, N. Y. A. W. MOORE.

"Death, Its Meaning and Results." By J. K. Wilson, of the Pennsylvania Bar. An absorbingly interesting volume, of decided value. A narrative of wonderful psychic events in the author's experience. Cloth, 560 pages, illustrated, $1.25.

COMPENSATION

The Law of the Universe.

A Thrilling Narrative of Experiences in the Sphere of Spirit Life.

Next week, under the above title, we will begin the publication of a thrilling and highly instructive narrative of the experiences in the lower and higher spheres of spirit life of a spirit who gives the name of John Rallstone. It is written through the mediumship of Millard F. Hammond. Rallstone claims to have been in spirit life over two hundred years, and his beautiful teacher many centuries.

The following is a brief synopsis of the narrative, sketched by one who has read it:

This narrative is a nicely-drawn picture of the awakening of the spirit of John Rallstone to consciousness in spirit life, through the influence of a guide, or guardian angel, a spirit of wisdom, a teacher, a leader of the ignorant (mentally blind), who leads Rallstone to his father; also an ignorant spirit, and together they are taught the lessons of thought-transference, obsession, etc.

The principal actor—aside from the guardian angel—the author of the narrative, claims to have been shipwrecked in 17—, and in chapter II gives a thrilling account of the awful typhoon that stripped the boat of every man but himself, and left him afloat in the Indian Ocean, to drift without masts, sails, or even an anchor.

Alone, on a drifting wreck, hungry and famishing for water, he vividly describes the torture of mind and body, in chapter III, and his lonely voyage, always hopeful of being sighted, picked up and rescued; floating—just pushed along by the ocean current and the wind—toward the frigid zone at the South pole.

The narrative here leads the reader into looking ahead into a hopeless and helpless condition, where relentless fate seems perfectly careless and unconcerned regarding the life of the human life, whether it be filled with despair and torture or illumined with hope and sublime pleasures and luxuries.

He drifted into the frozen zone and passed out into the spirit world in a very calm and resigned condition.

With chapter IV begins the real story. The awakening in spirit life and the changes of the scenery and surroundings; the vast experiences, since the year 17— up to the date of coming in contact with a medium through whom to relate the full story to the children of earth.

The father of the author, one of the party on this tour of awakening, inspection and education, had been a Christian in earth life, one of the blindest dupes of old theology, uneducated and rough on the outside, but honest and candid. His honest, sincere questions elicit the greatest variety of explanations from the teacher (the guardian angel, who has been in spirit life so long, and been a teacher for so many centuries), and all are so philosophical and reasonable as to lead up to the very height of spirit teaching.

The one grand thought the message offers is, that each one holds the key to his or her future life and condition. If they desire light they shall receive light; if they desire to remain in the lower sphere of spirit life they shall be so privileged, etc.; that each carries the nature into spirit life that was possessed upon the earth plane, and has the privilege of remaining in that condition indefinitely.

Another beautiful feature portrayed is the vast usefulness and worth to ignorant humanity and spirits, of the grand and noble missionaries and teachers in spirit life.

Still another nice point is, that in spirit life those in one sphere of growth need not be and are not molested by those below them; neither can they disturb those in the spheres above them; that each sphere of unfoldment is a condition unto itself and that the eternal law of right will eventually expand each individual into perfection.

While this is unprovable, by the return of a perfected individuality with such evidence, it seems a logical conclusion regarding the laws of progress.

"Compensation" is the one great idea that is interwoven all through this narrative; the idea that good deeds, words and thoughts bring their own reward—compensation; also, wrong thoughts bring about their own correction and individual knowledge—compensation.

"The law of the universe is the law of compensation," is not defined here as a commodity; not a return for value received; rather it is the result of sufficient cause to produce it. Compensation may be agreeable or otherwise, not always up to individual expectations.

The entire story from beginning to end, is composed of rehearsals of experiences in spirit life and illustrations of inestimable value as lessons upon the road of life, as relates to the most important means for soul-expansion and elevation; showing that each individual either promotes himself or postpones his own progress, and that ignorance is one of the greatest hindrances to unfoldment.

It shows the absolute necessity of the study of self to unfold, and that the study of others will be of no avail except that you study their real needs for the purpose of aiding them; that to avoid falling into the hands of or being influenced by excarnates of a mischievous or evil-disposed nature (or being obsessed) one must study self and eliminate all such tendencies from his own soul, and then become positive and repellant to all objectionable forces, or even suggestions that he knows will redound to some wrong to either self or others. And the closing words upon "Liberty" are to the point of the pith of the narrative, viz.: That in spirit one is free; at liberty to rise or remain; there is all eternity for it; no haste is required, but it is left to the desire of each.

No Other Paper Like It!

Fifteen years of unabated prosperity, is the astounding record of The Progressive Thinker! It is the only Spiritualist paper that will keep you thoroughly posted as to what is going on in our ranks. Our Fall and Winter Campaign will be especially interesting and valuable. The paper will be rich in psychic facts, and will lead you to a higher plane. It leads in prosperity; it leads in size; it leads in spreading broadcast an elevating influence; it leads in circulation; it leads in presenting good, wholesome, intellectual food; it leads in giving all sides to Spiritualism, thus enabling you to think for yourself, and in so doing increases the amount of grey matter in the brain, an essential thing in this age of the world. No other paper like it on this green earth, and those who read it are the best equiped from every intellectual point of view, and are able to keep up with the procession. Every Spiritualist who has the interest of our cause at heart should send in an additional subscription.

25 CENTS! 25 CENTS!

If you can not spare $1 for The Progressive Thinker one year, send in 25 cents at once, and take it for three months. You should be brought in touch with its valuable contents during the Fall and Winter Campaign. You should not miss reading "Compensation, the Law of the Universe," and the many other good things that will appear in the paper each week.

LOOK OUT! LOOK OUT!

The Progressive Thinker during its Fall and Winter Campaign will be a continual feast of good things in all occult and spiritual lines of thought. You can only keep up with the procession by reading it each week. Send in your subscription now, and introduce the paper to your neighbor.

THE PASSING OF WAR.

"The roar of cannon, the hiss of shell,
The tread of armies, the battle yell
And God's voice answering, 'All is well!'"
—Ella Wheeler Wilcox in San Francisco Examiner.

An old book gave us a myth called God;
A name that has drenched the earth with blood
With rank superstition's vengeful rod!
No other name since time first reared his head
Above the mists of dim oblivion
And traced his scroll upon the brow of man
In history, can point with such success
To deeds of crime and horror, as that name,
And with the climax of perverted zeal
Say "All is well!" No other, did I say?
Ah, now methinks I hear the name of Nero.
And yet another name, of one whose pen,
Wielded by woman's hand with magic skill,
Has wrought unmeasured good for human kind.
This blest name, self-enrolled with that of God
And Nero; discord strange—yet unto them
The music of war's cannon is but sweet
Though loud crescendo; flames of burning Rome—
The roasting lives, but incense all delicious!
Ah, Ella Wheeler Wilcox! why should you,
Sweet charmer, (kissed by dangerous luxury),
As poisoned victim whisper, "All is well!"
Crush that foul falsehood! Break the fatal spell!
Till lasting peace shall seal the mouth of Hell,
And wars are ended, say not, "All is well!"
THOMAS H. B. COTTON.
Edenvale, Cal.

"An Infamous Dynamite Roman Catholic Conspiracy Detected and Exposed." "Romanism Exposed." Two pamphlets by Rev. J. G. White, author of Startling Facts. Price 10 cents each, or two for 15 cents.

Important Subjects Considered by Dr. J. M. Peebles.

MATTER THROUGH MATTER—MATERIALIZATIONS—THE NEW THOUGHT—AN OBSESSED PREACHER—CHRISTIAN SCIENCE BIGOTRY.

A voice is ever at my side,
Speaking in tones of might,
Like the prophetic voice that cried
To John on Patmos, "Write."

Observation, in connection with consciousness, intuition, reason and experience, is the great test of truth. And this truth is perpetually coming in contact with the theories of prominent personages.

It was Dr. Gregory of Edinburg, if memory serves me, who wisely said, "The most cautious philosopher has no right to reject well-established facts because he cannot see nor comprehend their explanations, and certainly he has no right to charge witnesses with deceit or imposture before he has himself fully, carefully and critically inquired into them. If he will not, or cannot inquire, it is only proper that he should be silent; to do otherwise is as unjust as it is irrational."

Among all these wonderful spirit phenomena which have prevailed for fifty years and more, none have excited greater astonishment than the fact of the transfer of ponderable matter through intervening solid substances and in a manner that escapes the cognizance of our senses. The other astounding marvel is that which pertains to what is denominated "the materialization of spirits." The phrase is an unfortunate one inasmuch as pure essential spirit cannot, as I conceive, be so manipulated as to produce visible forms. While the universe is one—a unity, it is manifest to us as spirit and substance—that is to say, substance which can be as naturally reduced to physical matter as invisible steam can become visible water and solid ice.

Thousands of spirit seances have been held under the most crucial test conditions, during which spirits have come and gone through closed doors, whilst flowers, fruits, living fish, birds, ancient coins, very, very old parchments and other varieties of solid bodies, animate and inanimate, have been passed through walls, ceilings and other material masses without any apparent difficulty. If you have witnessed nothing of this nature, kind reader, it is your misfortune, that's all. It seems that the power of spirit, or spirits, when they have the conditions, is almost unlimited. Spirits claim that the effluence from the substances of their own organizations, no less than from the spiritual or soul-bodies of men, are the highest known sublimations of that universal element called ether, and to the manipulations of these with invisible atoms, electrons and ions must be accorded the fact of what is termed spirit materialization.

Materialization a Fact.

When I speak of materialization I do not mean the materialization of pure spirit, the conscious force of the universe; but I mean the accretion of auras, essences, atoms, molecules and other etherealized invisible substances and their manipulations in such a way as to become visible to the eye and that may be consciously sensed by the touch. Of this I have not the vestige of a doubt. Thrice have I had the materialized forms walk out of the temporary drapery-cabinet hastily improvised for the occasion, stand in the middle of the room, take my hand, converse with me on what only the spirit and myself knew about, and then dissolve, disintegrate and dissipate into invisibility without any return or attempt to return to the cabinet. There was no flesh, nor blood, nor bad breath in this apparition.

When last in Melbourne I sat in twenty of T. H. Stanford's seances. Mr. C. Bailey, the medium, is now in Milan, Italy, before the Psychic Research societies. This Melbourne Stanford, a millionaire, and brother of the late Senator Stanford, the originator and builder of the Stanford University of California, is not only a cultured, high-toned gentleman, but a brave, outspoken Spiritualist. In his seance-room fitted by himself and maintained free to seekers after the truth, I have frequently seen in a quiet, subdued light a materialized spirit hand projected fully ten feet from the medium, then float in the air, then rest upon my knee, which hand I could touch. The form of the hand was perfect but rather cold; then a moment later it would soften and disintegrate before my eyes. This was only a minor manifestation of what I witnessed in Mr. Stanford's seances, seances where many of the scholarly, the cultured and noted citizens of Melbourne were invited to attend. And I can call to mind no one that left these seances without being conscious of the genuineness of the phenomena. They were always free to investigators.

Mediumship Not Sacred.

No, it is not sacred in any theological or ecclesiastical sense; and yet in another and higher sense it may be considered sacred because it relates to and takes hold of the highest and divinest faculties of the human being as well as the immortality of the spirit—the divine Ego, the central force that constitutes conscious manhood.

In Grecian literature we read of the "sacred grove where Plato taught." The beautiful peacock was sacred to Juno. An edifice dedicated to intellectual, to religious purposes, to spiritual songs and communion with the Gods and good spirits may be denominated sacred; because consecrated to high and heavenly purposes. And so mediumship, related of course primarily to the physiological and psychological organization, when practiced by clean, upright, conscientious instruments, may be considered sacred. And yet I must say again that I more and more dislike the word "medium," the message-bearer from those dwelling in the higher life. The word medium implies neither consciousness, intelligence nor sensitiveness. A door knob is a medium or an instrument for opening a door; a wheelbarrow is a medium for dumping yard refuse into some distant ditch; the burglar's kit of tools is his medium for house-breaking. Intermediary is a much better word—and sensitive is a still better one.

The seance-room is necessarily a spirit-haunted room and should be kept clean, well-ventilated, decorated with paintings of the spirit realms and made sweet with the perfume of roses and lilies—in a word, consecrated, sacred to spirit communion. How unlike the above are the ordinary promiscuous seance-gatherings, at fifty cents, or a dollar a head admission, and where all too often the motive is curiosity, Irish-brogue wit, fun, finding gold mines, or some selfish scheme for the gathering in of the shekels.

Mediumship is not properly a gift. It is, in a word, sensitiveness to influences from both the visible and the overshadowing, encircling invisible spheres. It is especially natural to some organizations. It may be cultivated. Invisible intelligences often stimulate and hasten its unfoldment to perfect some work that they desire to accomplish. This sensitiveness to the unseen may also be debased and destroyed by immoral conduct.

Frauds on Both Sides of the Divide.

Who that has had experiences in Spiritism to any very great extent, does not know that there are most deplorable frauds, wolves among us vestured in sheep's clothing, tramps too lazy to work at manual labor, who professionally "play" the medium. Frauds!—yes, frauds in mediumship, frauds in merchandise, frauds in matrimony, frauds in the pulpit, frauds in government, and what is to be done about it? Is there no remedy? What is the wisest course to pursue? There is really but one course, and that is, to lift the veil and let the public see the trickery, and know the facts. And here is what to every honorable Spiritualist is not only perplexing, but painfully annoying. It is this, there is a class of gaping, gullible, credulous Spiritists, who after a medium has been fairly caught and stripped of mask and muslin, and other manufactured toggeries, will persistently not only defend them but patronize them at a dollar a head, and this, too, when they would not pay ten cents to hear a brilliant, uplifting lecture from Howe, or Wright, or Wiggins, or Colville, or Moses Hull, or Sprague, or Kates, or J. J. Morse, or Mrs. Brigham, or Mrs. Pryor, or Lillie, and a dozen others that I could name; and generally this class of Spiritists patronize no Spiritualist journal. They abide in the dark den of ignorance to save a dollar.

And here is a point not commonly taken into consideration in the matter of frauds: I refer to the fact of fraudulent spirits—the mischievous, fun-loving, deceiving, demoniac "diakka" of Dr. A. J. Davis memory. Often mediums may really be mediums, or good sensitives, and be obsessed, influenced, controlled by positive earth-bound spirits enabling them through aural enironments to measurably re-live and re-enact the traits and tricks characterising their earthly lives.

Death, bear in mind, is not a sieve to sift out all past life-long tendencies; is not a slate to wipe off as with a sponge all the consequences of past vices, nor is it in any sense, a blood atoning Savior. Clowns awake as conscious clowns just over there. I am certain, therefore, that some detected mediums have really good mediumistic powers; but are impressed by dark demon spirits, assuming perhaps great names, making great promises which, coupled with the medium's liking for money or fame, by their higher natures become temporarily subjected to the influences of the lower, and so they become guilty of the most abominable and horrible frauds, which frauds are the warts and blotches on the fair face of Spiritualism.

What is to be done? Though not robed in ermine, nor anchored upon any judgment seat, I will venture to say, to advise this—keep away from all these traveling mountebanks, these wandering tramps, professing to produce materializations in the light; keep away from this whole brood of loud-mouthed pretenders, or anyone who does not come to you wisely and well recommended, and satisfy yourself that their recommendations are not forgeries. And further, sit, meditate, become and be your own medium, remembering that the higher mediumship is a beautiful interblending of spirit forces with your own; cultivate the home seance; unfold your own spiritual nature; make your very sitting-rooms altars for sweet spirit communion, have your children sit with you in your seances and make your homes so clean, so quiet, so pure, so unselfish, so beautiful, so musical, so aflame with love and so harmonial as to naturally invite the ennobling, purifying presence of exalted angels.

An Inquiry—What is the New Thought?

The once very noted preacher and orator of New England, the Rev. Thomas Starr King, used to occasionally say in his Sunday sermons, that the great difference between Unitarians and Universalists was that the Universalists believed that God was too good to endlessly damn a portion of the human race, while the Unitarians believed that man—that all men were naturally too good to be eternally damned. This was strong pulpit language but evidently conveyed a definite idea.

Unitarians, Universalists, Swedenborgians, Liberalists, Rationalistic Freethinkers and Spiritualists, repudiating the old Calvinistic dogma that man because of "Adam's fall is a poor, unworthy worm of the dust," have earnestly taught that man is a thinking, reasoning, royal-souled being made in the image of God, having within the conscious potencies of infinite possibilities—that the Ego, the divine innermost, is Spirit—is a potentialized portion of the Incarnating God. Cherishing these views, the liberal millions have taught for a century or more and said, "Think for yourelf; investigate for yourself; reason for yourself; judge for yourself; in a word, be yourself, growing, unfolding from within outward, struggling to overcome the lower nature, striving for self-mastery—ever seeking to attain and to reach to the highest moral attitude of perfection." "Be ye perfect," said Jesus, "even as your Father which is in heaven is perfect."

All Emersonian thinkers it is said, are optimists. The phrase is certainly euphonic. I much admire it because it is as true as it is beautiful. And now we have the "new thought"—the "new thoughtists," called by some the "new thought-ites." These and Mental Scientists are synonyms, metaphysically considered—one shield with two sides, or two different names.

But what is this much-vaunted "New Thought?" Carefully considering and reflecting, I cannot make it out. It is a puzzler. Hence, in becoming humility I come mentally kneeling at the feet of our enthusiastic New Thought-ists and asking, plead to know just what the New Thought is. And to get down to the foundation, permit me to ask these good creed-inventing people the following questions:

1. What is, or what do you mean by Thought? Is it substance or a motion, or a vacillating vibration?

2. What relation do thoughts bear to intuitive ideas?

3. In the common phrase, "the transference of thought," is it the thought that is transferred from the conscious subject to the object, or the vibration?

4. If thoughts are "creative," as we are told ad nauseam, what did they ever create without purpose, skill and persistent energy?

5. As there are multitudes who believe, as did Col. Ingersoll, that "Death ends all," does the New Thought program in the hands of its advocates give, or seek to give any irrefragible evidences of a future conscious life beyond the grave?

6. Why do the New Thought advocates continually say and write, "Thoughts are things?" If they be things, are they not the subjects of avoirdupois, something like lumps of chalk, bits of coal, or slices of cold ham? "Things" imply form, weight, color, shape, etc.

Being now in my 84th year, hale and hearty, yet discovering a tendency to a little baldness on the top of my head over the phrenological regions of benevolence and veneration, will the "New Thought," by any amount of concentration, cause new hairs to grow upon my head? I am a little sensitive upon this point, for I don't want to get bald-headed, and have the children run after me and cry out, as they did to old Elisha, mockingly, "Go up, thou bald-head," "Go up, thou bald-head." But if they should so do, children-like, I would not turn around and curse them as Elisha did, nor would I call out "she bears" from the forest to tear in pieces "forty-two children." (II. Kings ii:23, 24). I would set Elisha and that Old Testament Jehovah a better example.

And further, touching this theory of the New Thought, allow me to inquire if the "New Thought" people, a people that greatly interest me, believe in, or recognize, any invisible, conscious intelligencies influencing mortals, either to injure or mentally or morally aid them along the rough journey of their mortal pilgrimages.

Allow me to further inquire, if the good housewife should take her old last year's bonnet, brush it up a bit, put on a few extra ribbons, add a few dead bird's feathers, and then, strutting along the street, boast of her new spring hat, would she not be looked upon as a vain, walking exhibition of deception?—Are deception and hypocrisy ever justifiable? Is it not best to be candid and conscientiously honest? But what, oh, what is this New Thought? And further, if absolutely new, is it necessarily true? Or putting the inquiry in the plural form, if these new thoughts are absolutely new, does it follow that they are positively and unqualifiedly true? If not true, would it not be better that they had remained unthought?

An Obsessed Preacher.

A number of years ago, I was well acquainted with the Reverend B. S. Hobbs, a Universalist minister of Webster, N. Y. He was a well-educated and eloquent minister in the ranks of Universalism, but unexpectedly and against his wishes, he became mediumistic. The invisible forces continued their work of influence until it became a positive control. He became really a trance-speaking clergyman, and for a time all went seemingly well, but soon he began to teach and preach strange theories. His ministerial brethren reproved him, but he continued to teach doctrines averse to Universalism,—bordering on Hindooism and Oriental speculations. Once upon a Sunday, he seized the Bible upon his pulpit, and threw it with violence into the broad aisle. He became wildly enthusiastic, denouncing both men and women and the world. He was pronounced insane and placed in the Utica Lunatic Asylum. After several months, he was pronounced sane, and came to my residence upon a visit, but was still, in a measure at times under this invisible influence. Advised unwisely by a few friends, he again entered the pulpit as a preacher, but was violently controlled to the very verge of profanity and vulgarity. He would at times—when the "spells came on," as they called them, sing, dance, swear, give tests and throw things at people's heads. Here is an extract from an article that he wrote and published in the Christian Ambassador, Auburn, N. Y.:

"In a moment when I least expected it the bolt again fell, and I was crushed in great sorrow, humiliation and anguish, to the dust!

"It is proper here to say that this exhibition was the most painful, if not the strangest, of any I have experienced. My speech was first controlled while in the solemn act of prayer; and then I was again compelled to speak in a manner that, as before, led some to think it spiritual and others to think me strangely diseased if not partially insane. Before when these more than dreadful trials were mine the strange influence was of short duration. Not so, however, in the present instance. I was obliged, in spite of all my efforts to say and do these strange things."

Christian Science Bigotry.

For downright narrowness and blinded bigotry commend me to members of that little sect called Christian Scientists.

I remember a few years ago, of asking for their hall (the Snyder hall in San Diego, Cal.) to give some lectures upon hygiene and the general laws of health, and they promptly refused to allow me to occupy their hall. Asking the Jews, they allowed me the use of their synagogue.

Only two days since, I stepped over into the Christian Science hall in Battle Creek, to inquire upon the address of Mr. Farlow, and after conversing a time with their reader and the lady in charge of the library, I offered to give them my new book, "The Demonism of the Ages or Spirit Obsession," and they positively refused accepting it, to either lay upon their book table, or be transferred to the shelves of their library. How is that for narrowness, for bigotry? And at the same time I took up a book from their table, and about the first paragraph that my eye rested upon, read thus: "All is mind, there is no matter. There is no such thing as sickness, pain or disease. These are delusions of the human intellect." And yet these same Christian Scientists professedly heal the sick—that is, they profess to heal that which does not exist. How is that for logic? The real truth is, while the Roman Catholic church has a pope, Christian Science has a pope, and one so shriveled up and religiously narrow as not to allow scholarly and liberal books and pamphlets to lie on their tables, or be placed in their libraries. No further comments are necessary.

The Optimism of Spiritualism.

The theodicy of Leibnitz and the sweet optimism of the French Cousin, consciously cognized the deep undertone of that Spiritualism which sees everywhere progress as the purpose of nature—the purpose of this orderly universe. I say orderly because the evolution of seasons, succession of day and night, the regularity of the nightly constellations and the periodicities of the suns, moons, and stars, enabling astronomers to calculate the coming of eclipses to an hour, or to a minute almost, hundreds of years before their appearance—these, all these mighty facts indicate, may I not say demonstrate, intelligence, purpose and will as constituting the power, which governs this measureless universe—a power that is just, immutable and Almighty. If this be not so, then all is chance, blind fickle chance, the synonym of chaos—chaos in the place of purpose and an orderly Kosmos.

Whatever other religions may have to say of life—human life and its towering aspirations, Spiritualism declares that it is supremely good. This life is given us, remember, not to shrink in, but to make the most of in the line of a well-rounded unfoldment of all mental and moral possibilities. Life is not a desert of sand-storms and sufferings between two eternities. It is a gift to be cultivated and glorified. No true Spiritualist spends his nights and days pining over and yearning to throw aside all mortal burdens that he may pass to the summer-land of immortality. No, he rather toils, and struggles strenuously to bring the summer-land of growth and harmony down to earth. He, we all want a heaven here and now. The true Spiritualist accepts no atoning bribes to secure a cushioned seat, or a glittering crown in the golden beyond.

While I honor the grand old past, and accept its good, I believe that the best man, the best women, the best civilization, the best religion, the best institutions, and the best times the wide world over, belong to the incoming future. And this will be when the Christ of love and peace and brotherhood reigns the world over in regal splendor.

Without the least show of boasting, I feel to say that Spiritualism in its phenomenal, philosophical and religious aspects is fully abreast of the highest ideal of the noblest type of modern thought, plus the most positive demonstrations of a future conscious and progressive existence. And yet as there are spots on the sun, so there are counter-currents to be observed in connection with Spiritualism. There are other leaves to be turned. One of these I turned over in my late book, "The Demonism of the Ages and Spirit Obsessions," which considering the private and public criticisms so far received, it is safe to say that is making quite a fuss in our not altogether harmonious Zion. Up to date the number of blessings to the cursings range in about the ratio of five to three—and so I sleep well. Five with the truths, as against three engulfed in error, is a tremendous majority.

Camp-meetings ended, vacation wanderers hurrying homeward and autumn leaves whispering of change and death, our local Spiritualist societies after their rest, are taking on new life. The Battle Creek society has fortunately secured the services of Mr. and Mrs. Sprague, N. S. A. missionaries, for this opening month of September. Combined these missionaries constitute a fine power in the exhibition and dissemination of the phenomena, philosophy and religion of Spiritualism. The audiences under their administrations are increasing every Sunday. The star of truth is ascending, and our Spiritualists are now talking of building a temple; heaven grant that it may not end in talk. I regret to say that some of our wealthiest Spiritualists are often the stingiest. "Honestly," as the ascended Col. Ingersoll used to say, "that is so."

J. M. PEEBLES, M. D.

Battle Creek, Mich.

POTENT TRUTHS.

Morality Is Not Dependent on Christianity.

As set forth in the Ingersoll Memorial Beacon, the first and main contention of rationalism in its case against Christian dogmatism is that the doctrines of the creeds are not true. Instead of squarely meeting this issue, it has become an almost universal practice with the clergy to dodge the real question and fall back on the claim that orthodox Christianity is indispensable to the world as a promoter of morality. Indeed, this has been said so often that it is generally accepted as a true statement. By some, it is thought to be a sufficient reason for actual belief in the "divine" origin of the church; but the many avail themselves of it as a kind of justification of a make-believe faith—as an excuse for lining up with the majority, regardless of their own best convictions.

But is it true that actual belief and pretended belief in the Christian dogmas make men moral?

As bearing on this question, we quote from a late letter from Japan by William E. Curtis, a conservative and reliable writer, in the Chicago Record-Herald:

The records of the police department in Japan show a striking contrast to those of American and European cities. Last year out of a total of 148,239 convictions in the criminal courts, only 3,323 were for what are called "crimes"—that is, penal offenses—while 140,128 were for what we would call misdemeanors, and what the Japanese term "offenses against property, including petit larceny, grand larceny, burglary, obtaining money under false pretenses, forgery and embezzlement. The offenses against the public peace, what we would call disorderly conduct, were comparatively few, furnishing a little more than 10 per cent of the entire number of cases in the criminal court. If you will compare this with the statistics of the courts of New York, Chicago and Philadelphia and other cities, you will see that the Japanese are a remarkably well-behaved people, for only 15,363 persons out of a total population of over 45,000,000 were convicted of disturbing the public peace. This is, of course, accounted for by the temperate habits of the people. There is comparatively little drunkenness in Japan. It was almost unknown—mirabile dictu—before the foreigners came to introduce Christianity and modern civilization, but it is increasing year by year, until now temperance societies, which were unknown and unnecessary, are being organized in Japan.

That is something to think about. Is Christianity a failure in its influence over the personal habits of mankind? Why is it that the heathen behave so much better than those who have the light of the gospel? We consider our own religion the best, of course. If we did not we would adopt any other that we considered better. At one time, early in the modernization of Japan her statesmen seriously contemplated making Christianity the state religion and organizing a national church like the established Church of England. That was thirty years ago, and perhaps something might have come of the proposition had not the embassy of wise men who went around the world studying foreign affairs and customs advised against it on the ground that there was so much more crime, vice and poverty in London, Paris, Rome, Vienna, New York and other great Christian cities than in Tokio and other heathen cities of Japan. And the contrast still continues in the most striking manner.

The heathen in their blindness may bow down to wood and stone, but they do not behave as badly as corresponding classes of society in Christian cities. This is not only true in Japan, but it is equally true in India, China and other countries of the East. There is no lynching, for example. Such a thing is unheard of. There is absolute respect for law and official authority, and much more confidence in the police and the courts in pagan lands than in those which boast of possessing the highest degree of Christian civilization.

Compare, if you please, the number of convictions in the criminal courts of Japan—148,239 for a population of 45,000,000—and those in India and other countries of the East, with similar statistics of England, France, Germany, the United States and other Christian countries, and wonder what is the advantage or the purpose of our universities, colleges and other means of culture; our churches, Sunday-schools, prayer meetings, Young Men's Christian Associations, Christian Endeavor Societies, Epworth Leagues and Women's Christian Temperance Unions. We send missionaries to these countries to teach them the true way of salvation and offer them the means of grace provided by the gospels, but they might properly send missionaries to teach us temperance, manners and morals.

"Koradine. By Alice B. Stockham and Lida Holt Talbot." In the form of an entertaining story, it contains lessons which every girl should know. Price, cloth, $1.

Reality.

"I accept time and space, or now and reality, and dare not question."—Whitman.

It has been said that "nothing is real but consciousness," to which may be added, because there is nothing but consciousness.

We may truly say that consciousness is both cause and effect. The characters presented, the things seen and the events that take place in dreams are as tangible and real, and understandable as the procedure and sequence of events in our so-called waking state.

Some have even claimed that our dreams are glimpses of the real, and that we are actually asleep and dreaming at all other times. The contention urged to uphold the latter view is that in so-called dreams we never wonder at the seeming impossible things that are done, such as moving through space at will, or the transformation scenes, such as animals being changed into persons or vice versa.

In dreams we do not criticise nor deny; all is taken for granted. But how is it in what we call real? Everything is doubted, criticised, analyzed, or rejected. We declare that people lie, that they are in error or deceived and that nothing is as it should be. Some even say that the vast fabric of creation, the visible universe is an illusion.

This view of people awake, seems to me more like the vagaries of a dream or the "Unsubstantial fabric of a vision" than the vivid limelight flashes upon the background of consciousness in so-called dreams. But it is not my purpose to discuss the opinions or beliefs as to what constitute reality, but rather to endeavor to demonstrate that which appears to me as a vital truth, namely: that there is no reality—or rather that all the so-called unreal is real.

The belief in the unreal is but a belief in the evil or devil under another guise.

If I see an iceberg today and only water tomorrow, it does not follow logically that the iceberg was unreal; it simply proves that a chemical, or alchemical, change has taken place in the form or manifestation of water, or the glass of oxygen and hydrogen composing water. These gases are as real while in the frozen or crystalized state called ice as when free in the substance called ether.

Again, let us consider a tree, vegetable or fruit. Chemists furnish indubitable proof that the substance composing these materializations (I mean the oil, albumen and fibrine that constitute the organic visible substance of the tree or vegetable, or grain or fruit) is formed by a precipitation of the molecules or gases in the air. It therefore follows as an orderly sequence that these material objects, manifestations or appearances are simply an aggregation of the molecules or gases everywhere present, and that by the law of chemical action and reaction, and the alchemical process of transmutation these materializations or forms of matter can be resolved into their "primal float."

Here we are confronted with the question: Are not these principles as real when in concrete form as they are in their ultimate potency or pure spiritual essence?

DR. GEORGE W. CAREY.

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..GENERAL SURVEY..

THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

When writing for this paper use a pen or typewriter.

We go to press early Monday morning, hence communications intended for that current issue should reach this office not later than the previous Saturday morning. Bear this in mind.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be **written plainly with ink on white paper, or with a typewriter, and only on one side of the paper.**

ITEMS.—Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require.

TAKE DUE NOTICE, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

KEEP COPIES of your poems sent to this office, for they will not be returned if we have not space to use them.

Take due notice that items for this page in order to insure insertion must contain the full name and address of the writer. Otherwise they may be cast into the waste basket.

ATTENTION LYCEUMS. — During June, July and August the Progressive Lyceum will be sent to Lyceums for one cent per copy. This will enable you to increase your subscription one-half its present number, with no extra expense. Address J. W. Ring, care of the Spiritualist Temple, Galveston, Texas.

San Francisco now has a Buddhist temple. It is by no means as imposing as even the smallest of the shrines of the faith in the Orient, being located on the second floor of a Japanese shop, but its votaries are not excelled for devoutness in any part of the world. The inner shrine consists of a mantelpiece draped in rich Japanese silk, embroidered with chrysanthemums and other flowers of Japan. Two golden candlesticks stand on each side of a miniature statue of Buddha, and near the candlesticks vases are kept filled with Japanese lilies. In front of the mantel are two stands containing lacquered receptacles for votive offerings.

Celebration of Founders Day at Overton Street, Spiritual Temple, Newport, Ky., Sunday, Sept. 25, 1904. Afternoon service at 2:30; evening service at 7:30. Supper at 5:30. Dr. J. O. M. Hewitt, of Chicago, officiating. Everyone invited. Admission free. Also commencing Sunday, October 2, and continuing every Sunday at 2:30 p. m., during October, November and December, Dr. Hewitt will lecture at Douglass Hall, corner Sixth and Walnut streets, Cincinnati, Ohio, under the auspices of the First Temple Society of Spiritualists of Newport, Ky. Tests after each lecture.

The Lafayette Call says: "A shoemaker who conducts a small shop on the outskirts of Plymouth, Ind., has evolved a unique plan to prevent annoyance by his children while at work. During the warm days of summer the cobbler plies his trade under the shade of the trees in his back yard and was for a time subject to interruption by his smallest child. He discovered only by chance that he possessed a certain hypnotic influence over the child. He noticed that when he waved the child away the movement of his hand produced a soporific effect upon the youngster. Following up his observation, he learned that by making certain manipulations over the face of the child it became passive and immediately fell into a sound sleep. The discovery has proved a great boon to the shoemaker, who finds it most convenient in his business. Now when he is disturbed he simply makes a few passes with his hands and the child becomes oblivious to all surroundings."

W. DeVoe writes: "Upon receipt of twelve cents to pay postage, I will send a copy of 'Healing Currents From the Battery of Life' (price $2), to any Spiritualist reading-room or liberal thought library in the world where it will be freely circulated. It is proving itself of true worth by healing the sick and I desire that it shall preach the healing gospel to as many of God's beloved as possible. Address College of Freedom, 6027 Drexel avenue, Chicago, Ill."

With the prediction that he was about to die still upon his lips, J. P. Underwood, general manager of Rogers Wheel Company, dropped dead Sept. 7, at Lebanon, Ky. Mr. Underwood who was 55 years old, was apparently in good health.

Mrs. Nellie Gouthrop writes interestingly of her experiences at camps. We have only space for a brief extract. She says: "Of all the camps I ever attended Chesterfield is the place for an all-round good time, so many good mediums; something all the while to make the time pass pleasantly. The Vicksburg (Mich.) camp engages the best talent to be had. It is a beautiful place—natural trees and flowers in rustic, which add much to beautify the grounds. All is managed by one dear little woman, 'with the help of angels,' she says. Any way it is wonderful how smoothly everything moves, all in harmony. Miss Jeanette Fraser has a way of making everyone love her, so all are happy and want to come again. The good workers were Mr. and Mrs. E. W. Sprague, who are a matched team for lectures and messages. Mr. T. Grimshaw, one could not hear him without trying to live a better life. He was followed by messages by Mr. Letford and others. Then came Mr. and Mrs. Kates. There are no words too good to say in praise of them. Among the other workers on the grounds were Mr. Joseph King, Pipestone, Mich.; Mr. Charles Barnes, Chicago, and his dear sister, Mrs. Hamilton Gill, trumpet and clairvoyant; Miss Lilly Whitney and the writer of this, all doing good work in their own sweet way. Everyone was disappointed not to see our dear sister Isa W. Kayner, but all sent her loving thoughts." Mrs. Gouthrop asserts that she saw her spirit father materialized at Farmer Riley's circle. At a seance held by Mr. King on one occasion she saw her uncle materialized.

Frank T. Ripley, speaker and platform test medium, is open for engagement. He has November, December and January open. Address all letters to Tipton, Ind., care P. O. Box 326. He will also respond to calls for funerals anywhere in Indiana, Ohio or Pennsylvania.

The first regular meeting of the Band of Harmony (Church of the Soul auxiliary) will take place the first Thursday in October, Room 512 Masonic Temple, 3:30 to 10 p. m.

Rev. Cora Benton, trance speaker and message giver, will be glad to hear from societies wishing a representative of the highest spiritual forces. Address 1714 Adams street, Toledo, Ohio.

Mrs. Rose Tremain writes from Vienna, N. Y.: "We have a small company here developed through the home circle. Mrs. S. A. Walters of Denver, Col., is delivering lectures here and at Sylvan Beach, independent of any association or established price, simply accepting whatver collections she may get. She is working for humanity's sake instead of money. She is a fine inspirational speaker and test medium and is doing splendid work."

Mrs. Maggie Morton writes from Springfield, Mo.: "Mrs. Mary Garrett Sharon, formerly of Cincinnati, Ohio, is one of the most noted of Trumpet mediums. She casts aside usual conditions and holds successful seances with open doors and windows."

Talking of strange experiences, Mr. Stephen Phillips has been obliged to leave his charming house in Egham, near Windsor, to which he had recently gone in search of peace and quiet on account of the disturbance that he experienced through ghostly visitants. "The uncanniest noises conceivable visited us directly we arrived," said the poet and dramatist. "There were knockings and rappings and footfalls. Doors banged and were opened. I would be sitting quietly in my study writing when the door would open noiselessly. That was more than a man in the dead of night could endure. All the household heard sounds and experienced sensations." Finally his little daughter told him that she had seen a small old man creeping about the house. No such person was to be found, but he afterward discovered that, according to another report, an old farmer strangled a child fifty years before close to the house. So precipitately did Mr. Phillips and his family leave the house that they did not even stay to take away their things.

Emily E. Philp writes: "The Englewood Spiritual Union has engaged the services of Mrs. Catherine McFarlin for the months of October and November. She is a very pleasing speaker, an earnest worker, and a truthful medium. She made a number of friends when she was here before, who will be glad to greet her again."

Prof. Ransby writes from Hornellsville, N. Y.: "I had a nice time of three weeks in the camp at Lily Dale, giving tests and messages from the rostrum in the auditorium. I am now working for the society here."

Virginie Barrett writes: "Will the friends address me for the present at Danville, Ill., 525 Sherman street. I am serving the society here, and would like for those interested in the cause to address me here. Home address, No. 29 Gladstone avenue, Indianapolis, Ind."

A. H. Nicholas writes: "It sometimes occurs that one word spelled wrong gives a meaning to a sentence far different from the idea intended. In my article at the close of the Open Court occurs this sentence: 'Ion said it (message written in Chinese) was a message from his grandfather, and that he never heard that name spoken or saw it written in that country,' which conveys the idea of the name not spoken or written in China. The last three words of the sentence should read 'in this country'—(in America)."

Mrs. B. S. Bywater of Laporte, Ind., has a letter written by her sister, Mrs. George Chase of Galien, Mich., in which the latter was warned in a dream of her own death. The day following the receipt of the letter by Mrs. Bywater, Mrs. Chase and another sister were struck by a Michigan Central train at Galien and instantly killed.

Mr. and Mrs. W. E. Smith write from Mt. Pleasant Park, Iowa: "We want to thank you for the stand you take against tricks of all kinds that are practiced in the name of Spiritualism, the only ism that has ever come to the world with proof of the continuity of life beyond the grave. Long may you continue on this side of life."

Alexander May writes from Nantucket, Mass.: "The Progressive Thinker has more philosophy of life and creation, of the seen and unseen, of the material and spiritual, of the real existence of every object in the mineral, vegetable and animal life, of planetary and minute atoms of creation and life of the same, than any other paper in our land. I have in my library a complete list of all the premium books and I deem them very valuable for reference."

Mlle. Marie Glaser, of Paris, who had suffered for three years from tuberculosis and a heart affection, was adjudged to be incurable. A pilgrimage to Lourdes was unavailing. She was conveyed, however, to the Church of Notre Dame des Victoires, and at the moment of benediction she sprang up singing a hymn. The doctors have made inquiry and find Mlle Glaser unaccountably free from disease and quite convalescent—cured, no doubt, by Catholic spirits.

John Stewart writes from Creighton, Mo.: "We have no organized society here, but we have mediumistic material seemingly to a surprising degree, but only partly developed. The medium is about 27 years old, and is a hard-working laborer. Four full forms at once sometimes appear at the materializing circles. Articles are materialized, a handkerchief of different colors, large plumes, both black and white, bare hand and arm to the shoulder projected out in the light before us; then in its palm a silvery disc the size of a dollar appears, though shining with greater effulgence. At times the medium disappears—where, no one knows."

A quarterly meeting of the Lynn Spiritualists' Association was held in lower Cadet hall, which was attended by a large number of members of the association. President Dr. Alexander Caird was unanimously renominated for the office of president of the association for another year, but Mr. Caird positively refused to accept the nomination to the regret of his many friends, both in the association and outside of it. Mr. Caird, was however made an honorary member of the Lynn Spiritualist Association for life. The following new board of officers was elected for one year: President, Samuel Merchant; vice-president, John O. Allan; secretary, Mrs. A. A. Averill; treasurer, Edward P. Averill; board of directors, Charles Popp, George R. Peare, J. A. Oliver. The election of officers for the Children's Lyceum was postponed until the regular meeting of the association in December. The newly elected officers were sworn in by Christopher Metzger, a justice of the peace. George W. Kates, Dr. Alexander Caird, President-elect Samuel Merchant and J. S. Scarlett were elected as delegates to the national convention of Spiritualists which is to be in St. Louis in October. It was voted to hold a bazaar at Unity Camp next summer, the date to be announced. All the officers were elected by unanimous vote, and were congratulated by the members present. —Lynn (Mass.) News.

J. C. F. Grumbine has opened his season in Metaphysical Hall, Huntington Chambers, Huntington avenue, Boston. The largest audiences of the season now gather to hear him. His themes last Sunday, Sept. 18, were, at 11 a. m., "Immortality or Annihilation," and in the evening, at 7:30, "Evolution and Revolution." Many old and tried Spiritualists are supporting his work. The hall is filled with young people eager for the truth.

Capt. T. J. West writes: "If there is a natural body and a spiritual body, then I conclude there is a natural law and a spiritual law to govern the two. As the natural body must subsist on natural productions—vegetable, animal and mineral—in order to sustain animal life, so must the spiritual body be fed or sustained on spiritual food, which is love, charity, tolerance, affection, hope, faith and good deeds to our fellow-man. I have made a study of the Bible and theology, for 20 years, having been a Congregational minister in good standing for nine years of my life. I love the truth and despise falsehood and hypocrisy. If I am in error I am always anxious to be led into the light by those who may have more light."

Mrs. India Hill writes from Decatur, Ill.: "We are still proclaiming the glorious truth of Spiritualism to large and appreciative audiences, from which we judge our cause is progressing, and with the hope of continued success we will work on."

Unity Camp, Saugus, Mass.—There was a large gathering of people at this camp on Sunday, Sept. 4, to welcome the return and to greet Mr. and Mrs. Kates, who in their previous engagements with the Lynn Spiritualists Association won a warm place in the hearts of Spiritualists and all others who afforded themselves the pleasure of listening to them. The services of the day were as follows: At 11 o'clock, conference meeting in charge of vice-president Samuel Merchant. Addresses by Rev. James Smith, Dr. T. Nichols, and messages by Mrs. Smith. The two o'clock meeting was addressed by J. J. Morse, editor of the Banner of Light, and Mr. James Litchman. At the four o'clock service which was in charge of President Caird was opened by singing by the Arion Quartette. Mrs. Kates delivered the address and gave very convincing messages. The lecture at the evening service was by Mr. Kates with messages and a vocal solo by Mrs. Kates. These speakers have a three months engagement with the Lynn society—September at Unity Camp, October and November at Cadet Hall, Lynn.

W. H. Kiser writes as follows, that all who read The Progressive Thinker may know of the whereabouts of Mrs. DeWolf Kiser, the slate-writing medium: "She left Chicago, Sept. 15, for her home at Colfax, Iowa. Many callers at her home during her three weeks' visit or vacation, who are interested as to the continuity of life, have been disappointed at not finding her at home. Mediumship is surely indispensable as to proof of a continuation of life after so-called death. This so-called death can appertain to nothing more nor less than death of the material body, in a material world. Brother S. S. Jones used to have letters painted on his editorial chair, like this: 'The body may die, but the spirit never.'"

Isa A. Cross, corresponding secretary, writes: "The Hyde Park Occult Society will be favored once more with a lecture from Walter DeVoe, who needs no recommendation among the Spiritualists. Come and hear him; it will do you good; Sept. 25, at 8 p. m., at 319 E. 55th street. There will be a social held in the same hall on Thursday evening, Sept. 22, a package social. Anyone wishing to donate a package, we will gladly accept the same. They are to be made up of everything under the sun, auctioned off and sold to highest bidder. No admission fee. Refreshments served. Good program is in order. Come and join in a good time. Come early. Bring your friends."

Mrs. Deitz writes: Mrs. Jennie De Long, residing at 962 Milwaukee avenue, held a meeting at Evanston, Sept. 10. It was largely attended, everyone in attendance receiving a test and spirit message, which was quickly recognized. Mrs. DeLong is doing a great deal to advance the philosophy of Spiritualism. Many from here accompanied her to Evanston."

Mrs. Henry writes: "On Saturday evening, Sept. 24, the Universal Occult Society will hold a church social at the residence of Mrs. Blondin, 2903 Groveland avenue. We anticipate a very pleasant evening. We expect a number of good psychics present, Mrs. Vaughn, Mrs. Isa Cleveland, Mrs. Nellie Kusserow, Prof. Leon and others. Good vocal music by Prof. Caldwell and daughters, as well as a couple of fine elocutionists, and we hope to have the Highland bagpipes to enliven things up, as both our hostess and pastor are Scotch. All are welcome."

Aurin F. Hill writes from Boston, Mass.: "'Demonism of the Ages,' by J. M. Peebles, M. D., is the most important medical and spiritual book I ever read, and I have been a regular reader in that vast storehouse of books, the Public Library, Boston, Mass. I have read much on demonism, but Dr. Peebles has compiled such clear statement of facts, that I wish all medical people had a copy. Demons now hold thousands in the hospitals, asylums, prisons for insane. These people can and should be healed of their obsessions." This book is for sale at this office. Price, $1; postage, 19 cents.

Mrs. Henry writes: "A very small crowd attended Mrs. Burland's picnic, owing to a mistake, as it should have been the third Thursday instead of the fourth, as the notice was sent to the papers."

Mrs. LeSieur writes: "The members of the Church of the Soul and friends gave to Mr. and Mrs. Richmond a reception and welcome home after their long vacation, Thursday evening, Sept. 15, at the Band of Harmony rooms, 512 Masonic Temple. Mr. Austin was master of ceremonies. Greetings and words of welcome by Mrs. Ashton. Mr. Dennis responded to the toast, and also spoke of the future of the church; Mrs. Goodrich, the future of the Band of Harmony; Mr. Richmond, the future of the Sunday-school. Mr. Gieselman, the treasurer, gave us the 'Old Story,' and Ouina came with her greeting of love and blessing. Mrs. Goodrich gave an account of the Band of Harmony benefits, held at the homes during the summer months, which was nine meetings in all. The sum total of $62. The Band of Harmony will resume the first and third Thursdays, beginning October 6."

Chas. H. Greene writes: "Sunday, Sept. 11, Miss N. G. Warren delivered an inspirational lecture before the Rising Sun Spiritualist Mission at its hall, No. 378 S. Western avenue; after which Mrs. Gifford favored us with spirit messages. Ex-Senator Dr. T. A. Bland officiated as speaker at the evening services, giving his hearers a discourse which he alone knows how to render. Mrs. N. Trafton was the medium through whom numerous spirit messages were given after Dr. Bland's lecture. Sunday, Sept. 25, Mrs. E. Briggs will lecture. She is an able speaker. On that evening we will have with us the two gentlemen who with their oratorical powers and a lecture of the highest order, attracted numerous strangers and unbelievers in our religion to our hall but a short time ago, ex-Judge W. Snell and ex-States Attorney Hon. Chas. Hughes. They have kindly offered their services for that evening, and it is superfluous to say that those who attend will be more than repaid for their time. We cordially invite the attendance of all Spiritualists and those who are not."

W. F. Ruffle writes: "We are glad to inform your numerous readers that the services at the Church of the Spirit, in Hall 301, Schiller Building, are being attended by constantly growing and appreciative audiences. The 11 a. m. meeting is very encouraging. The afternoon, at 2:30 is well attended, and the evening, at 7:30 is such that we doubt if the hall will, as the season advances, be large enough. We still give tests to all in attendance. Friends, try and get in on time; be punctual."

Miss Ann Baker writes from Sturgis, Mich.: "The Harmonial Society of Sturgis, Mich., at its annual meeting, Sept. 5, elected the following persons to serve one year, from Sept. 5, 1904: Thomas Collar, president; Casper Cressler, secretary; Mrs. M. Gardner, treasurer; executive committee, Mrs. L. Anderson, Miss Ann Baker, Mrs. Chancey Gilhams, Mr. John Hodges and John Kelley; soliciting committee, Frank Pontius, J. M. Barrons and Thomas Sturgis."

An old subscriber writes from Muncie, Ind.: "Can any of The Progressive Thinker readers give me any information about a medium named Pidgin, who used to work in this state? I would like to get his full name and present whereabouts. His work was fine. I believe he could easily win that Californian's one thousand dollars. Who knows where he can be reached? Send answer in care of The Progressive Thinker, 40 Loomis street, Chicago, Ill."

Harry J. Moore and Mrs. Eva McCoy contemplate a tour of the state of Iowa during the month of October, and arrangements for dates and terms can be made by addressing Mr. Moore at 446 W. 63rd street, Chicago, Ill. Mr. Moore expects to attend the N. S. A. convention at St. Louis, so he will not employ his services from Monday, Oct. 17th to Saturday, Oct. 22, but the friends in Iowa are requested to negotiate for meetings during the rest of the month. Societies will make no mistake in employing these two indefatigable workers, as their past successes speak for them.

Will C. Hodge writes: "I have been reading the Arcana of Spiritualism, by Hudson Tuttle and it is very instructive as well as interesting. There is nothing better to put into the hands of new investigators, for it covers the ground and does it well. The chapter on mediumship should be read and studied by every one who is striving to develop psychic powers."

On Sunday, the 18th inst., the eighteenth annual convention of the Theosophical society opened at the rooms of the Chicago branch of the society in the Athenaeum, 26 Van Buren street. The convention itself lasted two days, but was followed by a post-convention programme which occupies the rest of the week, and promises to be of unusual interest? The convention was expected to bring from three to five hundred visitors from all parts of the world to Chicago, prominent among which are Mr. Leadbeater of England, the distinguished occultist who made so favorable an impression on the occasion of his last visit to Chicago two years ago; Mr. Alexander Fullerton of New York, the general secretary of the society in America; Mrs. Kate B. Davis and others. On the evening of the 18th there was a public meeting at Steinway Hall, free to the public, and at which the above named gentlemen spoke. There were also two important lectures given by Mr. Leadbeater, both of which were illustrated by stereopticon views and the first of which was "Man Visible and Invisible," given on the evening of the 19th inst., in the music hall of the Fine Arts Building. The second on "Thought Forms" will be Sunday evening, the 25th inst., in the Studebaker Theatre.

Harry J. Moore will deliver his lecture from the subject: "What Must We Do to Be Saved, or the Best Way to Redeem the Human Race," before the Englewood Spiritual Union, Hopkins' Hall, 528 W. 63rd street, next Sunday evening, Sept. 25th. This will probably be the last opportunity for a Chicago audience to hear Mr. Moore before the spring of next year, and as the subject is a very important one we are sure that the friends in Chicago should hear it discussed.

Mr. John W. Ring, National Superintendent of Lyceum Work, of Galveston, Texas, after presiding at the eighth annual meeting of the Texas State National Association of Spiritualists held in San Antonio, September 30, October 1 and 2, will lecture in Dallas, Texas, Tuesday, October 4; Joplin, Mo., October 6; Jasper, Mo., (Mr. Ring's old home place) Friday, October 7; Springfield, Mo., Sunday, October 9; Chicago, Ill., before the Rising Sun Spiritualist Mission, Englewood Spiritual Union and the lyceum over which Mrs. C. Schwahn presides, October 10, 11 and 12; Conneaut, Ohio, October 13; Buffalo, N. Y., October 14; and Waldron, Ind., October 16; after filling these dates Mr. Ring will attend the National Convention in St. Louis, Mo., where he will present his yearly report as National Superintendent of Lyceum Work.

Mrs. Dora Hilton writes from Casinovia, Mich.: "I am a constant reader of The Progressive Thinker, and was anxious to have Spiritualism spread abroad. I accordingly secured good, responsible mediums, and their work has been fine. Miss Emma Gibbs, an inspirational speaker, gave us the truth in such a manner that even the church people present declared 'it was good enough for anybody to live by.' Mrs. Georgiana Pierson followed her with messages and readings that caused the people to question and wonder how this little woman could peer beneath the exterior of their lives, and tell them what they really were, what they had been, or what the future held in store. She also held circles that were satisfactory and well attended. These ladies are both from Grand Rapids, Mich. They have opened the door in this vicinity, and can open it a great deal wider. A great reformation has been wrought in the minds of the people, and these workers will be called into this district again. It was not all money they were after, but were willing to give the people the good they knew. I am so well pleased with the work that the mediums have done, I shall keep the ball a rolling that the truth may spread abroad."

What They Think.

Thinks It a Star of the First Magnitude.

To the Editor:—I cannot begin to express to you in writing how highly I appreciate your paper. It is a star of the first magnitude, a brilliant light that is illuminating the pathway of thousands of weary mortals who thereby are enabled to take up their cross and bear it bravely and unfalteringly up the rugged steps of time, until the head-lands of immortality rise up before them, and purifies their hearts and lifts them to an exalted plane of living. No. 771 is a gem in itself; so many good things does it contain that I cannot enumerate them. The article by Walter Devoe is worth alone the price of the paper. I cannot afford to lose one number.

Mrs. M. A. Merrill, Kent, O.

The Best Exponent of Spiritualism.

To the Editor:—The sample copies received. Accept my thanks for same. So many persons ask me, "Where can I obtain something to read which treats of Spiritualism?" I always advise the earnest investigators to subscribe for The Progressive Thinker, telling them that therein they will find the glorious truths of Spiritualism MORE CLEARLY SET FORTH, EXPLAINED AND DISCUSSED, THAN IN ANY OTHER PUBLICATION.

Mrs. F. M. Snarrenberger.

Columbus, Ohio.

No Other Paper Had Such Success.

I am both proud and glad to see The Progressive Thinker forging its way ahead. The great unseen Infinite Force, with its expressive wisdom, is behind it, beyond a doubt. No other modern Spiritualistic paper has ever had such phenomenal success.

Geo. W. Walrond.

Denver, Col.

Kind Words From Stockton Springs, Me.

Long may The Progressive Thinker live and carry the light to many homes, and cheer to all hearts as it has to mine these many years, during which I have been a constant reader.

Mrs. P. E. Collins, Stockton Spg's., Me.

Sorry the Open Court Adjourned.

I am rather sorry the Open Court has closed, as I have found it interesting and instructive. However, I have abiding faith in your ability to supply something as good or better.

Wm. Briscoe, Lipton, Ind.

A VISION.

Last night while all was still,
Over the sky so blue,
An angel's hand reached forth
And the misty curtains drew.

It showed to me a vision,
One I had longed to see,
That thrilled my lonely soul,
Like some sweet melody.

I saw my dear old mother,
The love-light in her eyes,
Father, too, kind and true,
In their home in Paradise.

Ah, again I'll receive their kisses,
To me this is not uncertain,
For I saw my loved ones plainly,
When the angel drew the curtain.

MRS. J. H. DALLAS.

St. Louis, Mo.

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.]

Mrs. Martha A. Lewis passed to spirit life, in Grand Rapids, Mich., July 21, 1904, aged 73 years. She was the wife of the late Robert A. Lewis a Mexican veteran. She was a devout and loving mother, a true spiritual Christian. She had the evidence of a life hereafter, and communed with those who waited for her on the beautiful shore of eternal time. MRS. J. LINDSEY.

Passed to spirit life at Lafayette, Ind., August 21, 1904, Elizabeth K. Whittlesey, aged 67 years. She was a patient sufferer, and having been a Spiritualist and a medium for many years, death had no sting for her. Her departure is mourned by a son, a sister and numerous relatives and friends. Funeral services were held at Lafayette, and the remains were taken to Hamilton, Ohio, where the final services were concluded from the Universalist church, conducted by the writer.

Decatur, Ill. MRS. INDIA HILL.

Do You Suffer with Asthma?

If you do, you will be interested in knowing that the Kola Plant, a new botanic discovery found on the Congo River, West Africa, is pronounced an assured cure for Asthma. Most marvelous cures are wrought by this new plant, when all other remedies fail. It is really a most wonderful discovery.

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To prove to you beyond doubt its wonderful curative power, the Kola Importing Company, No. 1166 Broadway New York, will send a large case of the Kola Compound free by mail to every reader of The Progressive Thinker who suffers from any form of Asthma. This is very fair, and we advise sufferers to send for a case. It costs you nothing and you should surely try it.

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Spiritism and Mrs. Leonora E. Piper, and Dr. Thomson J. Hudson's Theories in Regard to It. By Ex-Judge Abram H. Dailey. Demonstrates futility and inadequacy of Hudson's explanations of spiritual phenomena. Price 25 cents.

"The Present Age and Inner Life; Ancient and Modern Mysteries Classified and explained." By Andrew Jackson Davis. We have a few copies of this work by the celebrated seer. Cloth, $1.16.

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6.—The Next World Interviewed, by Mrs. S. G. Horn, a most remarkable medium.
7—The Occult Life of Jesus, by Alexander Smythe, a medium of rare gifts.
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9—The Religion of Man and Ethics of Science, by Hudson Tuttle.
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Sending out these premium books, however, at the prices we do, does not reduce the price of the subscription of the paper, apparently or otherwise, a single cent, for that cannot be afforded for less than one dollar per year, in view of the fact that we publish such a vast amount of reading matter, much more than any other Spiritualist paper now published.

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Questions and Answers

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

NOTE—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected. HUDSON TUTTLE.

D. R. Dunihue: Q. A Mr. Payton near here fell in front of a circular saw which cut off his leg between the ankle and knee, and his friends buried it in a small box, after which he complained almost continually, and especially when waking up from sleep, that his foot was twisted out of shape, and hurt him terribly, and begged his friends to dig it up and straighten it out. But they only laughed at the idea of its hurting him.

Finally, two of them, unknown to him, and to satisfy themselves, went and dug up the foot, and found it to be twisted just as he had said that it was, and they straightened it out, and just as they did so he exclaimed, "There! it is straight now, and it doesn't hurt any more"; and he never complained of its hurting him again. How could the separated physical foot cause pain in his spirit foot?

A. Instances like the above might be voluminously cited, and the popular belief that the condition of the separated part is recognizable by the patient has abundant support. The sensations experienced by those who, for instance have lost an arm, many years before, of pain in the fingers, or cramps, or of heat and cold, arise from irritation of the severed ends of the nerves which led to the hand, and this has been given as an explanation of the supposed influence of the severed member. It does not, however, unitize the facts, and this can be done only by supposing that for a short time the amputated part holds a psychic relation to the spirit, which thereby is conscious of its condition.

W. H. B.: Q. I am all stirred up in mind and wish you would relieve me if you can. I have been an official member of the M. E. church for twenty-five years and two years ago this month my wife passed to spirit life. My son and wife attended the First Spiritual Temple, Boston. We were opposed to their going. He said to me at one time that Mr. Gilbert Haven (Bishop of the M. E. church) was going to speak the following Sunday. I thought I would go and investigate for myself. I went and was much pleased with what I heard, and I could see it was not the medium who spoke, for she was an elderly lady, and one could see that she had not the ability to deliver such an address. I went again and listened to Mr. Philips Brooks, and it did not take many Sundays to turn my eyes of faith to spiritual sight, that of Spiritualism, and I soon saw that my worship had been false, that life was continuous, there was no death, there would be no judgment as stated in the Bible, that all will be saved, but saved only as they have lived here, has lifted many years from my life and I feel much younger since I have renounced the doctrine of my former worship and became a Spiritualist; and now all my ambition is to labor for the only true worship, that of the spiritualist. I have had the great pleasure of talking with my wife, my parents, and my brother whom I thought was in China, but not through a test medium as many have to do. I have been censured for going back on the Bible and many of the songs that I loved to sing, but now condemn in those who have been Spiritualists for fifteen or more years, and I have been less than two. What I want to know so as to have my mind made at ease is, have Spiritualists the right to sing

Jesus, lover of my soul,
Let me to thy bosom fly,
O, receive my soul at last, etc.

I have the knowledge that my wife will receive me when I reach the spirit world, whom I shall look for first, then for my parents and friends.

Again, "Rock of Ages," etc. Then again, "Shall we gather at the river that flows by the throne of God."

I have been told by those in spirit life that there is no throne with a personal God upon it, therefore I cannot see how we shall meet and worship around it. I have attended many meetings of the Spiritualists at different places on Sundays, have joined several circles, but after attending them all and finding that they sang many songs that I now condemn as a Spiritualist, and always closing with the Doxology, and "God Be With You Till We Meet Again," "At Jesus' Feet," etc., I have withdrawn from some of them, feeling I could not sing words put to music which I now believe to be false. Wishing to have my mind put at ease, and feeling perhaps I may be wrong in my judgment, I hereby appeal to the Question and Answer columns of The Progressive Thinker, a paper which I would pay double the price of subscription for rather than not have it.

A. This letter is illustrative of the confusion of thought of those who have been educated in the old way, and escaped to the new. The flashing sunlight half blinds, and the certainty of faith yields to the rude winds of doubt.

The narrative of the writer's journey from orthodoxy to Spiritualism gives the experience of countless souls, who have gone over the same path. Some become frightened when they feel the reliance on authority is taken from them and they are thrown on themselves, and sighing for the fleshpots of Egypt return to the old ways; the strong and reliant go on to victory and the joys they only know who become supreme over environments and masters of themselves.

There are spiritual songs in abundance and it really is strange that Spiritualists should sing the old church songs. There is no law against their doing so, or persisting in good church style with the doxology. It seems a satire on their pretensions, pitiable or ridiculous from the different points of view taken.

But our correspondent must remember that it is difficult to outgrow the faith, solidified by ages of heredity and education. The hymns are sung as parrots repeat "Polly wants a cracker," without any conception of their meaning. The tunes and words are well known, and the hymns are sung, for no purpose except to have singing.

If spiritual gatherings do not break out with "Hark! from the tombs," we will not censure. It would not be wise to withdraw from a society because "Jesus" hymns are sung. There may be benefits more than the cross of such hymns. Spiritual songs may be substituted such as are contained in Prof. Longley's beautiful collection, or The Lyceum Guide. Stay by and bring the society up to a higher standard, rather than deserting.

In this world we lose by being too sensitive to others' faults. We should not place our ideal too high or expect all to attain it. We must take people for what they are and make the most of all the good, and the least of the errors and failings. If a society is doing good work and educational, no great harm will come of its members singing "Come to Jesus," or any other good man, or parting with the Doxology. Should we not look beyond the words to the intention, the spirit?

Wm. B. Ketcham: Q. Would it not be of world-wide consequence to have a gathering of all the materializing mediums of the world, at some central point—say New York—and by their united forces, produce on the stage the spirits of the great men of the past and allow them to instruct the world? This would silence all doubt.

A. This correspondent appears to entertain the idea that the several "materializing mediums," would have more noteworthy manifestations than one alone. This is not confirmed by experience, and a congress of all in the world could not be expected to have anything more startling than if each gave a seance by himself.

Woman's Franchise Movement in Victoria.

The Australian Herald of June 1904, has the following editorial:

"Woman's franchise has actually been carried in the British House of Commons. Victoria had better look sharp, or the mother will outstrip the child. Is it not time the anomalous position of our Victorian politicians was rectified? The Australian Commonwealth allows women to vote—why not the little state of Victoria?

"It is well to remind our readers of the grounds on which we support the enfranchisement of women.

"We support it because it seems to us to be social justice. Women have to obey the laws, and it is right they should have a share in making them. Many of the laws affect women more than men, and it is only fair, therefore, that their voice should be heard. On many questions they are better able to advise than men, and the man-view is apt, often, to be one-sided and selfish.

"The denial of the franchise to woman we regard as a relic of a less civilized age, out of which we are slowly emerging. A new ideal of womanhood has dawned, and is one of the most certain marks of human progress. Raise woman, and you inevitably raise society.

"That there may be dangers connected with this 'forward movement' we do not deny. All liberty brings with it the possibility of abuse. But this is no reason why we should tie ourselves up with ropes, or live, like Diogenes, in a tub. There is danger in letting a child begin to walk.

"In conclusion, we would ask the opponents of woman's franchise to point to one single ill effect which has as yet flowed from this necessary and logical step in the evolution of democracy."

Sleep-Walking.—Important Questions.

I am in receipt of a letter from a friend asking me for a lucid explanation of the phenomenon of somnambulism. My correspondent mentions the case of a boy who feeds his stock and rides his own horse at night. Questioned as to the facts in the case, the boy remembers nothing of the transaction.

Will some one attempt a solution of this problem?

And who can answer this question also? A certain Chicago merchant was born without arms. His wife gave birth to a youngster who was likewise armless. The parents of the merchant, I am told, were of perfect form and feature.

Another Chicago man, when a boy of seven years, lost one of his legs. His offspring, four in number, are in possession of a full quota of arms and legs.

Will some student of heredity or biology kindly unravel this paradoxical situation? Students of occultism are not barred. H. A. H.

A HORSE WITH A SOUL.

Scientific Commission Examines Hans, the German Equine Marvel.

Berlin, Sept. 13.—The learned horse Hans has just stood a successful examination before a scientific commission, including physiologists, psychologists, pedagogues, naturalists, animal trainers and others. Their report sets forth that the evidences he gave of comprehending handwriting, his musical and color discrimination and mathematical work were performed under circumstances excluding the possibility of a trick.

The methods of the horse's owner, Herr Von Osten, are pronounced to be those of a pedagogue rather than of an animal trainer. The case appears to them to be wholly exceptional and to deserve thorough scientific study.

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INFORMATION GIVEN.

Music and Musical Instruments in the Spirit World.

G. P. Benezet wants information. He says: "I would also propose that a certain number of trance mediums be requested to visit in spirit the church where Abbot Liszt plays the organ (see Petersilea's articles) and describe minutely that wonderful organ, to see it out of the several descriptions we could arrive to know if it is made of rosewood or common pine."

I do not think there is a trance medium in the world who would say that the organ was made of rosewood or pine, and I hardly think there is a person in the world so stupid as to think that real material wood of any kind exists within the spiritual realms.

Spiritual things must be discerned spiritually; material things through the material senses, or through the material organs of sense; and yet, after all, it is the spirit that discerneth all things both material and spiritual.

A spiritual organ is not made of rosewood or pine, neither is a material organ made of wood of any kind. The organ is simply encased within a frame of wood to give it a more beautiful appearance and make it more presentable. The organ itself is composed of hollow tubes, of various sizes, through which material air is forced to cause the air to vibrate slowly or rapidly as the case may be. The air for the high tones vibrates with great rapidity, that for the low tones more slowly. The tubes, or pipes, are of various sizes representing a series of musical scales. These scales are called chromatic and minor—but enough. I will not here enter into all the details that go toward making up the material body of a musical instrument. Mr. Benezet can do that if he is so inclined, but music itself exists within the soul, within the spirit, being wrought out through the material brain for the material world, but when the material body is laid aside the music does not remain with it, the soul and the spirit retains that which belongs to them, and they carry music with them into the spiritual realms.

Now, as the material body is left behind, so, also, is the material musical instrument; but the material musical instrument is a lumbering, clumsy thing at best, and no great musician was ever half satisfied with any earthly musical instrument; their souls invariably yearn and long for something better and higher. And this reminds me of the time when I was called upon by Ole Bull to play a piano which he invented, that he hoped would combine the sustained tones of the violin with the more staccato tones of the piano. He sent for me, saying that if Petersilea could not play the instrument no one could, and it would be a failure. I did my very best to play upon or with the thing, but could not get a proper tone out of it, and to Ole's great mortification and disappointment it had to be put aside. This was years ago in the earth life; now, here, he has made it a success.

Yes, musicians like Rubenstein and Ole Bull, yearn for instruments higher and better through which to express their musical transports, and when they get to the spiritual world they find them. Music exists within the soul, so does the instrument through which to convey the harmonious vibrations to other souls, especially to the young who need to have it demonstrated to their, as yet, undeveloped understanding. In order that this may be done, there must be musical instruments here as well as upon the material plane, the only difference being that we must clothe our instruments with spiritual or ethereal substance, whereas you of the earth must clothe yours with material substance. The instrument itself always exists within the soul and spirit, never within the material body. To clothe an instrument with material substance is a hard and laborious task, requiring the united labor of hundreds of men before the instrument is perfectly clothed and constructed; and it is much the same in spirit life; it requires many different artisans of various kinds, and they must all have knowledge and wisdom, to know how to construct the various parts that go to make up a really good, elegant and satisfactory instrument.

Where wood is represented there must be artisans who know how to construct that which resembles wood; but this is not used here to any great extent, for there are other chemical compounds that are far more beautiful.

Franz Liszt's organ was encased in what to you of earth, and also to us here in spirit life, would appear as mother of pearl. Now your earthly mother of pearl is obtained from the exquisitely lined sea-shell, and is simply a chemical compound, and this compound is obtained by the little shell-fish from the sea, or the water, also from its food which it obtains from the water; and the water is composed of hydrogen and oxygen together with other various chemicals and salts held in solution by the sea-water; but not to enter into greater length of details we will say the mother of pearl is composed of chemical compounds through chemical affinity, and the little shell-fish creates, through chemical affinity, the beautiful mother of pearl, without understanding the laws by which it does so.

Now if the little shell-fish can create this beautiful substance through the laws of chemical affinity, think you that the developed soul and spirit of a man may not, by understanding the laws, compose a substance, spiritual and ethereal, far exceeding in beauty the little shell-fish's endeavors in the same direction?

The pipes of Franz Liszt's organ look like silver and gold.

Well, what is silver and gold?

Chemical substances brought together through the laws of chemical affinity, or the attraction that these chemical substances hold for each other. Everything that you have on earth first existed, and does exist at all times, here in the ethereal or spiritual realm; and everything that you have on earth can be dissipated and sent back to us here or made invisible and intangible to your material senses.

Now if we here, within the ethereal, have every known chemical substance that you have on earth, what is there to hinder us, if we have wisdom and knowledge sufficient, to bring these chemicals together and form beautiful ethereal compounds that may be, and are, far more beautiful than any of earth? But whether you believe it or not, the fact remains the same, and Franz Liszt will continue to play his organ, and I my piano—for I have the most beautiful one imaginable—as long as we think best. We have in our conservatory pianos encased in what appears like mottled gold, mother of pearl, mottled silver, ebony, rosewood, but "nary a pine" although I have nothing to say against a beautiful pine tree, for we have many represented here, but they do not enter into the construction of our musical instruments.

My key-board is of real pearl, for this is simply another chemical compound; the little hammers and strings are also of gold and silver. Study the laws of chemical affinity, my good Brother Benezet.

Now if, as all know, there is an ethereal atmosphere, or ether, if it can be, and is, made to vibrate just as your earthly atmosphere is made to vibrate, and we vibrate it just as you do; it is simply carrying the vibratory law up from the material to the ethereal; our methods are much the same; a scale higher up within the universe. So we hammer our ethereal strings and blow our ethereal pipes much as you do down there.

You cannot hear us, your ears are too dull; they are not constructed for the purpose of hearing ethereal sounds—that is, the outer ear is not, but there is an inner soul and spiritual ear that, as soon as the material clog is removed, can hear the sweet, ethereal sounds, and eyes that can see the beautiful, ethereal sights.

CARLYLE PETERSILEA,
By his wife, Amelia.
Garvanza Station, Route No. 1, Los Angeles, Cal.

Spiritualism Proves Itself.

Somehow, just why I know not, I am constrained to write, and I can only hope the writing will be for the benefit of those seeking the proofs of spirit return.

While many religions are being taught in the land, many people lean only on the preacher, ignoring proofs, and in so-doing walk the path of material life helpless, blind and unheeding, thus being under a spell that takes away his individuality; in other words, under the spell of the teachings of the man in the pulpit they are striving to live and be a Hyde while in fact they are a Jekyll.

The preacher tells them what to think, what to say, what to do, and in many cases, the preacher thinks, says and does just the opposite, and if detected simply tells his victim, "Do as I say, not as I do."

A man sitting as a judge and wishing to see justice done in the case being tried, admits all the evidence and weighs it carefully as he forms his judgment. When after careful deliberation the truth is revealed to him, without fear but firm in his convictions, he pronounces judgment, and honest people applaud him because his judgment is just.

The same conditions should apply to everything in life, even to religion. But, alas! religion seldom finds itself based upon proof, but rather on the personal magnetism of the preacher and the fanatical or hysterical conditions of the convert, and when they have the people worked up to the high pitch that makes them shout, "Hallelujah! Praise the Lord! That's right, Brother! Thank God, my sister! Amen! The Lord be Praised!" then they have religion.

Religion nowhere under these conditions offers proof that if is true, but so long as the excitement and hypnotic influence of the preacher and hysterical conditions of people and converts last, a wonderful work for God and his religion has been accomplished.

Thousands of Christians have to be warmed over like "cold victuals," at the regular quarterly conference, or a special revival has to be gotten up to keep them off the toooggan slide that in the estimation of the preacher dumps them into the pit and presence of countless millions presided over by the devil.

Poor, deluded creatures, betrogged by fanatical or hypocritical preachers, led into a religion they know nothing of whatever except as the preacher tells it, they soon stand up confessing their sin to the preacher and the listening crowd, declare they have washed in the blood of Jesus (notwithstanding the fact that they have missed seeing a drop of his blood by nearly two thousand years), saying, "Praise God, I'm going right to heaven when I die, to sing and play on the golden harp!"—and such music! Never saw a harp nor heard one played, yet such heavenly music!

Well, if they are going there to play the harp, just excuse me; I don't want to go.

These are some of the teachings of orthodox religion, given by preachers, minus proofs.

All that is needed is emotion (hysterical), believe the preacher, declare he tells the truth (whether he tells it or not), shout hallelujah! a few times and you've got religion pure and simple, more simple than pure.

As before stated, religion should, like everything else in the world, be founded on proof, and a religion that will not prove itself is only a theory while the religion that comes to the front demonstrating itself with proofs positive, that religion is the true religion.

I will not try to enumerate the different religions of the world, but I can and will tell you that I is the numerical quantity among all religions that demonstrates or proves itself true, and that religion is, Spiritualism. All else are theories.

Just why people will not prove their religion as they do other problems of life I know not. But like sheep, where the leader jumps the rest of the flock jump, even though the obstacle be removed before the flock reaches that obstacle after the leader jumped. In religion people seem to be jumpers. They jump at the conclusion to have a revival, they jump at the revival, jump to the conclusion the preacher knows it all, jump into hysterics because of the revival, and jump onto you because you won't let them revive you, in their way.

Now just a few truths in connection with the only religion that proves itself.

We don't have revivals.
We don't need revivals.
We have no use for hysterics.
We have no emotional preachers.

We ask, silence; sensible people, unity, earnest invocation for truth and spiritual manifestations, careful weighing of the evidence, and impartial judgment. These bring the proof of Spiritualism home to the investigator so thoroughly that instead of shouting "Praise God!" "Hallelujah!" etc., we hear from their lips the earnest convincing declaration, "I know that Spiritualism is true."

How much better it is to know a thing, than by faith to believe it. How much more grand to realize a thing than it is to think it. Faith, the taste of things that are, while knowledge is a a feast. To know a thing the greatest truth. Faith to me is the least.

Preachers of any faith or creed will preach to you eternal life in a world of spirit, asking you to accept that statement in faith believing. They never give a proof that it is so. The great true idea of eternal existence makes you in their estimation a devil or a saint forever and forever. Only one hell, one condition of punishment for the one who may have broken one commandment as well as the one who may have broken the ten. Both suffering the same eternal punishment side by side even though the Psalmist speaks of the "lowest hell," indicating more than one hell in which sin-sick souls may be punished according to evil thoughts, words and deeds as their case might require.

They have but one heaven in which one deserving of little reward may wear the golden crown and play the harp as loud and long as the best man or woman the world ever knew, as they sit side by side near the great white throne, while Jesus beams upon one as proudly as upon the other, even though Paul told of the third heaven with Paradise the fourth condition for the best people, just beyond.

Spiritualism, gospel truth,
Revealed to us in love
By those we knew in days of old
Returned from heaven above,
We love thy paths, sweet paths of peace
That lead us to the grand release
Of life where all is pain, strife,
To meet the father, mother, wife,
Husband, brother, sister, friend,
And live as long as time may be
Or throughout all eternity.

Aye, seek the proofs, eternal proofs of that enduring estate beyond the so-called death; sending faith to the winds as fast as proofs come to you, and in time you will no longer say, "I believe," but it will make you ever ready to say, "Spiritualism is the only religion that proves itself. I know that Spiritualism is true." REV. G. C. LOVE.

Portland, Oregon.

O'FINEGAN'S CHURCH DUES.

One evening, weak and weary,
When my mind was sad and dreary
At my prospects of the future, too discouraging to tell,
I went to Father Carey
Who is always light and airy,
Faith! he never seems to bother much with heaven, earth or hell.

"Och," says I, "dear Father John,
I've such an awful taking on
About my sins and my shortcomings, and I dread the judgment day;
But your reverence can relieve me,
And with filling words retrieve me,
And with holy consolations take my terrors all away."

Then with repentant fearing
I whispered in his hearing
Many a sad thought which had long brought trouble to my mind,
And I asked him to excuse
If I didn't pay my dues
To the church and to the priest, as all the crops were far behind.

"Sure, poor Biddy and the childer
Need so many things they hinder,
And I scarce can keep the devil of starvation from my door;
But holy Father Carey,
You can make me light and airy
With a word of consolation from the church's ample store."

There I ended my confession
Of the cause of my depression,
But my sins were so enormous that the priest had to refuse,
For his claim, in a disaster,
Is the first, all others after,
And the church gives consolation to the man that pays his dues.

THOS. HARDING.

Sturgis, Mich.

HAD A VISION.

Reading Man Saw Postal Card From a Friend.

Reading, Mich.—O. V. LaBoyteaux of Reading, and Lester Black of Kokomo, Ind., were schoolmates many years ago in a little Hoosier village. La Boyteaux drifted into Michigan and Black spent several years in California. Both have been students along occult lines from boyhood, and a visit was looked forward to with pleasant anaicipation on Black's return from the west.

When he reached Chicago, Black wrote his friend at Reading that he would be with him one day the following week, but as he was going to take hospital treatment for a few days he would write again stating the day he would arrive in Reading. On Thursday night following this message LaBoyteaux says he had a vision of a postal card which gave information that Black could not come, as his physician advised him to go direct to his home to rest up before beginning his winter's school work. On Saturday morning he received a message from Black stating that he would arrive in Reading on Tuesday afternoon. On Tuesday morning he received another card from Black bearing the identical message he had seen in his vision of the previous Thursday night. The idea of mental telepathy is dispelled by the fact that the vision was seen by LaBoyteaux three days before any consultation was had with the attending physician in the matter, and at the time when both minds were centered most strongly on the opposite result.—Detroit Tribune.

Awake! Arise, Ye Spiritualists!



There is work for you to do for your cause. The camp meeting season is over now, and while you are imbued with the divine inspiration of the soul harmony infused by your "closer walk with God" (the spirit) in the beautiful woods, by the hand-to-hand and soul-to-soul greeting with old friends upon both spheres of life, and by all the new and elevating things you saw, heard and sensed, now is the time to let your radiant enthusiasm beam upon your fellowmen. The Progressive Thinker, in the meantime, has been extremely busy and has nothing to be ashamed of, nothing to regret. It has been endeavoring to raise the standard of true mediumshp, of higher education and unadulterated Spiritualism, that we may stand above all other religions in the confidence of the world. The Progressive Thinker is the paper for thinking Spiritualists, for Spiritualists who love the truth, the whole truth and nothing but the truth. Such Spiritualists will keep posted in passing events, in the trend of Spiritual and Occult thought throughout the world, by reading The Progressive Thinker, and in no other way. Now, we advise all to look out for our Fall and Winter Campaign, which has commenced in earnest. It will be of thrilling interest! It will raise you to a higher altitude, and give you a better conception of the grandeur of Spiritualism. Now is the time to send in your subscription. Call your neighbor's attention to the paper, thus enabling him to keep up with the advancing procession by reading its columns.

Help Us to Boom the Cause of SPIRITUALISM By Sending In Your Subscription at Once.

Why Eat Any Meat?

And so Dr. Lilland thinks the tendency is toward live food, or in other words, natural food, as grains, fruits, nuts and vegetables, as against the flesh of slaughtered animals. Common observation amongst the thinking class of people will support Dr. Lilland in this assertion, but we shall take exception to his statement that "the question as to the comparative value of the meat as against the vegetable diet, is one that depends largely upon the individual." The comparative value lies simply and solely with the foods themselves, as even he acknowledges later in his article.

Listen: "As a substitute of meat, weight for weight, there are some vegetables that are more nutritious and strengthening than any meat that can be eaten." He compares the Japanese with the Russians, and frankly admits that he believes a great many people eat too much meat. Now we wish to ask, why eat any meat? When the winners in the great German contests for strength and endurance are vegetarians, when our most successful athletes are vegetarians, and some of our greatest intellects the world has ever known were vegetarians, why is meat necessary? Or why is it even advisable in small quantities? We have health, intellect, strength, all of a superior quality, all of a kind that stands highest in the ranks, without resorting to dead flesh as food, and so we ask again, why use it?

We well know that the body we build is the house we live in. We also know that as we build, so shall be our progression on this plane of expression. Matter is the governor. We cannot receive beyond the capacity of the instrument we use, or the house we live in. Suppose we build a house of gross, decaying flesh, taken from the tortured, helpless creatures—our house is devoid of spiritual light and beauty. We live. But what a life! The windows of the soul are darkened, discolored and distorted values present themselves to our comprehension. The pure white light of truth and love cannot enter in. Our love is selfish and carnal. Our light may be bright to us, but, oh, how dark to spiritual insight.

When it has been ably demonstrated that meat is not necessary to our well-being, when it has also been demonstrated that it is an injury instead of a benefit, why continue its use?

Are we slaves to the bodily habits and tastes of our ancestors? Shall the spiritual man be in bondage to the carnal? Spiritual freedom, light and beauty, health, strength, longevity, lie with vegetarianism. Economy also, if you will. This is not theory, it is fact. Take some vegetarian magazine and read up on this subject. Learn how to select and prepare the substitutes for flesh food. Clean the windows of your house, let pure light in, and rebuild—rebuild—then we can commence to talk of love, and peace, and good will. But man knows not the meaning of love when he dwells within a blood offering. He cannot feel a throb of sympathy or tenderness for the helpless creature condemned to cater to his taste, and consequently is arrogant and selfish with his fellow-men. Sympathy, love, comes with all. We are only one with all, as all life comes from Infinite Life. We, as Spiritualists, know this to be true. And we also know that all life has a continuity of existence. Or shall we take a stand on a line with our good orthodox brother, who said, "Myself and my wife, my son John and his wife, us four and no more," and shut out all life except the human? Whether we will, or no, we have not our choice. Natural Law says all life, and nature's law is not changed by man's belief or his wishes. Brother and sister Spiritualists, shall we give up these bloody feasts and grow?

Then shall we learn the love that sends peace forth unto a troubled world.

JESSIE S. PETTIT FLINT.

Corvallis, Oregon.

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Mrs. W. B.

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Professor Edgar L. Larkin's Important Statement.

In No. 772 of The Progressive Thinker, from Chicago Examiner, Professor Larkin writes on, "The Electrical Basis of the Universe." He begins the statement, that "nothing exists within the known interstellar space but corpuscles." Says Professor J. J. Thompson has determined the corpuscle to be in size about one-thousandth part of an atom. Says, "the corpuscle has the property inertia and the attributes of matter;" and that "electricity and corpuscles have been found to possess no difference." Thus we have his argument for "electricity being the basis of the universe."

I accept the corpuscular theory, but find insurmountable obstacles against its being electricity. It is positively known, as the Professor says, that light moves 186,000 miles per second. It is also known that matter never moves one mile per second, when the density of the matter is not greater than the matter passed through. I am not speaking of the enormous velocity of planets. To include planets in the discussion would demand that the interstellar space be filled solid with planets. Were it so filled a mere child could understand that a single planet would have no velocity. Liquid matter has some; solid matter has none, that is appreciable.

It is known that electricity has a velocity certainly equal to that of light. Let us see what is known about the movement of matter through like matter. It has been found that the water of the first ocean wave falls back into its original position; and the same with each succeeding wave. The resistance of the immense ocean of water is too great for the passage through it of the water contained in a single wave.

A cyclone starts, say in Kansas; it comes on and destroys towns in Wisconsin. Most scientists know that none of the Kansas air comes to Wisconsin; because of the like wave principle. These are only the very large vibrations, illustrative of the well-established vibratory theory. Sound and heat are lesser illustrations. Arguing from "the known to the unknown," the same vibratory principle manifests down through all the finer conditions of matter, including the recently discovered universe of corpuscles.

That electricity may be a vibratory motion of the corpuscles, is scientifically logical. That the corpuscles themselves are the same as electricity, is a theory contrary to every demonstrated truth. That the corpuscles contain a principle producing the motion called electricity, as water produces wave, and air cyclones, is purely scientific. It is clear that the resistance of the universe of corpuscles to a small bunch of corpuscles is in exact ratio of that of the whole ocean to the single wave.

Professor Larkin further says that if his philosophy is sound, then "the human mind is made of electricity, and electricity is matter;" and that "no entity exists but electricity." He would be still more interesting if he would prove, by some known law, that electricity is in any sense an entity. I think he certainly would admit that wave, wind and sound are not entities. On the same scientific law I don't see how he could refuse to admit that electricity is not an entity. There is scientific evidence that electricity is exactly of the nature of wind and wave; otherwise it could not move with any velocity at all. Also the latest psychology finds, through scientific processes, that mind is a vibratory principle.

The Professor goes on. He says, "four thousand years in the distant past, the wisest men the world has ever contained, said over and over again that thoughts are things." It is interesting to note that he never says the four thousand years ago men were "the wisest men the world has ever contained," when he is developing his favorite study, astronomy.

The latest reform in education is to develop mind rather than stuff it. Professor Larkin is exceedingly interesting as a general scientist of suggestion.

E. W. BALDWIN.

Madison, Wis.

"After Her Death. The Story of a Summer." By Lilian Whiting. No mind that loves spiritual thought can fail to be fed and delighted with this book. Beautiful spiritual thought, combining advanced ideas on the finer and ethereal phases of Spiritualism, leading the mind onward into the purer atmosphere of exalted spiritual truth. A book for the higher life. Price, cloth, $1.

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The Progressive Thinker.

It Leads In All Things That Pertain to Spiritualism and Psychic Laws.

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ST. PETER AT THE GATE.

[This poem is republished by special request.]

St. Peter stood at the golden gate,
With a solemn mien and an air sedate,
When up to the top of the golden stair
A man and a woman ascending there,
Applied for admission. They came and stood
Before St. Peter, so great and good;
In hopes the City of Peace to win,
And asked St. Peter to let them in.

The woman was tall, and lank, and thin,
With a scraggy beardlet upon her chin.
The man was short, and thick, and stout,
His stomach was built so it rounded out,
His face was pleasant and all the while
He wore a kindly and genial smile.
The choirs in the distance the echoes woke,
And the man kept still while the woman spoke.

"Oh, thou, who guards the gate," said she,
"We two come hither beseeching thee
To let us enter the heavenly land
And play our harps with the angel band.
Of me, St. Peter, there is no doubt.
There's nothing from heaven to bar me out;
I've been to meetings three times a week,
And almost always I'd rise and speak.

"I've told the sinners about the day
When they'd repent of their evil way;
I've told my neighbors—I've told them all
'Bout Adam and Eve, and the Primal Fall,
I've shown them what they'd have to do
If they'd pass in with the chosen few;
I've marked their path of duty clear—
Laid out the plan for their whole career.

"I've talked and talked to 'em loud and long,
For my lungs are good, and my voice is strong.
So, good St. Peter, you'll clearly see
The gate of heaven is open for me;
But my old man, I regret to say,
Hasn't walked in exactly the narrow way.
He smokes and he swears, and grave faults he's got,
And I don't know whether he'll pass or not.

He would never pray with an earnest vim,
Or go to revival, or join in a hymn,
So I had to leave him in sorrow there
While I, with the chosen, united in prayer.
He ate what the pantry chanced to afford,
While I, in my purity, sang to the Lord;
And if cucumbers were all he got,
It's a chance if he merited them or not.

"But O, St. Peter, I love him so,
To the pleasures of heaven please let him go!
I've done enough, a saint I've been.
Won't that atone? Can't you let him in?
By my grim gospel I know 'tis so
That the unrepentant must fry below,
But isn't there some way you can see
That he may enter, who's dear to me?

"It's a narrow gospel by which I pray,
But the Chosen expect to find some way
Of coaxing, or fooling, or bribing you,
So their relations can amble through;
And say, St. Peter, it seems to me
This gate isn't kept as it ought to be.
You ought to stand down by the opening there,
And never sit down in that easy chair.

"And, say, St. Peter, my sight is dimmed,
But I don't like the way your whiskers is trimmed,
They're cut too wide, and outward toss,
They'd look better narrow, cut straight across.
Well, we must be going our crowns to win,
So open, St. Peter, and we'll pass in!"

* * * * * * * *

St. Peter sat quiet and stroked his staff,
But, spite of his office, he had to laugh.
Then said, with a fiery gleam in his eye:
"Who's tending this gateway—you or I?"
And then he arose, in his stature tall,
And pressed a button upon the wall,
And said to the imp who answered the bell,
"Escort this lady around to hell!"

* * * * * * * *

The man stood still as a piece of stone—
Stood sadly, gloomily there alone.
A life-long, settled idea he had
That his wife was good and he was bad;
He thought if the woman went down below
That he would certainly have to go;
That if she went to the regions dim,
There wasn't a ghost of a show for him.

Slowly he turned, by habit bent,
To follow wherever the woman went.
St. Peter, standing on duty there,
Observed that the top of his head was bare.
He called the gentleman back, and said:
"Friend, how long have you been wed?"
"Thirty years" (with a weary sigh),
And then he thoughtfully added, "Why?"

St. Peter was silent. With head bent down
He raised his hand and scratched his crown.
Then, seeming a different thought to take,
Slowly, half to himself, he spake:
"Thirty years with that woman there?
No wonder the man hasn't any hair!
Swearing is wicked; smoke's not good,
He smoked and swore—I should think he would

"Thirty years with that tongue so sharp?
Oh! Angel Gabriel! give him a harp!
A jeweled harp with a golden string!
Good sir, pass in where the angels sing!
Gabriel, give him a seat alone—
One with a cushion—up near the throne!
Call up some angels to play their best!
Let him enjoy the music—and rest!

"See that on the finest Ambrosia he feeds;
He has had about all the hell he needs.
It isn't just hardly the thing to do—
To roast him on earth and the future, too!"

* * * * * * * *

They gave him a harp with golden strings,
A glittering robe and a pair of wings,
And he said, as he entered the Realm of Day:
"Well, this beats cucumbers, anyway!"
And so the scriptures had come to pass—
"The last shall be first, and the first shall be last."

—Joseph Bert Smiley.

He has oratory who ravishes his hearers while he forgets himself.—Lavater.

He who is plenteously provided for within needs but little from without.—Goethe.

The true man is he who does the truth and never holds a principle on which he is not prepared in any hour to act, and in any hour to risk the consequences of holding it.—F. W. Robertson.

The spirit of the fathers challenges the boldest repudiation of Bibliolatry. I cannot reconcile an ethical Jesus and an honest manhood with what is now known of the canonical history of both the Old and New Testaments.—Rev. W. T. Hutchins.

SPIRITUALIST MEETINGS.

It is important when a meeting is suspended, that notice be given us, so that inquirers may not be mislead. We want new notices of all meetings being held here in public halls at the present time.

First German Spiritualist Society on the West Side. Meetings every Sunday at 3 p. m. in Garselman's Hall, corner Ashland avenue and W. 13th street.

The North Star Spiritual Union holds services at Perl's Hall, 1546 Milwaukee avenue, every Sunday at 7:30 p. m. Mrs. Johanna Roennaw, test medium.

The Hyde Park Occult Society holds regular Sunday evening services, 7.45 o'clock, at 319 E. 55th street, between Kimbark and Monroe avenues. Jackson Park cars pass the door. The best talent available will be secured for all meetings. To spread the truth is the object of this society. Address all communications to Mrs. Isa A. Cross, corresponding secretary, 560 East 55th street. Entrance to hall, 319 E. 55th street.

The Light of the Truth Society meets each Sunday at the northwest corner of 47th street and Cottage Grove avenue. Conference at 3 p. m., and lecture and tests at 8 o'clock. Mrs. M. A. Burland, pastor.

The Progressive Society holds services every Sunday at 183 East North avenue, corner Burling, at 3 and 8 p. m. Good speakers, tests and messages at every session. Mrs. Hilbert, pastor.

The Englewood Spiritual Union holds meetings at Hopkins' Hall, 528 West Sixty-third street, every Sunday evening at 8 o'clock. Conference in the afternoon at 3. The Ladies' Auxiliary meets every Thursday afternoon at same number.

The German-English Society Bund der Wahrheit No. 18, holds services every Sunday evening at 7:30 in Brandt's Hall, 152 E. North avenue, between Halsted and Clybourn; and every Thursday evening at their new hall, northwest corner Sedgwick and Mohawk streets. Mr. Frank Joseph, medium.

The Church of the Psychic Forces holds services at Wilcox Hall, corner Champlain avenue and 43d street, every Sunday. Conference at 3 p. m. Lecture at 8 p. m. The hall number is 361-363 East 43d street. Conducted by Mrs. Isa Cleveland.

Spiritual Church, Licht und Wahrheit, meeting every Sunday evening at 8 o'clock in Wicker Park Hall, 501 W. North avenue. Lecture and tests by Mrs. Th. Loll and Mrs. J. Villroak.

Church of the Spiritual Truth holds meetings every Sunday evening at 7:30 at 962 Milwaukee avenue, near North Paulina street. Mrs. J. DeLong, pastor.

Church of the Spirit Communion, Kenwood Hall, 4308 Cottage Grove avenue. Conference and messages at 3 p. m.; lecture at 8 p. m. Messages by H. F. Coates and others. Good music.

Church of the Soul Communion holds meetings every Wednesday evening at 8 p. m., and Sundays at 3 and 8 p. m., at 207 Lincoln avenue, between Garfield and Webster avenues. Lecture, messages and tests. R. S. Ray, pastor.

The Rising Sun Spiritual Mission holds its meetings every Sunday at 2:30 and 7:45. Sunday school at 1:30. Star Lodge Hall, 378 S. Western avenue. All welcome.

Spiritual Science Society meets every Sunday from 2 to 10 p. m., at Arlington Hall, N. W. corner of 31st street and Indiana avenue. Admission to afternoon meetings, free; evening service, 15 cents. Mrs. Dixon and her daughter, the child wonder, will always be in attendance. Others will assist. These meetings will be continued all summer. Dr. Beverly, president, No. 44 East 31st street.

A Spiritualist Temple has been opened by Mrs. Schwann, at 523 Belmont avenue. Services held every Sunday and Thursday evening at 8 o'clock. Tests and music at every service.

The Universal Occult Society holds its meetings at No. 77 East Thirty-first street, Hall "C," every Sunday afternoon and evening, the Hon. Robert Gilray pastor. Good mediums to give messages. Conference at 3 p. m. Regular service at 8 p. m.

Spiritualist meetings, Van Buren Hall, Madison street and California avenue. Inspirational lecture and extempo-inspirational song by Mr. Cooper Walker, from subjects selected by the audience; inspirational poems; tests by Mrs. Nellie Kusserow and other prominent mediums. Mr. Walker will give away at each meeting an original oil painting done by himself in colors from a subject selected by some member of the audience. Good singing. Everybody invited. Meetings every Sunday at 2:30 and 8 p. m.

Occult Scientists. St. Peter's Church, No. 3665 Indiana avenue, corner 37th street, 7 30 p. m. Lectures, "proof positive tests," etc. Mrs. W. Brockway, psychic. No fee charged at the door. All are welcome.

The Spiritualistic Church of the Students of Nature will hold Sunday evening services at 1565 Milwaukee avenue, corner Western avenue. Mrs. M. Schumacher, pastor.

Church of the Spirit, Schiller Building, 109 East Randolph street, third floor. Services every Sunday at 11 a. m., 2:30 and 7:30 p. m. Tests, spirit messages and mental telepathy under blindfold conditions through William Fitch Ruffle, psychic, assisted by Mrs. Marie Jacobsen, Danish palmist and psychic.

Lake View Spiritual Union holds Sunday afternoon meetings at 3 p. m., at Wells Hall, No. 1629 North Clark street, corner Fletcher, conducted by Dr. and Mrs. Carl A. Wickland. All cordially invited. Residence 616 Wells street.

Church of the Soul, Mrs. Cora L. V. Richmond, pastor, meets every Sunday in room 309 Masonic Temple. Service 11 a. m. Sunday-school 10 a. m. Superintendent of Sunday-school, Mrs. S. J. Ashton. Pastor's address, 3802 Ridge avenue, Rogers Park. Day at home, Friday.

Band of Harmony, auxiliary to the Church of the Soul, meets the first and third Thursdays of each month, at room 512 Masonic Temple, from 3:30 to 10 p. m. Coffee and lunch at 6 o'clock.

"The Majesty of Calmness, or Individual Problems and Possibilities." By Wm. George Jordan. Another valuable little work. Price 20 cents.

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THE MINNESOTA CONVENTION.

(Continued from second page.)

Saturday evening another immense audience assembled to hear the lecture of the evening given by Moses Hull, the "Grand Old Man" of Whitewater, Wis. Never have I heard Brother Hull speak more eloquently than he did on this occasion, and I felt proud of the fact that his home was in Wisconsin. His discourse did much toward giving a broader conception of things to many, and toward cementing the fast growing friendship for the school of which he is president. The audience responded nobly to his appeal for financial aid to the school, which goes to prove that the people do like education and intellect. Long may his gray hairs and commanding personality, accompanied by his matchless logic be spared to adorn our spiritual rostrum.

After Mr. Hull's discourse, the writer was called upon to give a few descriptions.

On this occasion as usual, the musical program was arranged and presented by the Zumbachs, who seem to carry inspiration with them wherever they go. Mrs. Jahnke also assisted in the program of the evening, winning many friends by the manner in which she rendered her selections.

On Sunday afternoon, an audience numbering in the hundreds assembled, so eager were they for a little more insight into the philosophy or the continuity of life. The writer gave the discourse of the afternoon. This was followed by messages through the mediumship of Mrs. J. Sauer and Mrs. Murtha, each of whom seemed to be in close touch with the denizens of the other side of life.

In the evening the event of the most importance was the lecture by Miss Lizzie Harlow. It was forceful, masterly and logical, and Miss Harlow's eloquence is too well known to need more than passing mention at this time. Her discourses, as was that of Moses Hull, were taken down in short hand, and will soon be given to the public in pamphlet form. Miss Harlow has not been in Minnesota long but she has already made many friends among those who have listened to her efforts.

Eloquence, wit and logic make a powerful trio, and are bound to win friends for their possessor, but when the fourth member of the trio is a genial, happy personality of the feminine persuasion, why, it is simply irresistible, that's all—and Miss Harlow has captured Minnesota.

The writer gave a few descriptions, and the meeting closed leaving with everyone the feeling that they had been baptised anew—a baptism of spiritual fire which will remain with them for many a day. I repeat, this was the most harmonious convention I have ever attended, and it made my friendship for Minnesota and its splendid association still firmer than ever. Mr. Maxwell, with the aid of his second in command, Mr. J. P. Whitwell, than whom we have no truer or more capable state officer anywhere, has a great field to conquer, and every possibility of winning. These two, with their colleagues in office will certainly give a good account of themselves.

Convention Notes.

J. S. Maxwell was elected delegate to the National Convention at St. Louis—and—"Louis" will have to "look a leedle out."

Moses Hull soared on the wings of eloquence Saturday evening during his discourse. I sat beside him when he ate the wings—I think there were six.

Will Willing was willing to visit the Minnesota convention, and Minnesota was willing that Will Willing should do so. He was there—expansive smile, good nature, abundant avoirdupois and all.

If you want a correct definition of happiness, ask Maxwell. He will undoubtedly say it is the feeling a fellow has when an association that he has served faithfully and well for several years, elects him to their highest office by acclamation.

The Minneapolis News said that: "Will J. Erwood, medium, saw Spiritualistic horses galloping over the heads of the audience, and described them so vividly that all were recognized but one." I deny the alligator.

The same authority said that Mrs. Sauer gave description to the members of the audience, and that not one of them dared to do other than recognize what she gave them. They forgot to say by what means she compelled them to acknowledge what she said.

Moses Hull has re-written the Bible. I have the Daily News as authority, and surely the reporter can make no mistake.

Whitewater and Minneapolis and St. Paul are much nearer than they were before the convention.

Sanford Niles, an old war horse in the battle field of truth was in attendance, and brought the tears of sympathy to the eyes of his hearers, as he graphically depicted the sufferings of others, and implored them to be up and doing for humanity; his talk to the little ones was touching in the extreme. Wish we had a few more Sanfords.

Minneapolis is better for having had the Spiritualist State Convention inside the city limits.

Plenty of wit, reason, eloquence, but never a harsh word—how is that for a Spiritualist convention?

WILL J. ERWOOD.

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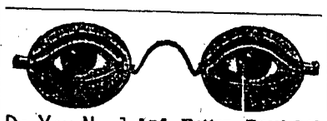
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Byron Stillman is a devoted Spiritualist, and possesses a brilliant mind in a body that unfortunately has many infirmities. He has been deprived of hearing, is totally deaf, and is now scarcely able to walk. Those who buy his book will not be disappointed in its merits, and at the same time will be helping the author.—Editor.

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A CORRECT VERSION.

This beautifully touching poem is the creation of Mr. J. L. McCreery, a native of Iowa, and at one time editor of the Delaware County Journal of that state. The poem was written in 1863 and was first published in Arthur's Home Magazine in July of that year. The authorship of the poem was for many years erroneously attributed to Lord Lytton, the English poet. A thorough investigation carried on by Lippincott's a few years ago fully established the authorship. The poem has been printed in every state of the Union, in England, Scotland, Ireland, Wales, Canada, and even in Australia. It has gone into dozens of school books and been incorporated in scores of miscellaneous collections of poetry. It has been quoted in full or in part at least five times on the floor of Congress. Mr. McCreery has for the past few years been a resident of the national capital and his best poems have been collected into a volume entitled "Songs of Toil and Triumph."

There is no death! the stars go down
To rise upon some fairer shore,
And bright in heaven's jeweled crown
They shine forevermore.

There is no death! the forest leaves
Convert to life the viewless air;
The rocks disorganize to feed
The hungry moss they bear.

There is no death! the dust we tread
Shall change, beneath the summer showers,
To golden grain, or mellow fruit,
Or rainbow tinted flowers.

There is no death! the leaves may fall,
The flowers may fade and pass away—
They only wait through wintry hours,
The warm, sweet breath of May.

There is no death! the choicest gifts
That heaven hath kindly lent to earth
Are ever first to seek again
The country of their birth.

And all things that for growth or joy
Are worthy of our love and care,
Whose loss has left us desolate,
Are safely garnered there.

Though life become a dreary waste,
We know its fairest, sweetest flowers,
Transplanted into paradise,
Adorn immortal bowers.

The voice of bird-like melody
That we have missed and mourned so long
Now mingles with the angel choir
In everlasting song.

There is no death! although we grieve
When beautiful, familiar forms
That we have learned to love are torn
From our embracing arms.

Although with bowed and breaking heart,
With sable garb and silent tread,
We bear their senseless dust to rest,
And say that they are "dead."

They are not dead! they have but passed
Beyond the mists that blind us here
Into the new and larger life
Of that serener sphere.

They have but dropped their robe of clay
To put their shining raiment on;
They have not wandered far away—
They are not "lost" or "gone."

Though disenthralled and glorified,
They still are here and love us yet;
The dear ones they have left behind
They never can forget.

And sometimes, when our hearts grow faint
Amid temptations fierce and deep,
Or when the wildly raging waves
Of grief or passion sweep,

We feel upon our fevered brow
Their gentle touch, their breath of balm;
Their arms enfold us, and our hearts
Grow comforted and calm.

And ever near us, though unseen,
The dear, immortal spirits tread;
For all the boundless universe
Is life—there are no dead.

CREDO.

Why prate of God? To live in righteousness
Because some Deity looks on as judge
And metes with mighty hand the due reward;
To praise for recompense—is virtue this?
Gods are but Fear apotheosized; made
At dusk, when frightfully we stretch our hands
To grasp the light. There have been many such,
Both good and bad; and some have borne us balm
And all have caused the blood of hosts to flow.

Who made the good, made he not evil, too?
Wer't true, how dare he damn the very clay
By him enfeebled, tempted, 'lowed to fall!
The wounded dog, the beaten horse, the poor—
What were their crimes to merit misery here?
What good were life and our sojourn on earth
If all were done for God and what's to come!

Truth, Beauty, Voices potent in the heart,
These are my Gods, to these I bend the knee,
And Art and Nature are my shrines for prayer.
I live aright because all Nature's laws
Decree it so, and not to bribe a Lord
For hopes of final heaven. And if I fail
The fault is mine, and then I try again.
Let Creed be based upon the best in soul,
And not upon mere legends thread-worn old.

—Jules Victor Haberman.

Perfection is attained by slow degrees; she requires the hand of time.—Voltaire.

It is a great sin to swear unto a sin, but greater sin to keep a sinful oath.—Shakspeare.

Bad habits are as infectious by example as the plague itself is by contact.—Fielding.

As soon as we have discovered the needs for our joy or sorrow we are no longer its serfs, but its lords.—Lowell.

When men first take up an opinion, and then seek for reason for it, they must be contented with such as the absurdity will afford.—South.

Precept is instruction written in the sand, the tide flows over it and the record is gone: Example is graven on the rock.—Channing.

Everything cries out to us that we must renounce. Thou must go without, go without! That is the everlasting song which every hour, all our life through, hoarsely sings to us. Die and come to life; for so long as this is not accomplished, thou art but a troubled guest in a world of gloom.—Goethe.

The Progressive Thinker.

VOL. 30 CHICAGO, ILL., OCT. 1, 1904. NO. 775

SPIRITUALISM IS A TRUTH.

"One truth is clear--whatever is, is right." Pope.

"I long to know the truth hereof at large." Shakespeare.

"Let us make truth catching instead of falsehood and disease." Ingersoll.

"Truth depends on, or is only arrived at by a legitimate deduction from all the facts which are truly material." Coleridge.

"Plows, to go true, depend much upon the truth of the iron." Mortimer.

"Truth bears the torch in the search for truth." Lucretius.

Let us love our cause and dare to advocate its truth and decry fraud. If we have the pure it cannot be destroyed in the crucible of reason and fair discussion. It will only thrive, and expand more rapidly.

TRUTH IS IMPERISHABLE.

"My mouth shall speak the truth." Prov. viii., 7.

"Truth crushed to earth shall rise again." William Cullen Bryant.

"To have truth and not live it is like having lungs and refusing to breathe."

"However unwillingly a person who has a strong opinion may admit the possibility that his opinion may be false, he ought to be moved by the consideration that however true it may be, if it is not fully frequently, and fearlessly discussed it will be held as a dead dogma, not a living truth." John Stuart Mill.

Compensation= The Law of the Universe.

A Thrilling Narrative of Experiences in the Spheres of Spirit Life.

CHAPTER I.

On the 13th of October, 17—, I went on board the ship Hawk's Eye, that lay at one of the piers at the city of New York, and asked if there was a chance for a green hand on that ship.

I was met by a tall, broad-shouldered, grizzly-haired and full-bearded man, about sixty years of age, whom we will call Marks, that if any of his friends should chance to read these lines, they would not recognize him.

I am not afraid that anyone will recognize the writer of these memoirs, for I have been gone so long, that what few friends I had on that eventful morning, have long since gone to join the majority.

I was born and reared in a small village, far remote from the seaboard. My early life was spent, until my fifteenth birthday as most of the children in the country are, with little to do, except the few chores necessary about a plain country home, and attending the district school six months in the year. At that time I persuaded my parents to allow me to go to work in a mill in a neighboring village for a small compensation.

I frequently changed my occupation until my twenty-first birthday, then I had contracted a roving disposition and persuaded myself to believe, that to ever become anything in this life, I must get as far away from home as possible. So, after saving my little earnings very carefuly for a few months, and telling no one of my intentions, I started, one bright morning in September, about one month before this story opens and walked until I found myself about forty miles from home, in a large town, on the line of a canal that led to the seabord.

There I immediately made up my mind what I would do, for a vivid picture seemed to grow up before me, showing all the world spread out before my mind's eye with such glittering brightness, that every drop of my blood was so thrilled that I could hardly contain myself.

The reader must remember, that in those remote days, there were no railroads or steamboats, or any of those quick modern conveyances of to-day, so I could not jump on an express train and fly to my destination; but I boarded the first canal boat I saw and asked for a job. To my delight I received an answer to my request, and was sent to ride the horse that pulled the boat.

Did I like my new situation? No; but I found while in conversation with one of the boat's crew, that boat connected with another that would land me in New York City, where I eventually landed, and from which, as I have stated, I sailed in the fateful Hawk's Eye, so I had to content myself, for I did not have a very large purse filled with treasure; and as I had made up my mind before leaving home, that I would not return until I could return with a sum of money sufficient to put me in a position to ever after live comfortably, I concluded to do the best I could under the circumstances.

I was defrauded of my wages for leading the old blind horse of the first boat, for the canaler's captain was vexed because I would not make the return trip with him, and he refused to pay me; and had it not been for the captain of the second boat on which I shipped, I should probably have found myself a prisoner, or else floating in the canal; as it proved, the captains of the two boats were at variance with each other, and as the second one wanted my services as much as the first one, I was able to make my escape.

At last I found myself in the city, and hastened to take my first look at old ocean's billows. To say that I was fascinated at first sight does not half express my feelings. I was bewildered. Everything was new to me; I had never before seen more water in a body at one time than the mill pond at my old home, and now, as my gaze ranged over the broad expanse of ocean, I fancied that I could go and soon return as a captain of some large ship, and go to my friends back there in my old mountain home and regale them with wonderful stories such as Munchausen tales or that of Robinson Crusoe.

All these thoughts passed through my brain as I lay in my bunk on that old canal-boat the first night after we arrived in that, to me, wonderful town. I resolved to make a start on the following morning to place myself in a position where I could become a sailor.

This brings me to that point, where I told you that I went on board the old ship Hawk's Eye, which was to take me out upon what was destined to be a voyage which none other has ever had the opportunity of seeing, and wonderful to relate, none ever had opportunity to return and tell about, until this time.

The ship Hawk's Eye, that proved to be my prison so long, was square rigged, of about two hundred tons burden, and one of the largest afloat in those days; her officers were men who had followed the sea all their days, and were men of known ability; each one from the captain down to the third mate was qualified to take the ship into any waters of the ocean in the known world; the most of the sailors before the mast had visited the best known harbors of the world, and out of a crew of twenty-eight, there were but two beside myself that could be called green hands; these two had been on the water more or less, while I had never known, or even thought what it was to be out of sight of land.

I soon made my bargain with the captain, and having money enough to purchase my outfit, I was introduced to one of the sailors who piloted me to a place in the city, where I was soon provided with all the necessary articles a sailor might need for a long voyage.

I had shipped for the voyage, be it what it might; the captain told me, "it might be for three years, and it might be more; probably more." As I was infatuated with the idea of going to sea, I should have shipped at that time, if he had told me it was for the rest of my life.

I was put in the lower hold of the vessel the first day, to help store the cargo; being a good-sized man, I was also quick and agile; the captain saw my strength and ability, he soon found he could rely on me, and as he was a pretty good kind of a man for the position he occupied in those days, we soon became very good friends, as friends go between officers and men on board of ship, when poor Jack was considered little better than the fishes that swam around the ship.

Our cargo, which consisted of a great variety of new world products, was finally all hoisted in, and after what seemed to me a long and tedious delay, the lines were loosed and the proud old ship swung her nose out in the stream, and with a favorable wind and tide, the sails were set, and one of the handsomest sights ever seen by mortal men in this fair world, was presented to those who stood on the pier and waved adieu to those on deck. I seemed to be the only one at that time that no one waved a good-bye to.

"Young man, I think you are the only one on this ship that has not left one friend on yonder dock to bid you good-bye. Have you no friends?"

"Oh, yes," I said, "but they are so far from here that it would be hard for them to bid me good-bye, if they would. But I am satisfied to be without friends."

The captain looked me square in the face and said: "You may wish some day, that you had a friend."

He never spoke to me after that, and oh, how many times since then, have I thought of what he said.

CHAPTER II.

You may some time wish you had a friend.

We were bound first, for some port in the East Indies; as I knew very little about geography, I knew nothing of where we were going, and cared less at the time.

We had an uneventful voyage to our first port; no ship in those days ever made better time, and there was nothing to mar the serenity of a single man on board, but those three green sailors who had never "crossed the line." I was one of them, and although it was a long time ago, it is vivid in my mind at the present time. There is no use telling of the initiation of the green sailor by old Neptune; there are so many who have seen him clamber over the side of the ship; the salt water dripping from him; well covered with sea-weed; three-tined fork; long gray beard and hair; or, if they have not shivered at the sight of him, they have laughed until their sides have ached, while they have listened to the story of "crossin' the line" as told by some old weather-beaten tar, who had himself been initiated, and afterwards helped in the initiation of some luckless raw recruit.

We exchanged part of our cargo at the first port we touched, and after a short delay in replenishing our ship's stores, we again made sail, and soon being in the China sea, typhoons were to be expected at any moment. A sharp watch was kept at all times, that the ship might be made ready to receive it when it might come. The anxiety of that ship's crew during those days and nights was something to make an impression that would never be forgotten. I do not know as all had the same feelings as those three green hands on that ship did, but I do know, that after the sixth or seventh day we had seen no sign of a storm, and all the time listening to the stories of the old sailors about ships rolling completely over, and then righting themselves, as well as being lifted bodily out of the water, or sailing for hours on their beam ends, I began to wish I was back in my old mountain home, chasing bears, woodchucks, squirrels or other wild animals, instead of being on the broad expanse of old ocean, chasing, or being chased by cyclones, typhoons or any other kind of coons.

After what seemed to me a very long time, one night, my watch had been entertained by "Old Nick," a peculiar person, whose queer language compared well with his looks; he seemed to be a very old man, he was cramped and grizzled, of under size, not more than four feet tall, with immense hands and feet, and extremely long arms; a very large head, with as ugly a face as I ever looked upon, and to cap the whole, he had such a hump on his back, that he looked like a soldier with a knapsack. He had been spinning yarns on the for'd deck, and one after another the watch had turned in. I had filled my pipe and settled down among the chains to smoke and listen to his yarns. The wind had entirely died out and all was still; there was not wind enough to cause the canvas to move ever so little.

"Old Nick" had just finished his pipe, yawned, stood as straight as was possible for him, and started to go towards the fo'castle; he had taken perhaps three steps, when he stopped short, and with one of his peculiar grunts, he dropped on one knee, put his hand to one of his monstrous ears, and seemed bent on catching whatever sound might come; he remained in that position perhaps one minute, then with a hound and a screech which seemed to pierce the air for a long distance, and was heard by every person on that ship. To me, it seemed as if he was a fiend incarnate. His long arms with those terrible hands were swinging wildly above his hideous head; his long hair seemed to stand erect on his head, and his eyes seemed to roll on his cheeks and looked like two balls of fire.

I say I heard his shrieks and saw his actions. I did, and was paralyzed; I was rooted to the spot. How long I might have remained there, I cannot tell, for it was not more than two minutes before all hands were on deck. The captain flew to the side of "Old Nick," and before he had time to inquire what was the matter, "Old Nick" shrieked between his demoniacal howls, that "the typhoon was upon us, and if the sails were not quickly furled, the ship would be blown over in spite of all that could be done."

There was no sign of a storm, not a cloud could be seen. The moon was at its full, lit up everything on board so bright that lights were unnecessary.

All was confusion; each man as he flew from below, asked what had parted to cause that unearthly noise.

There were a few among that brave crew that had heard that unearthly shriek before; among that few was the captain. He had had this same hideous-looking being with him from the first time he had trod the deck of a ship as captain; he knew well that he had warned him many times of approaching danger; and because of his ugly looks, he considered him as a mascot. He well knew now, it was best to heed his warning, even though there was no sign of a storm. He did not hesitate; he ordered all hands aloft to furl the sails; his orders were not in a calm and gentle tone either.

Never did men climb quicker; the howl of "Old Nick" seemed to inspire each sailor with a dread that something was about to happen that was beyond the expectations of a sailor.

Never were sails made short and snug so quick before; every man seemed to have a ringing in his ears of that howl that broke the stillness of that beautiful night in the southern part of the Indian Ocean. And when the work aloft was done, every man seemed as anxious to reach the deck again as he was to go aloft at the command of the captain. Nor was the last man again on deck too quick, for hardly had the last foot struck the deck, when a howl which seemed to be a concentration of ten thousand such shrieks as came from "Old Nick," and seemed to come from the starboard quarter, and each instant came nearer with redoubled force and noise.

The hatches were closed just as the first force of that terrible howling blast struck the ship. She seemed to stand still one second, then with a groan like a being of life, she rolled over to larboard and the foaming waters tumbled over her.

How long she lay on her side, no one can ever tell. The captain shouted, "Hold on, all." Those were the last words I ever heard on that ship.

The order was unnecessary. I never knew what the others did; I only know that I had just time to reach the deck, and helped to secure the fo'castle hatch, when the ship seemed to be covered by a great black monster with flaming eyes, and outstretched waving arms.

I instinctively rushed to the upper side of the deck, for by this time, the ship had rolled on her side and I had to struggle to get up to the rail which now seemed to be hanging over my head; how I reached it, I do not know, but I clung to it with a superhuman effort; I had hardly grasped it, when the waves broke over me. How long I remained there I cannot tell; I was straightened to my full length by the force of the water, and it seemed as if I must be wrenched from my hold, when the force seemed to relax and I congratulated myself that the worst was over, when the noise which seemed so terrific before, was repeated, and the water which came like a mountain falling on me before, now seemed as if the weight of all the waters of old ocean was heaped on me; I was suffocating, my strength was fast failing; I knew I could not stand the strain upon my muscles much longer. The noise of the water had drowned the noise of the more terrible wind. And where was I? Still clinging for life to the rail of that ill-fated ship. I could not think of my shipmates. I lived a thousand lives in that brief space of time.

The wave passed, and with it, the noise of the wind also passed. The terrible monster which I had first seen hanging over my head, which proved to be an inky black cloud that had been blown into such fantastic shapes by the howling blast had also passed, so had every living soul, except myself, gone. Every other thing on the deck of that once proud ship had disappeared. I, with perhaps ten feet of her waist was all that remained on her decks. Masts, spars, every movable thing, even her anchors and chains had disappeared.

And where were the crew? It did not seem to me as if they could have gone; but so it was. I was all that was left on the deck of that wrecked ship.

It took me some time to collect my scattered senses, then as I slowly returned to my normal state, and my strength revived, and I was able to stand and look around, what a sight met my gaze. Simply the bare decks were to be seen, where, before the gale had struck, had so proudly stood those three masts, now, splintered stumps; the shrouds, which so many men had so quickly sped up to the yard arms, were, with the yard arms, swept away. All, all had gone, and were now with my brave companions, the whole crew of that ship, rolling together in a shapeless mass, as sport to the mad waves of old ocean. All, all had so quickly found a watery grave, that only a few short minutes before were resting secure with the thought, that they had so successfully passed the most dangerous place in that ever-to-be-dreaded China sea.

The sea had again become calm, the terrible roaring, dashing, foaming waves had passed on and over me, and I was left the sole occupant and survivor of that useless hulk of a once proud vessel as ever plowed the waters of this earth. Now, all was as quiet as the church yard; there was no motion except the long roll of the wide expanse of water, that now seemed like a child that has been severely punished; the paroxysm of tears has passed, yet its bosom heaves and throbs with its pent-up sorrow, or wrath at its persecutor.

As I came to a full realization of the situation, that I was alone in mid-ocean, on a dismantled ship, thousands of miles from any living thing, in inky darkness except at intervals, when the light of the moon shone through the rifts of the clouds, now broken into heavy rolling masses which followed the hideous black monster that had caused such havoc but a few moments before. I staggered, and lost control of my reason again and sank to the deck in a heap, and all was a blank.

CHAPTER III.

Alone, alone! Think, O man, of the awful situation.

How long I lay there upon the deck of that wreck I do not know; it might have been one day or more. When I regained consciousness, I was lying on my back with the hot rays of the sun scorching my face and hands. I was bewildered. I called for my shipmates; the sound of my voice startled me, and roused me to a full realization of my terrible situation. I cried aloud, "Alone, alone, on a helpless wreck." As the horrible scenes of the typhoon slowly came back to my mind, it was with an effort that I was able to control myself; my first thought was to leap overboard, and thus end my misery.

I lay thinking for a long time, and the awful stillness almost drove me mad. I laboriously arose to my feet; then I began to feel the pangs of thirst and hunger; as I thought of this, my mind was diverted from my loneliness for the time. I went as quickly as my emaciated condition would permit to the cabin hatchway, and endeavored to open it, but found that my strength was not equal to the task; there was nothing on the deck with which I could open it, and to go forward to the forecastle again, seemed to me like traveling a long and weary journey.

I started, and several times I fell on my way, because of my weakness; but after several attempts I succeeded in reaching it, and with an extra effort I succeeded in removing the hatch enough to allow my body to pass through, and I staggered down the narrow stairs, only to find the place so dark that I could not see. Again I began to laboriously work to find the tinder and steel, that I might strike a light. (In those days, there were no matches.) In my vain search for the tinder, I stumbled on a piece of hard bread that had been left by one of the unfortunate sailors.

Oh, how quickly I put that piece of bread to my mouth and began to chew a piece of it, but when I attempted to swallow it, my throat refused to let it pass; I had lain so long in the sun that my throat had become so dry and parched there was not moisture enough left in it to moisten that bread which the sailors always had to soak in either coffee or water before they could eat, even in health.

I tried my best to swallow, but it was of no use to try. I reeled because of my weakness, and in trying to save myself from falling, my hand came in contact with a belaying-pin; I eagerly grasped it, and as I did so, my thoughts went in the direction of the cabin where I had hopes I might find something with which I might quench my terrible thirst which seemed to increase with every breath.

As I ascended the stairs to the deck again I perceived that it was growing dark. I at first thought I was fainting, but I soon realized that the day was most done and night was coming on; again the thoughts of my lonely condition came upon me with redoubled force; I thought of the weakness of my body and brain, my thirst, my hunger; I must have something to help me soon, or I should be beyond help; this caused me to work with redoubled energy.

Again I tottered to the cabin hatch, and with the belaying-pin to force the fastenings of it, I crept into that place which had never before been desecrated by the presence of a common sailor; I was as much a stranger there as I was at the last port we had just left. I had not the faintest idea of the arrangements of that cabin; daylight had gone, I was weak and hungry, there was no way to make a light. What to do, or how to do it, I did not know. My first and only thought was to find something to allay my great and burning thirst which now seemed to be burning my very soul; I cared not what it was, anything in the shape of liquid.

Perhaps some of my readers will ask why I did not drink of the sea water. I would answer such an inquiry, that if they had had such an experience as I had in my "crossing the line," they would readily see why I now let the sea water alone. Then I was thrown into it, and dragged by a line about my body; I was compelled to drink what seemed to me as gallons, until I was made so thirsty that I did not recover from the effects of it for many days. My recollection of that event now came to me in the shape of a lesson that was of much value.

I soon found myself against the solid partition of the cabin; I frantically felt my way along that partition, and in my mad wanderings I stumbled over stools and such other obstructions as came in my way; I fell, and picked myself up to fall again, and again. I finally found a passageway; I entered it and found shelves; I frantically felt for that which was uppermost in my mind; something to quench my thirst.

How the time seemed to fly; I had no means of telling what time it was. I did not think of time; my only thought was of something to drink. I placed my hands on everything within my reach. I went around the enclosure, whatever it might be and found nothing that I wanted; at last I found myself at the place where I started; I felt my way still on and found a door; I tried and to my joy I could open it. I entered and my hopes were again raised; I soon found what was new to me, a bed; but I thought it was useless to continue my search there, for I thought no one would keep anything to drink in a bedroom. So much for early education. I turned to retrace my steps, when I came in contact with something over which I fell, and in my fall my hand came in contact with some hard substance; I felt it all over and I thought it was a chest; I felt it all over again and found the lid and with my feeble strength I finally succeeded in raising it. I put my hand in it, and the first thing my hand came in contact with seemed to impart new life to me. It was a flask. I raised it and shook it; I pulled the stopper and putting it to my lips and not stopping to taste, I swallowed the contents and sat on the floor to rest and enjoy the benefits derived from it.

Never did man enjoy greater pleasure than I did those few moments that I remained conscious after draining the contents of that flask.

(To be continued.)

We should avoid whatever may display bad feeling, and attend with civility to what may be addressed to us; all hearts are conciliated by politeness and affability.—Socrates.

INTERESTING EXPERIENCE.

A Narrative of Spiritual Manifestations.

I am very much interested in Mr. Petersilea's writings, and hope they will be continued. Theory is good to fill up the paper, and furnishes food for thought, but I think facts or experiences from this side of life or the other are more convincing, and give us a better understanding how to live.

I was interested in the experience of Priscilla E. McArthur, as I have had a good many similar experiences. I will tell you about the transition of my son.

In 1902 I belonged to a home circle. For convenience I will give the first name of each member, Jennie, Mart, Lill, myself. Homer, one of my sons was not well at all, torpid liver and seemed all kinds of ailments. One evening in October Jennie saw a large bunch of roots. She described them. Mart got the word "Kalamazoo," but I said "calamus root." Now what must we do? The spirits said, "Get the roots, scrape off the rough bark, cut in thin slices, put in china or porcelain vessel, pour boiling water on, cover, let stand till cool, drink wineglass full three or four times a day." It proved to be the best medicine for torpid liver or indigestion I have ever found. My son used it and got much better.

Soon after that, one evening Homer saw a hand with a white glove on, the index finger pointing up, a white butterfly on end of finger, a bouquet of red, white and blue flowers in hand. I was impressed to say "In May or June, when the butterflies come, and the larkspurs bloom," but could tell no more.

In January, 1903, I was lying on bed reading, Sunday afternoon. I heard a very loud rap. I looked up and saw standing at the foot of the bed a very big man, with a peculiar turban on his head. He said, "Egyptian." In the evening I told it in the circle, then he showed himself behind me. From that on he was near me a great deal. He placed a very peculiar boat over me, saying, "Protection." About the 20th of March, in circle, I saw an open grave at my feet, was given a spade and told to fill in. About that time the boat was removed and a bamboo tree planted at my back. Then I was given a bag with $110 marked on it; was told "Insurance." About that time my boy came home from work (he was cutter boy at the paper mill). He said he could see nothing but old coins all day, the clean white sheets of paper were all covered. I knew then the Egyptian was with him. On Saturday evening, May 16, Ed said, "Mother go to Perry's to-morrow (Sunday) morning." We went, a distance of about nine miles; we had to walk three miles to get there. Frank's family (my oldest son) was there, and Ed enjoyed himself until evening. On the way home he said his back ached. In about one hour after he first complained he had convulsions. I called two doctors, but could do nothing. Wednesday at 10 a. m., his spirit left the body. I was holding his hand and fanning him with my other hand; the house was nearly full of neighbors and friends. When the spirit left the body, they told me to lay down the fan, but I wouldn't let go of him. In about twenty minutes I saw a flutter at his heart, then he began gasping and panting as though he had been running very fast. At last he spoke, saying, "Pretty near they would have had me." I asked, "Who, Ed?" He said, "The people where I was." I asked: "Where were you, Ed?" He smiled and said, "You know." I asked, "How many people were there?" He said, "Oh, a blue million." I asked, "Did you know any one there?" He said, "No." I said, "You must have known some one if there were so many." He said, "No."

He had a brother 22 years old that had gone on one and a half years before, and one sister 18 years old that had gone one year before, and I thought perhaps he had met them. I asked him a great many more questions. To all he answered clear and distinct. At last he pulled my apron. I bent over to hear what he had to say; he kissed me, then said, "Good-bye, ma." He kissed me over and over again, saying, "Good-bye, ma"; then he called his father, kissed him good-bye, then his sister Dora, then his brother Frank; his other sister and four brothers didn't get here in time to give him good-bye. He passed to the higher realms May 20. If he had lived till August 24 he would have been 15 years old. After his spirit returned and while he talked, the Egyptian was in the room. Ed was taken by him, but they often return in the same boat. SALLIE E. STIVER.

Miamisburg, Ohio.

GROW OLD BEAUTIFULLY.

Why need age e'er make one sour,
Crotchety, crabbed and sad?
Why shouldn't each heart spend life's
last hour
In making other hearts glad?

Experience makes us older grow;
But the soul should always keep
cheery;
Because the old garment is thread-bare
and worn,
Need its wearer be less merry?

Pray tell me, why the old may not,
Be cheerful, happy and gay?
Since the sun only sets in this green
dot,
To rise for a longer day.

If while in the mortal form we live,
We spend life well and dutifully;
We scarcely know the pleasure we'd
give
In growing old so beautifully.

Time comes to us all when quiet we'll
keep,
Eyes closed; hands folded; His will;
Peace! Rest—for a moment—how
dreamless the sleep—
Till the sun climbs over the hill!

Los Angeles, Cal. E. P. FERN.

You fear that with the downfall of belief will fall also the basis of conscience. I maintain that the true conscience will now for the first time arise. What do you understand by conscience? Your conscience is imagination and fear; my conscience is reason and honor.—Karl Heinzen.

THE CAUSE IN THE EAST.

Notes From the Madison Center, (Me.,) Camp-meeting.

After a week's session filled with joy and harmony, the camp-meeting at Madson Center (Maine), on Hayden Lake, closed on Sunday last, and with it one of the most successful gatherings which have been on the grounds since their opening some twenty-five years ago. The meetings this year were under the direction of President Fred. A. Wiggin of Boston, and they were very successful.

All over the grounds the spirit of harmony prevailed, and the band of workers together with a larger spirit band all blended in unison for the best interests of the grounds. This was the 25th annual gathering of the Madison Spiritualist Association, the meetings opening on Saturday morning and continuing until the evening of Sunday, September 11.

Lakewood Grove is certainly easy of access, and the meetings were well attended while the excellent array of talent made the meeting one of pleasure for all. The grove is easily reached from Madison or Skowhegan by electric cars, and reduced rates were allowed over all roads. On Sundays excursion trains were run over the various roads and during the session the little steamer, Margaret B., ran back and forth over the lake. The service was good and hotel accommodations were ample. The speakers and singer this year were all quartered in the Shepherd cottage where they were ably looked after.

Rev. F. A. Wiggin of Boston appeared again this season as the presiding officer and a speaker. His readings were among the best ever heard on the grounds and all were delighted with him and were pleased to learn that he will be on the grounds next year.

Rev. May S. Pepper, of Providence, R. I., appeared several times during the meeting on the platform and her lectures were interesting and beneficial. Her readings were convincing and she gave them with such inspiration that all were recognized.

Dr. George A. Fuller of Onset, needs no introduction, and his words in the several lectures which he gave were those of wisdom and he delighted his audiences. He is a popular speaker here.

Harrison D. Barrett, who is well known in this section, is a man who has won his way into the hearts of all his listeners and they have been pleased again this year to hear his words on at least one occasion.

Mrs. Carrie E. S. Twing of Westfield, New York, appeared several times before large audiences and gave one of her ichabod readings. She is a lovable soul and one who has many friends in Maine.

The music this year was furnished by Miss Mary E. Williams of the New England Conservatory of Boston, and she is one of the best singers which have ever appeared on the grounds. She has easy control of a sweet voice and all were pleased with Miss Williams.

A great work is done here annually by the Ladies' Aid Society, and this year it was none the less. The ladies handled a fair and candy booth during the session and secured considerable money from this department. Much credit is due them for their able assistance. Their officers elected this year were president, Miss Olive Hayden, Madison; vice-president, Mrs. A. A. Burgess, Norridgewock; secretary, Mrs. Silas Grapham, Skowhegan; treasurer, Mrs. A. A. Cass, Skowhegan.

The annual election of officers for the ensuing year of the association resulted as follows, the meeting taking place on Wednesday, at the close of the afternoon session: President, Rev. F. A. Wiggin, Boston; vice-president, Robert Hayden, Athens; secretary, Mrs. A. A. Russell, Solon; treasurer, N. B. Brown, Carrytunk. Directors, B. M. Bradbury, Fairfield; Mrs. Charles Wheeler, Phillips; S. S. Woodman, Cornville; Mrs. A. A. Cass, Skowhegan. The directors board and other officers will act as a board together.

The program was a very interesting one from beginning to end. On Tuesday evening a seance was given in the auditorium by Rev. F. A. Wiggin of Boston and on Thursday and Saturday evenings there were concerts there with oright programs.

On Saturday, the opening day of the convention meetings, Rev. F. A. Wiggin of Boston, spoke at the morning session, following the lecture with readings. In the afternoon he was followed by Dr. George A. Fuller of Onset, Mass. On Sunday there was a lecture in the morning by Dr. George A. Fuller and in the afternoon Rev. Wiggin spoke again, with a special seance in the evening at the auditorium.

Good weather prevailed during the week, although it was very cold for so early in the season. On Monday morning occurred the annual conference meeting with a lecture by Mrs. Carrie E. S. Twing in the afternoon. Tuesday morning Dr. George A. Fuller lectured, and in the afternoon there was spirit communications and a lecture by Mrs. May S. Pepper.

Mrs. Carrie E. S. Twing and Rev. F. A. Wiggins spoke morning and afternoon respectfully on Wednesday and in the evening there was an "Ichabod" circle oy Mrs. Twing with a good attendance. Mrs. Pepper addressed the congregation on Thursday morning with communications following and the afternoon was devoted to the cause of the state association with speaking by a number of visitors and the officers of the state.

Thursday evening occurred the grand concert with a pleasing programme under the direction of Miss Mary E. Williams of Boston. The addresses of Friday consisted of lectures morning and afternoon by Mrs. Carrie Twing and Rev. May S. Pepper, and on Saturday morning, Dr. George A. Fuller spoke to a good audience, while in the afternoon the program was that of the National Association at which Harrison D. Barrett was the chief speaker, as president of the organization.

The service on Sunday was very largely attended and it was a very inspiring one. The large auditorium was completely filled and even standing room was filled, many being unable to get inside the doors. Dr. George Fuller lectured in the morning, Rev. F. A. Wiggin giving spirit communications following, and in the afternoon there was a short address by Rev. May S. Pepper who followed her address by spirit communications.

At the concerts given on the grounds there was excellent talent and these entertainments are always pleasant from the many young people who take such such interest in the affairs of Lakewood. A word of praise should be given the Hayden family who each year give so much time and work to the interests of the camp-meeting. Good souls that they are, their hearts are done up in the cause and may their reward be great in the land of rest beyond.

So has closed another year's program, and may the next in another year be as successful and filled with the pleasures which should be those of all during the year.

ORRIN J. DICKEY.

Madison, Maine.

Evolution and Dissolution.

"Evolution Must Cease Somewhere and When It Does Cease Dissolution Has Begun."

The proverbs, fables and legends of a nation are as true and faithful to history and life as are its Bibles and sacred literature—in fact they in time become embodied and form a part and parcel thereof, and together represent the ideal thought, feelings and aspirations of a people. The highest civilization does not produce the greatest purity or the most exalted patriotism. Luxury and license go hand in hand. For every new joy there is a new want. For every virtue there is a corresponding vice. The more civilized, the more educated a people become, the more numerous and stringent the laws.

Life and death, sin and righteousness, disease and health, darkness and light, truth and falsehood, are each struggling for the mastery. Neither will ever be entirely victorious, or entirely vanquished. Does not every animal, tree, plant and vegetable growth carry in its very essence and life the seeds of death and decay? Is not the same true of all human institutions, governments, and social and political institutions? These great questions disturb every heart, haunt every mind and follow us in hours of gayety as well as in hours of sadness. We live in hope, in mighty expectation, and not in realization. All the terrible life problems press upon us unanswered, the same to-day as they have through all the past. Who is able to study the meaning of God in the creation of a single soul?

"Canst thou measure Omnipotence, canst thou conceive Ubiquity,
Which guideth the meanest reptile, and quickeneth the brightest seraph,
Which steereth the particle of dust and commandeth the path of the comet?"

Nature is wonderful in all her manifestations, whether in the animal, mineral or vegetable kingdom. Tell me by what alchemy, chemistry, or magic, earth, air water and sunlight are transmuted into the beauty of the lily, the fragrance of the rose or the rich flavor of the fruit. The tendency of matter and life is to move upward. Everything has its goal, and when it is reached disintegration takes place. There is no tribe, or clan so low in the scale of intelligence but what is governed or controlled by some law or order however crude and barbaric; and, without any interference from without and with no teacher but nature or instinct and experience would continue to improve and add to their stock of knowledge and method of living.

In no other way could man originally have elevated himself from his primal conditions. Language is constantly being reinforced from slang words—"the dregs of spoken language." The higher walks of life are continually being supplied from the lower. Progress, advancement are the watch-words of nature. The goal of matter is spirit. While we are all the while adding new words to our vocabulary, at the same time, we are throwing off old ones. At length every custom, habit, thought, implement and institution goes into disuse. Fable passes into history and history into fable. "It is the fate," says one writer, "of every doctrine to begin in heresy and end in superstition." Progress ends in decay, civilizations go out in darkness, and the final crown of man's labor, toil and accomplishment is oblivion. The mountains are shadows, the rocks dissolve and all matter finally resolves itself into spirit. There is no writing, no monument, no human invention that can stand the corroding tooth of time. Tyre, Sidon, Damascus, Nineveh, Carthage, Babylon, Athens, Rome—the great nerve centers of the ancient world—where are they? Their glory gone, vanished, blotted out. Time will do the same for London, Paris and New York.

"How many ages hence
Shall this, their lofty scene, be acted o'er,
In states unborn, and accents yet unknown."

The farther we recede from the past the fewer men and occasions will be remembered. The great mountain peaks of history, alone, will be noted. Only two great events in our own country will be long spoken of,—the struggle for Independence, and the War of the Rebellion. Only three names will be heard of—Washington, Jefferson and Lincoln.

"Remorseless Time!
Fierce spirit of the glass and scythe! What power
Can stay him in his silent course, or melt
His iron heart to pity?"

All men, nations, sects, parties perform their allotted work and are forgotten; the form vanishes, but the spirit lives. We don't know whether such a man as Job ever lived,—whether he was an individual or simply a symbol, a sign, or the very essence of the times in which he lived. It matters not whether it was a man or a voice—the words spoken represented the feelings, the emotions, the sentiments of the world in which they were uttered. The spirit of a race speaks through the medium of its great men. Their words last long after they have passed into the realm of mist and fable. "Homer yet is, veritably present face to face with every open soul of us and Greece, where is it? Desolate for thousands of years; away, vanished; a bewildering heap of stones and rubbish, the life and existence of it all gone. Like a dream; like the dust of King Agamemnon! Greece was; Greece except in the words she spoke, is not." No one knows the effect of any act of his life—which shall endure, or which shall perish. That which seems most prominent at the time vanishes, while the trifle, the insignificant and unnoted bears fruit forever.

"Consider every beginning how small and feeble;
Ganges, and the rolling Mississippi sprung of brooks among the mountains;
That yew-tree of a thousand years was once a little seed;
And Nero's marble Rome, shepherd's mud-built hovel;
A speck is on the tropic sky, and it groweth to the terrible tornado;
An apple, all too fair to see, destroyed a world of souls;
A tender babe is born,—it is Attila, scourge of the nations!
A seeming malefactor dieth,—it is Jesus, the Savior of men!"

Only the shell, the husks of things die—all that is vital remains. Men, monuments, institutions, disappear—but thought lives. There is no new wit, no new wisdom. Every proverb, saying, and pithy remark is older than any known language and goes back farther than recorded knowledge. Individuals pass away but the great tide of life moves on undiminished. Forms and outward manifestations change but the living element that nourished them into existence survives. We are all copyists. The essential elements of the Christian creed are only re-statements of some ancient philosophy, or belief. The rites and ceremonies of the church are founded on heathen customs and practice. The principles involved in the Hebrew code were not originated by Moses; they were in existence hundreds of years before Moses was born.

"Were the Ten Tables made or compiled? Were they anything but the reduced and simplified expression of immemorial usage? Is there any such thing as making a law in any age or country?"

There is nothing novel in the theory of evolution;—it was embodied in the Greek philosophy. Darwin simply elaborated and popularized it. Education is more universal to-day than in any former time, there is more general intelligence among the people, but in individual instances we cannot compare with the Greeks, Romans and other ancient nations. There is a rhythm, smoothness, and harmony in prose as well as in poetry. Under the coarsest garb, sometimes, is found the warmest and most generous hearts.

The farther you get away from nature—the farther you are from God, truth, and righteousness. Simplicity of life is favorable to worship and true living. Learning breeds doubt, not faith. Few men believe their creed—only in theory;—their lives belie its essential parts. Doctors proverbially refuse to take their own medicine, lawyers dare not try their own case and ministers and musicians have been known, where personally interested, to go back on a life-long habit, practice and profession. Theodore Parker, the celebrated Unitarian divine, who had performed the last sacred rites for many people, left orders that at his obsequies, "he was to be carried to the grave and interred in silence, without service, prayer, exhortation or eulogy,—a Unitarian minister merely reading over his grave the first eleven verses of the fifth chapter of St. Matthew's gospel." The great musical composer, Verdi, made particular request that there should be no music rendered at his funeral. Everything in this world seems paradoxical. You can disprove a myth or a fable a thousand times and still it will be repeated.

Some men's intellect has been likened to "the pupil of the eye, the more light you pore upon it the more it contracts." There is more moral cowardice and ignorance in the world than intentional evil. Not one person in a thousand dare stand up and say what is right or what is wrong; vice holds the balance of power in a community. But the stream of time, at length, purifies all questions, principles and characters. Error is weakness, sin, a disease. What has been called human depravity is nothing but human ignorance. The best remedy for evil doing is a knowledge of its results. A person must be familiar with grief to appreciate it; he must have experienced the chill of this world to realize it; not until one feels the death damp upon his brow can he know its deadly meaning. Joy and sorrow are the natural heritage of man. Neither could be felt or recognized without the other.

"I have known sorrow—therefore I
May laugh with you, O friend, more merrily
Than those who never sorrowed upon earth,
And know not what laughter's worth.
I have known laughter—therefore I
May sorrow with you more tenderly
Than those who never knew how sad a thing
Seems merriment to one heart's suffering."

The laws of nature, as far as we know them, seem simple and easy, and if rightly understood would bring greater happiness to the individual and longer duration to a nation; but death is the finality of all life, institutions and conditions. All things move in cycles. What has been will be again. The same conditions bring about the same results. As forms, organizations, and force are in constant change, with no new substance, no new power or law being added to the universe, there must be continued recurrence of the same phenomena. That which is constantly observed by mankind makes but little impression;—it is only the unusual, novel or spectacular that creates attention.

The gravest errors have been handed down and believed in from generation to generation. Men seldom examine the motive that directs their action or the foundation upon which their opinions and beliefs rest. It is difficult to lift a man out of a time-worn rut. Most men are bound down by superstition, narrowed by creed or party, and dwarfed by prejudice; but when an individual once breathes the pure air of liberty he never again returns to bondage. It is as impossible for a progressive thinking man, while he may be constantly changing his views in many respects, to go back to a discarded doctrine, as it would be for those animals that throw off their skin or those that shed their hair or fur to again have recourse to their former coat or covering. But as the tides continue to ebb and flow so does civilization, and what will the end be?

"The wisest thinkers tell us that there are already on the globe traces of a demonstration that the human race is drawing to its close. Each of the great human families has had its day—its infancy—its manhood—its decline. The two last races that have not been tried are on the stage of earth doing their work now. There is no other to succeed them. Man is but of yesterday, and yet his race is wellnigh done. Man is wearing out, as everything before him has been worn out. In a few more centuries the crust of earth will be the sepulchre of the race of man, as it has been the sepulchre of extinct races of palm-trees and ferns and gigantic reptiles."

Norwich, N. Y. HENRY MORRISON TEFFT.

Science of Mind.

Five hundred words in evidence may reveal a truth, as good as five thousand words.

Drake in his History of Boston, 1856, says: "And yet it cannot be denied that there was something manifested in those times never fathomed by the keenest intellectual powers which have ever been brought to bear upon it. Among a great amount of deceptions and falsehoods, there was, nevertheless, an unexplained, and perhaps unexplainable, mystery, as far beyond human comprehension as the mystery of life itself. That such mystery is near akin to the spiritual manifestations of the present day may be very possible, and a time may come when to ridicule these may be as strong an indication of ignorance as a belief in them in other days."

Mr. Drake was a prophet about fifty years ahead of his time.

Before 1692 the following took place in Massachusetts: In the case of Margaret Rule, the witnesses testified that she was lifted up from her bed, wholly by an invisible force, a great way towards the top of the room where she lay, having no assistance even from her own hands or arms; and that, when so lifted up, a strong person could not pull her down, nor could the weight of others upon her prevent her from ascending up.

"I had an odd experience, to me, recently. I felt a force saying to me, 'Clear your decks for action.'"—Farragut, 1801.

To return to 1673: In 1673, at Jamestown, Va., there lived a doctor and his wife. The wife was of Massachusetts origin. At this time (1673) they had passed the sixtieth year of life. They were educated. The doctor knew that his wife possessed remarkable powers, then called witchcraft. She said and proved her power to read and translate writing in Latin which she had not seen nor heard, though she could not read Latin herself.

We have had in 1904 two mediums of this class in Boston. But the witch of Jamestown had several phases of mediumship. She set her mind against her shoemaker, for cause, and his cow died. She set her mind against her dressmaker, for cause, and the dressmaker was made sick in bed. A child insulted the witch, and the child cried, saying she had knots in her legs, etc. The witch said she had never exerted these powers, voluntarily, to the injury of any one. She told a man, "See the small table. It is now still. I will wish it to move and it will do so." In a minute it turned entirely around by an invisible force. AURIN E. HILL.

TRUTH TRIUMPHANT.

Spiritualism Overcoming All Opposing Forces.

It is really refreshing for thoughtful people to peruse the columns of The Progressive Thinker in these progressive days, and I cannot do otherwise than congratulate the editor upon the high standard it has achieved, not only as a newspaper, but as a magazine of scientific and religious thought.

I say religiously advisedly, because I believe that true religion can only be attained through the process of scientific research into the domains which lie beyond the fields of orthodoxy. In other words, religion, to be of service to mankind must have a foundation of scientific truth.

I wish that The Progressive Thinker could have a circulation of several millions in order that the truths relating to the spiritual philosophy could be disseminated among the masses. I am expecting to hear of some millionaire devoting a sufficient sum for this very purpose, and that he will be actuated to do this by spiritual influence when the time is ripe.

Every thoughtful person who has watched the intellectual progress of mankind during the past ten years cannot fail to realize that a great change in thought has come over the masses, not only in this country, but all over the civilized world. I think that the common seance—the old-fashioned seance—has had much to do with the awakening of the popular mind to the realization of spiritual truths.

People may sneer at table-tipping and raps, with their incoherent, or unsatisfying communications, nevertheless they form the alphabet of the spiritual philosophy.

This early stage of the investigator into Spiritualism may be likened to the first school days of childhood with its A B C lessons. It will be acceded by all that the first thing to be done with a pupil is to secure his attention. It is the same in training men and women as it is with animals. You cannot make a monkey perform tricks until you first get its attention. You may start in all right and the monkey do what you require of him, but if a fly comes buzzing around his head, the attention goes to the fly. The fly becomes the paramount object of the monkey's thought, all else becomes of no importance for the time being.

Imagine a group of barbarians or semi-civilized human beings sitting together conversing in their rude way on the subject of life and death, wondering what they mean and speculating as to the reason life was given to them, and supposing a missionary from the spiritual realms, desirous of communicating with this group of uncultivated beings, attempted to gain their attention, could anything be more natural or appropriate than the sounding of raps?

There is nothing more startling and impressive than the sound of knocking. It has been from time immemorial the means of securing attention. Households are aroused by the door knocker, assemblages are called to order by raps with the gavel, and rapping is the universal signal by which mortals gain the attention of their fellows.

From a spiritual point of view, the vast majority of people in our day are as completely in the dark regarding universal law as the savages of old; in fact their condition may be considered worse by reason of the false teaching they have imbibed during the intellectual development of the race. It is therefore more necessary than ever that raps and kindred manifestations be resorted to by spirits in order to acquire the attention of ignorant ones they wish to control.

I have touched upon the matter of raps, etc., because the prevalence of them as the A B C of spiritual philosophy is in accordance with the great truth, that it is from simple things mighty events accrue; and that we should "never despise the day of small things."

During my investigations in spiritual manifestations, covering a period of twenty years I have noticed that most if not all of my friends who have joined the Spiritualistic ranks, first became convinced of something beyond mere matter from hearing raps and observing the table tippings within the select circles of their own homes. It was by that means their attention to spiritual things was first attained. And from that small beginning I know many who have advanced to high states of spirituality by earnest application, investigation and leading honorable and virtuous lives in accordance with the teachings of our beautiful philosophy.

I have read with interest what has been published in The Progressive Thinker in regard to the "Psychological Crime,' and fraudulent practices in mediumship, etc. I have no fears as to the ultimate triumphs of the spiritual philosophy, because it is in accordance with universal law, is coeval with the advent man on this planet and under the guidance of the spiritual world. Nothing can stop its progress. The fact that its phenomena is counterfeited should encourage rather than depress us, for no sane person would, or could counterfeit anything that has no existence. Forgers do not imitate imaginary dollar bills. I have waded up to my nose, figuratively speaking, in the presence of fraudulent manifestations during my long period of investigations. But I never had any difficulty in recognizing true manifestations and I am happy to say it has been my good fortune to witness some of the marvelous phenomena such as described by Sir William Crookes, ex-president of the Royal Society of England, and his confreres, Alfred Russel Wallace, Lodge, Varley and many others of the world's most distinguished scientists.

I am convinced, however, that the great publicity given in The Progressive Thinker to the "Psychological Crime" and the fraudulent practices of certain so-called mediums, has been and will be of far-reaching benefit to Spiritualism by showing to the world at large that Spiritualists are taking the lead in bringing into contempt those who prostitute their gifts for dishonest gain or who counterfeit the sacred gifts of mediumship. It is gratifying to realize that the last half century's spiritual development has resulted in opening the eyes of countless millions to realities in human life never dreamed of by them before. It has given such an impetus to free thought, fearless investigation and psychical research as to shake the very foundations of orthodox thought.

Raps and table-tipping may seem trivial things, but they have shaken the orthodox world with convulsive throbs and brought from the dark recesses of medievalism an army of clergymen who have dared to say "no," and launched upon the sea of orthodoxy the steelclad cruiser and invincible ram known as the "Higher Criticism." This is the biggest fighting machine that ever ploughed its way upon the intellectual ocean, and its first victory was the battering down of the walls of superstition, destroying the monsters of priestly and ignorant imagination, and relieving the minds of millions from the nightmare of fear.

This is a good beginning. Let the Spiritualists continue faithful, exercise charity and love, by which, as we move forward, the lions in the path will take to their heels. A. W. MOORE.

Rochester, N. Y.

THE SILENT ROOM.

For Rest, Meditation and Spiritual Exaltation.

To have in the home a so-called silent room is curiously enough one of the fads which have come most flamboyantly into notice. The room is used only for the purpose of promoting "concentration," a word which nowadays is much heard in the especial haunts of society folk. Indeed, it would seem as though many women were feeling very strongly the need of some private spot of retirement, free from the movings of every day life, absolutely silent, and wherein the nerves may be altogether relaxed. It is, however, not for the purpose of relaxation that the silent room has become an institution, although this may be regarded as a primary state of its true purpose—concentration.

"Forgive me, it is my hour for concentrating," is an excuse which has passed freely at Newport this summer, and one against which a protest is unavailable. The individual who thus speaks then leaves whatever amusement is in progress, no matter how entertaining it may be, and goes to the silent room. Once behind its door, no messages are allowed to be given to her; no interruptions are permitted. When later she appears the casual observer might notice in her no change, yet in reality her energies are refreshed and her hour of silent meditation has equipped her to meet calmly the day's emergencies.

It is said, by one who knows, that no two people should make use of the same silent room. This is said to be because the air of the room becomes infused with the personality of its regular occupant, and acts, therefore, as an irritant to one visiting it but seldom. Also, if used exclusively for concentrating, this action of the mind becomes easy within its walls, while outside, amid the world's distractions, it is often most difficult of accomplishment. A certain hour each day also should be set aside for concentrating, when the mind, aided by the atmosphere of the silent room, falls gradually into the habit.

The ideal silent room should be on the top floor of the house, and if possible have a window, or skylight, from which only the miracles of nature can be seen—the sea, abundant foliage, or the blue sky alone. It should be absolutely simple in arrangement, having no furnishings that might attract the eye either pleasantly or to form a discordant note. An ashen, dull shade of green for its background appears to be most conducive to repose. Above all else rocking chairs are excluded from the silent room. Its quietude, moreover, should be perfect. So sensitive, indeed, to outside noises does the occupant of a silent room become that various plans for deadening their walls are now under discussion.

One New York man of abundant wealth has in his home a silent room, which has proved to him so helpful that he has found it worth while to hedge it in by unoccupied rooms on either side. These rooms are securely fastened, and outside of the purpose of procuring silence for its sanctum are thus rendered useless. A young woman at Newport has fitted up the formerly unused cupola of her home as an admirable silent room. It is reached by so many flights of stairs, she says, that she is secure from interruption and is nearer the sky than she often gets. Another interesting silent room known to the initiated is in a dormer window, boarded off from the rest of the roof. Its furnishings consist of a large, old desk, a rug and a straight-back chair. On the desk the young woman who uses this room has a number of books treating mostly of mental science and the habit of concentration. Not a picture, not an ornament or decoration of any kind is seen there. The walls—and this is quite unusual—are painted white.

The occupant of this last room tells amiably that she first felt the need of some such help through an encroaching habit of vagueness, and because a day seldom passed without her losing or forgetting something really important. An intimate friend then whispered into her ear about the silent room. She resolved to test its efficacy. When first she began thus shutting herself up the hours were those of long drawn out misery. She could not concentrate. Day after day she would in despair throw herself on the floor, and perhaps doze the time away. It was when on the brink of abandoning the idea that she laid in the stock of books which still are seen on her desk. For half an hour then she would read, endeavoring the rest of the time to concentrate. Still it was very difficult. Gradually, however, with perseverance it came to her. At first she could keep her mind fastened on some one subject no longer than five minutes, and regarded even that as an achievement. To-day she concentrates absolutely for an hour each morning. A longer time than this is deemed inadvisable.

It is not only for the selfish purpose of mental poise that concentrating is in vogue. It is declared by those who have practiced it that others may be helped through directing toward them strong thought forces—even that the friction of a household may be held in abeyance by the efforts of one individual given to concentration.—New York Herald.

A Spiritualist may add by way of suggestion, that although the "silent room" is helpful to concentration, it is not an absolute necessity for the accomplishment of the designed purpose.

By practice and with the same end in view, one can take some time during the day and devote it to inner silent meditation, relaxation and rest combined. In the parlor, the library, the bed-room—one can fulfill the spirit of the injunction, "enter into thy closet," in mind, and receive the spiritual, mental and physical benefits derived from "concentration" in "the silent room."

One can learn to close the eyes and ears to the things of material sense and gain rest and strength physical and mental, as well as spiritual quickening.

The true "silent room" is within, ever ready to be entered by any one who will.

In this inner closet one may commune with the angels, and learn to sing the soul's silent song of joy.

JAS C. UNDERHILL.

Hammond, Ind.

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I have found "The Wisdom of Passion" to be a book of powerful erudition and fine intuition. I would be happy if in a certain sense I had inspired it.—Prof. Ceasare Lombroso.

Here is a man who sees and says things for himself. He is not retailing conventionalities. The book fairly bristles with wise sayings. I believe the thesis is sustainable and that the author has gone a long way toward fortifying it. After I took up the book, I did not quit, except for meals and sleep till I had read it carefully from cover to cover.—Albion W. Small, Head of Dept. of Sociology and Director of Affiliated Work for the University of Chicago.

I am somewhat familiar with the tendency in modern thought to give primary place to feeling—with James' "Will to Believe," with Ward's social philosophy, with Shelley's and Browning's philosophy. "The Wisdom of Passion" fits in with their contributions. The main thesis of the book—that the soul forms its own forms by its choice—I can ascribe to—Prof. Oscar Lovell Triggs, University of Chicago.

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The Persistence of Erroneous Opinions.

It is strange what a hold our old teachings and mode of thought have upon us. No matter how often we may show up the errors of the past, and how much we may profess to ignore old obsolete ideas, they continually appear in our conversation. Somehow the ideas have been so suggested into our mental make-up, that they are a part and parcel of our very being.

The other night I attended a church, and heard the minister talk about "Christ" as if it was a real person. He told how "he came into the world," what "he came into the world for," etc., never once mentioning Jesus, of whom he was speaking, and as if there never had been but one Christ, and the material out of which he was made had been all exhausted in creating him, so there never could be another. This might be expected of him, because he was church-blind, but when we hear our Spiritualist lecturers repeating the same errors in their public lectures, as I have heard them ad nauseam during the past two camps that I attended, I can but wonder what Spiritualism has been doing the past fifty-five years, that our lecturers are not better taught. "Blind leaders of the blind," they should know whereof they speak, or not speak or mention the things upon which they display so much ignorance.

The word "christ" is an untranslated word, left untranslated for the purpose of supporting the idea of the trinity. In the original it signifies one who has been anointed, and no one is anointed before he is born. Hence Christ was not born, notwithstanding the passage occurring in the Protovangelon, and copied into Matthew at the close of the third century, which reads, "Now the birth of Jesus Christ was on this wise." (Matt. 1:18). The word Christ was seldom used with reference to Jesus during the time of his ministry, and when afterwards the word came into use it had equal reference to the spirit world, mediumship, and the class of people who following out the spirit of his teachings, lived in communion with the spirit world. "The disciples were first called Christians at Antioch," (Acts 11:26) some think as a reproach, but more likely it was a general term referring to those who were anointed by the spirit world.

There were numerous Christs before and after the time of Jesus. The first mentioned is Moses. The Hebrew of Moses is Messha, or Messhakh, and "Messhakh" is the Hebrew for "anointed." Afterward we read of Cyrus as a christ: "Thus saith the Lord to his anointed, (this Christ) to Cyrus." (Isaiah 45:1.) In the 105th Psalm Jacob and his descendants in Egypt were called "Christs," or Messiahs, (Comp. vs. 6, 12 and 15) "He suffered no man to do them any wrong; yea, he reproved kings for their sakes, saying, Touch not mine anointed (my "Christs"), and do my prophets no harm."

Not only was the meaning of the word as I have stated through Bible times, but it was so used in all profane history. It was uniformly applied to social leaders or labor leaders. Anciently most of the labor was performed by slaves captured in the wars, and sometimes a man would rise up among them as a leader to lead them out of bondage as Moses led the Egyptians, and usually he was required to give some evidence that he was called from heaven or the spirit world to do the work assigned to him. Moses had to go to the children of Israel with proofs of his Messiahship. They required a "sign from Jesus as evidence that he was a messiah, (Matt. 12:38; 16: 1; Mark 8: 11; Luke 11: 16), and Peter claims that he had these signs (Acts 2:22). These signs were also manifest with other social leaders.

Drimakos of Chios, an island seven miles off from Greece, some three or four hundred years before the Christian era, confirmed his Messiahship by visions and prophecies. Eunis of Sicily, also showed that he was called, by many signs and wonders. He was thought to be insane, and was frequently required to come in the presence of the nobles and ladies for the purpose of furnishing them amusement by his apparently extravagant claims and the strange things he did, among which was spitting fire around him and toward those who were disposed to laugh at his apparent antics. How few there are who know that the term "spit fire" originated in him. Sparticus, whose wife was also a sibyl, was another. (A full history of these messiahs is given in my work, the second edition of which will be printed soon, "Christianity As It Was Before the Apostasy.")

There was a time when Jesus was not Christ, notwithstanding the statement in Matt. 1:18, and Luke 2: 11, the first of which was copied with the two first chapters of Matthew from the Protovangelon, and the other of which was copied with the two first chapters of Luke from "The Gospel of the Infancy!" What a pity they had not both been copied from the same book! We should then have been relieved of the contradictions between them. In Acts 2:36, we are told that "God hath made that same Jesus....both Lord and Christ." Then there was a time when he was not Christ. But I will not pursue this point farther. It is to be regretted they do not know something about terms they are constantly using, and talk less to mortification and more to edification.

Another matter of discouragement is the proneness of our public teachers to speak of sin and wrong as if it was antagonistic to righteousness. The ancients were in the habit of personifying a deity who was at war with God, and whose business it was to bring darkness, sin, misery and everything of a malific nature to the world. And thus it was believed and is still believed at the present that evil is as much a positive influence in the world as good is. They do not realize that the light and warmth of day is caused by the sunshine and to them it would seem as necessary to have a sun of cold and darkness as it it is to have one of light and heat, thought it is never mentioned in that way. They do not realize that it is cold for want of more and better sunshine, and that it is always dark in the absence of the sun. Thus all wrongs are the absence of right, and in as much as no person is perfect, every person aberates more or less from perfection. If the two were antagonistic as has been supposed, then we should have perfect men and women and absolute goodness in everything, as well as absolute badness. The adulteration of a thing is only the bringing of wrong things together. Dirt is matter misplaced, and every weed is a plant when its botanical name is known.

In line with this idea, sickness is supposed to be a positive entity—a sort of thing which gets into a person and must be expelled in some way. Anciently it was something caused by a serpent that lurked in stygian pools and was slain by the spear of Horus or the arrows of Apollo. This was merely a personification of the mephitic gases which arose from stygian pools, and were afterward destroyed by the drying up of the pools by the rays of the sun. But how real they came to be in after times, and are yet, with too many. In a late number of The Progressive Thinker, I see something of that idea with one of its writers, Mr. Herbert A. Harrell. Before referring to this I wish to speak commendatory of some things he says.

He says: "The operator must be a man or woman of exceptionally clean habits of life (preferably a vegetarian), morally and physically clean, [and let me add, dressed in tidy, clean clothes]. He or she should not be a user of liquor, tobacco, morphine or any other drug."

But it is a statement preceding this to which I take exceptions: "There is one method of cure, 'by the laying on of hands,' as a means of eradicating—drawing out and throwing away—disease that I hold as helpful." Here disease is considered as a positive entity—a sort of personality, which has entered the organism, and may be drawn out or forced out and thrown away. Nearly all our medical fraternity are beclouded with a similar vagueness, concerning disease, hence their tremendous doses of drugs which are given as a "spell" obnoxious to the disease, as if the disease would become disgusted with the presence of such nasty stuff contiguous to it and take its departure where it should never again be annoyed by the presence of such disgusting nostrum. The idea of naming a disease and then throwing medicines against the name is only another relic brought up from fetichism.

He then proceeds to direct the magnetiser to use milk to wash his hands in while treating the patient that he may impart the disease to the milk, [I would think a piece of beefsteak would be as good, if disease is what he thinks it is, but it all convinces me that doctors like poets, are born, not made]. The directions he gives may be good for machine doctors, but the natural doctor will prefer to follow his intuitions. Our doctors usually experience little inconvenience in the treatment of cases. I never have any disease adhere to my person, and I should have no hesitation but for the prejudices of the people, in treating cholera, smallpox or even leprosy.

Disease is not an entity—a thing that gets into a person and renders him ill. I am unable to understand, after reading his description of diseases in his second paragraph, how he came to make the other statement. Perhaps it was a slip of the pen. When he states that they are "inharmony," he hits it exactly in my way of thinking. Disease, the last class he mentions—not accidental lesions from without—are disturbed relations, and therefore inharmonious relations. Our bodies are made from the gases about us—mostly oxygen, carbon and hydrogen, with a small percentage of nitrogen (a deadly poison), phosphorus and other gases. A different relation of the three principal gases will make sugar, and yet another goes into woody fibre, and still another into glycerine, etc. Now it is plain that if those gases within the system become wrongly related diseases will result. A single whiff of sewer gas will rush to the brain, decomposing the other gases, and bring on sickness and often death. The sewer gas is composed of the same ingredients only differently related. Much of our water at the springs and health resorts is composed in part of sulphureted hydrogen, similar to sewer gas, but is differently proportioned. Yet one eight-hundredth part of this deadly drug will kill a dog. The liberation of this and other gases depends largely on oxygen and Ozone. It is clear that any wrong relation of gases within the system creates all the inharmony that produces diseases. And the duty of the doctor then is to change the relation of the gases, removing the surplus of carbon if there is too much carbonic acid in the system or bringing other gases to unite with and change it. Sometimes medicines will do this, but the thing to know is what the medicine is and how little—not how much—to give. If you give too little, it will do no harm and may do some good. If you give too much it may so change the gases as to result in another disease. This is a matter that physicians know but little about as yet; hence their numerous—I might say, their inevitable—blunders.

But with the natural healer there is more or less affinity with those elements necessary to a change of the disease. There is an attraction between him or her and the patient, the patient being rendered negative for want of the elements which will change the gases of the system, and he being the reservoir through which they are drawn, and co-ordinated, or perhaps chemicalized. When he magnetizes paper and sends it to a patient, it operates the same for a limited time till it becomes negative to the patient. Then it does no good. The operation of paper is slow and uncertain.

Now am I taking too much space in showing how that suggestion, and other mental medicants operate. I believe I should. Then people can operate with more faith. Let me bring forward the emotions as an illustrations. We all know how the emotions may be wrought upon to affect not only our lives but even our health. In this city as I write is a mother to the young man Clark who was hung at Walla Walla for murder last week. It is thought she will not recover, all caused by the hanging of her boy for a crime that she did not believe him guilty of, and possibly he may have been innocent. Her emotions have prostrated her, but suppose it should turn out that she was mistaken—that her boy was not hanged, which of course is impossible, and her boy should come home to her, again alive and well, and innocent of the crime charged against him, in short that there had been a mistake as to his identity, and that they had hung another man supposed to be him, how quickly she would rally. Melancholy brings disease, and why? because it disorganizes the gases, and the liver becomes torpid, and refusing to perform its functions the system is filled with carbonic acid. On the other hand cheerful news fills the spirit with buoyancy, more oxygen and ozone is inhaled. Again: A mother becomes angry and nurses her babe and it goes into convulsions immediately, and possibly dies. She had poisoned her system by expelling certain gases and perhaps inhaling other gases. A steer is driven through the street, becomes very angry and nearly kills several people; he is finally slaughtered and sold out to the public and what he tried to the day before his poisoned flesh accomplishes the day he is eaten, and nobody knows what was the cause of the terrible sickness. The doctor looks wise and says nothing, but no vegetarian suffered from the poisoned meat. This being the case we easily learn how the gases of the system may be changed by a proper direction of the mental condition. The Christian Science people have a little success in curing people, by making them think they are not sick—that there is nothing of them to get sick, or that could get sick. It is not so healthy a manner to cure a person by making him or her believe that he or she is nothing as to let them know that they are everything, but it succeeds partially. The Mental Science or New Thought people teach them that they may be whatever they wish to be, that health hangs from the branches closest to them and all that is necessary is to seize on it and it is theirs. With their thought they to a certain extent direct the forces within which proceed to eliminate whatever is offensive and thus change the relation of the gases of the system.

DANIEL W. HULL.

Olympia, Wash.

HAVE THEY?

Why Should Not Animals Have Souls?

In my copy of The Progressive Thinker some one has continually asked, Have animals souls? Of course it is expected that I will answer, or it would not always be in my paper. The one of Sept. 10 I imagine it is asked a little imperiously.

Well, now, I'll try to answer just to keep from seeming rude, you know. Now, let me see—have we souls? It occurs to me that if we have no souls, all our spiritual literature is in vain. Yes, it must be so. Now, I can see that some one will say, "Well, if animals have souls, would you limit it to what is called the lower animals, or would you include the genus homo?" But some one else says, "When we get over into 'kingdum kum' may be the snakes will bite us, and bees may sting us—you know they don't here." This has always been a matter of serious consideration with me. I never was bitten by a snake, so, so far as those reptiles are concerned, I can't see much force in the argument. Bees? Well, I've not been stung by a bee for over fifty years; why, then, should so trifling a matter make me think I have no soul?

Well, there! Mr. Editor, a thought so profound just now struck me, I must record it right here.

After the inferior race of animals have taken their respective fields in spirit life, am I to be debarred from a home there just because they are there? Have they taken homesteads on every tract? Have they filed pre-emption papers all over? Now, why can't I occupy some portion of the country adjacent to them? In short, since the argument that I possess a soul is just as good as that which proves that my dear dog has one, why can't I exist (if necessary) in a separate sphere from him? My argument then is: First, that the mere absence of congeniality between us here is no proof that we may not all enjoy the privileges of eternal progression.

As we see that nature has made a feeble attempt to separate us here—why may it not be still stronger—better and more complete as we advance to the second sphere?

Secondly. We as Spiritualists believe that theoretically the same laws which govern us here will govern us there. But do not all mosquitoes, snakes and toads, etc., share this earth with us? Then—even then—why not with slight advance the same there? Whoever has studied the Darwinian theory understands that most of the animal kingdom (to which we all belong) has eliminated in course of development many useless appendages. All spiritual teaching proves that the spirit the mosquito will still seek physical body. In time it will eliminate unnecessary features and characteristics. Need we suppose that when the snake escapes his physical form he will retain the characteristics of biting? That the mosquito will still seek physical blood? It seems to me all such vaporings are extremely silly.

B. R. ANDERSON.

Concordia, Kansas.

"Human Culture and Cure. Part First. The Philosophy of Cure. (Including Methods and Instruments." By E. D. Babbitt, M. D., LL. D. A very instructive and valuable work. It should have a wide circulation, as it well fulfills the promise of its title. Price 75 cents.

SPIRIT RETURN.

Visions induced by spirits are common to all humanity. They come to the Methodist, the Universalist, the Unitarian and the Catholic the same as they do to the Spiritualist. Thus it is that the world be redeemed by the prevalence of spirit return, not only in Spiritualism but in all the churches. The following illustrates a case in point, a vision of a death, as related by the Inter-Ocean:

Was the mysterious disappearance—the possible death by foul means—of Alexander W. Forbes, chief engineer of the Universal Gas Company, forshadowed by a vision seen by his wife on the night before he left his home at 3042 Union avenue for the last time?

Mrs. Forbes, wife of the missing man, is firmly convinced that it was. The distinctness with which the dream impressed itself upon her mind, the fateful precision with which one event, following on the heels of the other, carried out the preliminary details of the prophecy and the foreboding mystery that surround Forbes' movements from the moment he left the door of his home have combined to sweep away the wife's natural hopefulness and satisfy her that her husband's disappearance and death were preordained.

Grim Vision Before Her Eyes.

Forbes left his residence the morning of August 24. He intended going to Ludington, Mich., to spend ten days at Bass Lake. The night before his departure his wife dreamed that she saw her husband dead at her feet. In her vision she saw him preparing for his excursion to Michigan. She remembered assisting him in the details of leaving; then came a period of darkness and silence, and in a moment she beheld his body cold in death.

When she awoke Mrs. Forbes begged her husband to remain home. He insisted, however, that he needed the rest, laughed at her fantastic fears, and, promising to return after ten days and take her and their children to Milwaukee, left the house. His relatives have never seen him alive since that time.

Forbes used no intoxicants, kept no bad company, and was economical and industrious in his habits. He was in the employ of the Universal Gas Company for seven years, and was considered one of the most trustworthy workmen in the establishment. His domestic relations were of a most amiable character.

Leaves With Money.

When Forbes left his home he had with him about $200. He intended taking a noon train which would bring him into Ludington at about 9 o'clock at night. From there he was to go six miles into the country to the farm at Bass Lake. Advices from Ludington are to the effect that Forbes never arrived there.

The owner of the farm says he never saw him. His mother at Rapid City, Manitoba, declares her son is not there. Taking these facts into consideration, Forbes' relatives have been forced to accept the theory that the man was murdered for his money and his body hidden away.

THE MEDIUMS' HOME SCHOOL.

It has been some time since we have given you and your readers a report of our work. This was not due to a decline of interest in the cause, but because the inspirational Word of Light from the angel side of life commissioned us some years ago with a special feature of the great work of Spiritualism, viz., to organize and conduct a circle-at-large for the development and cultivation of mediumship upon the basis of telepathic at-one-ment between the members.

The members of this circle, regardless of geographical distances that may intervene, enter into the Spiritual Silence with us and with each other at the regular session hours, and gradually learn to commune and communicate with each other and with their spirit friends.

To be successful the sitter must be patient and follow the instructions carefully, but with repeated sittings the essential spiritual and mediumistic unfoldment can be reached, and the great blessing of intercommunication between the two worlds, so-called, be realized.

The purposes of this circle are three-fold in character, comprising spiritual culture and mediumship, healing of the sick and afflicted, and to secure, through legitimate and honorable means, the temporal welfare of each, as far as possible—believing that poverty is a hindrance to the more complete realization of spiritual life and well-being on earth.

This special mission was given us in 1896; since then we have been busily engaged in the development of its features, and have held the regular sessions with our members faithfully and promptly, as the light from above directed. It is with pleasure that we are able to state that this circle now has members in nearly every state in the Union, also in Canada, and nearly all report satisfactory progress in their development.

In time, however, we found a growing demand for a home and school, where those, desiring a more systematic and speedy unfoldment of their gifts and spiritual powers, might receive it in special personal sittings with us.

To meet this demand we proceeded, under instruction of our guides, to provide suitable accommodations, with the happy result that a commodious and attractive two-story building has been erected, ten rooms of which are furnished and ready for occupancy, while others can be fitted up as needed.

We now extend a cordial welcome to all seekers after spiritual knowledge and a more complete unfoldment of the highest and best gifts attainable by each.

For further particulars address, with stamp for reply. J. M. AND M. T. ALLEN.

651 South Grant street, Springfield, Mo.

Pleasure soon exhausts us and itself also; but endeavor never does.—Richter.

Man is not born to solve the problem of the universe, but to find out what he has to do; and to restrain himself within the limits of his comprehension. —Goethe.

THE POLICY OF CONSTANTINE.

A Critical, Comprehensive Reflection Thereon.

It is yet a question not well settled whether Constantine had any real religious convictions, Christian or Pagan. The fiction of the miraculous cross in the heavens to account for his conversion was invented by Eusebius of Cesarea. The story of Zosimus, that Christianity offered greater solace to his deep remorse for the murders of his kinsmen, is entitled to as little creditability.

Gibbon has well said of Constantine that "the ecclesiastical institutions of his reign are still connected, by an indissoluble chain, with the opinions, the passions, and the interests, of the present generation."

Edicts of great severity towards the Christians had marked the later years of the reign of Diocletian, and upon his abdication in 305, a wild scramble followed for the sovereignty of the empire. No less than six persons at one time, each of them with some appearance of authority, was asserting his claims to the regal power. Not till 324, in fact, did Constantine become the sole ruler.

Above all else, he aspired to be an emperor, and to make secure the permanence of his power. Indifferent as Elizabeth to the rival claims of Catholics and Protestants, Constantine was satisfied with paganism if through it the pathway to greater glory lay. If Christianity was the footstool to a more exalted throne, that was acceptable. If a neutral position had been possible, it is probable that would have been more to his liking. He was not unmindful of the power of religious institutions over his subjects, nor of their assistance in the mastery of them. Not inconsistent with this view of the character of Constantine are his edicts granting to the Christian clergy privileges equal to those enjoyed by pagan priests. Existing circumstances made a policy of acquiescence and indifference impossible. The Christians must be reckoned with as allies or foes. Disaffection among the Christian subjects of his rivals opened the way for Constantine to strengthen himself by espousing their cause. He seized the opportunity and set up Christianity as the religion of the empire. He loaded the church with privileges, and exempted the churches from municipal taxation. The founding of the royal palace upon the Bosphorus made Constantinople the successful rival politically, of Rome, and at the same time magnified the power of the Roman bishop, leading the way eventually to the permanent establishment of the Holy City as the center of the Christian church.

For nearly forty years of his life, Constantine had observed the established religion. His medals and coins carried the impress of Jupiter and Apollo. The altars of Apollo had been crowned with his offerings. The deity of the sun was the guide and protector of the empire. The day of the sun was the most popular festival with the mass of his people. Could he secure the influence and loyal support of the Christian faction by adopting their belief, and conciliate the pagans by the absorption of the sacred day of Apollo into the Christian observances, it would not fail to be a master stroke for the security and permanence of his reign. It became the Sunday of the Christian church. The edict of Constantine enjoins that judges, city people and tradesmen shall observe the day. Dwellers in the country are especially exempt from its requirements. Full liberty is granted to till the fields. It is called the "venerable day of the Sun." There is no allusion to the Jewish Sabbath law, no reference to the resurrection.

In this way was established the first Sunday law, in which all modern enactments have their origin. It is true, as we know from the writings of Justin Martyr, that before this, meetings had sometimes been held on the day of the Sun, at which there were readings from the prophets and writings of the apostles. It is even possible that the alleged resurrection upon that day had added to its popularity with Christian subjects of the empire.

It is significant, however, that Justin Martyr, as in the edict of the emperor, speaks of it as "the day of the Sun." Of the political wisdom of the policy of Constantine in adopting it, there can be no question. His successful overthrow of all the rival factions which stood in his way to supremacy, vindicate his judgment. That he had the remotest idea that he was establishing a holy day to be adopted in the enactments of unborn civilizations for many centuries to come, is improbable.

Yet another event in the reign of Constantine is of even greater significance, and has been marked with still greater results in its influence upon the life and thought of the people of later times. The weight of suffrage of emperors and princes, says Gibbon, "sometimes inclined the ecclesiastical balance and the prerogatives of the King of Heaven were settled, or changed, or modified, in the cabinet of an earthly monarch."

Alice Gardner, the biographer of Julian, says there is no doubt the influence of the empire was strongly felt at the Council of Nicaea. It is most unlikely that the emperor Constantine, whose whole life had been spent largely in the turmoil of camp and battle, had any conception of the metaphysical questions involved in the fierce contentions of the stubborn antagonists at the celebrated council.

Whether the Son was of one substance with the Father, whether the Logos was a person or an attribute, of Consubstantialism or Homoousion, what cared the conqueror, if he could make their contentions serviceable to him in solidifying his own power or removing obstructions from his pathway? But when the struggle between the factions assumed dangerous proportions and threatened the peace of the empire the policy of Canstantine was to effect an agreement or compromise. Failing in this, the great council was summoned. The strength developed by the followers of Athanasius at the council was greater than the emperor had anticipated. Constantine's own associations had given some reason to think that he was favorably inclined to the opposite party.

Eusebius of Nicomedia, the leader of the Arians, Eusebius of Cesarea, Constantine's eulogist and biographer, and Arian himself, all leaders of the opposition, were friends of the emperor. It soon became apparent that a peaceful settlement was impossible, that it was a fight to the finish. The radical Athanasians outnumbered extremists of the Arians and those of moderate views together. The supremacy of Constantine must be maintained at all hazards. The Athanasians were aggressive and triumphant. The weaker party fell with the connivance and support of the emperor. The equality of substance of Father and Son was established, proclaimed, and the foundation laid for the doctrine of the trinity, which, perfected later under Theodosius, became the corner stone of the orthodox Christian creed in the Greek, Roman and Protestant divisions.

The writings of Arian were condemned to the flames. Capital punishment was decreed for those with whom any of them were found. The exigencies of the situation made it impossible for Constantine to shield openly his friends. Arius went into exile. Eusebius of Cesarea meekly subscribed to the creed. Eusebius of Nicomedia hesitated and wavered and so postponed for a few months his own exile and disgrace. Whether on the part of Constantine, the proscription of the Arian leaders was any thing but a farce is questionable.

Apparently he acquiesced with the decision of the stronger faction whose antagonism most threatened the imperial power. It is certain, however, that intriguing for the return of Arius and other exiled leaders was soon begun with the connivance and assistance of Constantine. Effort was made to reinstate them in their high positions in the church.

Notwithstanding the continued opposition of Athanasius to the scheme, Arius was brought back from banishment. Arrangements were made for his ceremonial restoration and a day fixed for the event, but before it was accomplished, Arius was dead, by rupture of the bowels, a miracle, the orthodox said, by poison, perchance, some believed. Whatever may have been the motive which led Constantine to the later assistance of Arius, the work of Nice remained.

Athanasius, to whose aggressiveness and persistency we are indebted for the most vital point of Christian orthodoxy, was sent into banishment by the Christian emperor whose civil authority had established throughout the empire the dogma of his exile. The deity of the Son was fixed in the faith, and finally the emperor received the rite of baptism from the hands of the heretical bishop of Nicomedia who had led the fight against it and gone into exile rather than accept it.

The year of the council was polluted by the emperor's murder of his eldest son. He had murdered his nephew and father-in-law. He threw the princes of the conquered Alemanni to the wild beasts at Treves for the sport of the multitude, yet surely it cannot be said that he was the worst of the Roman emperors, though he by no means measured up to the greatness of the best of them. Nevertheless, he did what none of the rest of them were able to do; he fixed a creed which has survived him more than fifteen centuries, and which stands to-day as the accepted foundation stone in the Christian church of the twentieth century.

LEWIS D. BURDICK.

Oxford, N. Y.

NOTES FROM G. H. BROOKS.

An Account of Field Work, Home Work and Travel.

It has been a long time since I have sent any communication to the spiritual press, also a long period since I have been out in the field at work, and no doubt more than one has wondered where I was, and why this silence. I can very easily explain, and assure the friends that I have been more than busy along other lines.

On my return home in the spring, from my season's work, I found that my presence at home was of great importance, that wife was in no condition for me to be away; so I made up my mind to remain with wife and baby and do what I could to help in the care of the home. Wife's general health is very good, but she lacks in strength; so I began my labors at home, working with a will to bear my share of the burden. I was obliged to remain at home all summer; I realized that it was far from wisdom on my part to leave home at all. I was in hope that during the summer wife would gain in strength so I could feel all would be well with her when I began my labors in the fall. I did all in my power to bring about that condition, but all to no avail. We, at last made up our minds that the best thing for her to do would be to go to Los Angeles and spend the winter season there, that she was in great need of an entire change; so on July 28 we started, bag and baggage, baby and all, for California, expecting to arrive there on the first of August; but, owing to wash-outs, we felt it was best to stop off for a couple of days, which we did at Winslow, Arizona, arriving at last in Los Angeles on Friday, August 5. We were glad to reach the journey's end; while we were worn out, yet we were thankful to reach there in safety. Wife has a sister living there, and will remain until spring.

I got out some among the friends, but was unable to go much. I spoke the third Sunday in August for the Truth Seekers' Society. (I think I am right in the name). I met some of the old-time workers, as well as the new ones. I met Mrs. Weeks Wright, who has not changed any that I can see, and who is doing a work on the coast that will endure. Mrs. Weeks Wright will be remembered by many in Chicago, where she used to live and has many friends. Mr. and Mrs. Frank Randall are among the few old-time workers. Mrs. Randall will be remembered by many in Kansas City, Mo. They are now living in the country and are more than busy.

The Truth Seekers' Society is well attended; they hold conference meeting in the morning and a lecture in the evening by some speaker. Mrs. Sheehan-Horman is in Los Angeles for the present and is serving them now. She has changed but little. Mrs. Horman is to come East soon. There are numerous other meetings in that city, but I was unable to visit them, and hence can say nothing of their work.

I should have enjoyed a longer visit in Los Angeles, but it was simply out of the question; other duties were calling me, and I had to hasten away. So, on the 16th of August I bade wife, baby, sister and her daughter good-bye, feeling as I left them that I was leaving just that much of my life behind, yet realizing or trusting it was all for the best, and while great distance (as far as material distance is concerned) would separate us, yet souls that are in attune can commune, that space is annihilated.

Feeling all was for good, trusting in the powers that be, I bade them good-bye and started home. We went west by the Santa Fe railway, but I returned by the Northern Pacific. The Santa Fe gives good service and does all that is possible for its patrons, and showed us many courtesies. The Northern Pacific is a fine route; the scenery is grand beyond description, though the finest we passed in the night; but there is plenty on the way to compensate one. The service is fine, and they do all they can for the comfort of the travelers. It is much farther around that way, yet it pays one for the time spent, and I shall always remember my trip with pleasure, and if you are going to California, and can, I would advise a trip one way over the Northern Pacific. Ere you reach Portland, Oregon., you must go up the coast line to San Francisco, then from 'Frisco to Portland, both lines under the control of Southern Pacific, and the scenery from start to finish is beyond description. And as I realize all that I have seen and heard, I feel how truly we are dependent upon the railroads of our country, how much they have done to build up the country, to extend the influence of man and help to make us what we are. Every care is taken, and one feels about as safe in the Pullman tourist car as one does at home.

unanswered. But I assure one and all that this has been a busy summer for me. I have had no time for letter-writing, only in a limited degree, and I have letters received in April that yet remain unanswered. But I assure one and all that it is not because that I so desired, but because my duties lay in other directions.

I arrived home on the 26th day of August, having been gone a little less than a month, and most of that time in constant travel. I should like to speak of my experience in San Francisco, where I stopped for one day, as well as at Portland, where I was for a few hours; but I feel it would tire the reader, so spare you. I now think of returning to the coast in the spring, starting in March, though I am undecided what I shall do. But will say this, if there are places along the line of the Southern Pacific or the southern route that would like me to stop off and hold meetings for a while, and will correspond with me, we will try and make arrangements. If the friends desire me there, I will try and serve them. I feel the Northern Pacific would be too cold. I have January, 1905, open, as well as March and April; also, will make arrangements for camp work for the coming season.

There is much more that I would like to say, but time prevents. But will say, the hope of the world lies in the teachings of Spiritualism, for as the world grows it grows up to the high ideals contained in our great philosophy.

I am now located in Baltimore, Md., where I am to remain for four months, and where all mail will please be directed to 811 North Fremont avenue.

G. H. BROOKS.

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SATURDAY, OCTOBER 1, 1904.

WORDS OF CAUTION.

You should not send money in a letter. You may do so a dozen times safely, and then the next remittance may be lost or stolen. Secure a postal order for five cents, and then you are perfectly safe, and will save yourself annoyance and trouble.

HUDSON TUTTLE.

Editor-at-Large for the National Spiritualist Association.

Mr. Tuttle has been engaged to answer all attacks in the secular or religious press on Spiritualism. Send him clippings when an attack is made, giving date and name of paper. Address him at Berlin Heights, Ohio.

Not Atheists.

No person with greater ability, more faithful to duty, or creditable to his profession, occupies the Christian pulpit, than does Rev. Minot J. Savage; and there is no one whose utterances are read with greater satisfaction, or leave a more profound and lasting impression on his auditors. We find in a late published discourse the following views of his wherein he told who were not Atheists. He said:

"What is the essence of the idea of God, the denial of which constitutes real Atheism? In other words, what must a man deny to be an Atheist in the bad sense of that word? Is it possible he may deny the Buddhist god, or the Chinese god, or the Catholic god, or even your God and my God, and all the time be doing it in the interest of what he regards a higher and better ideal. But the ultimate reality to which the name of 'God' really belongs is simply this—a power outside of us, and above us, by whose laws we are bound, in whose laws is life, in disobedience to whose laws is death. That is, any man who recognizes a law in him, and without him, which binds him under penalty to certain courses of action called right, such a man believes in the essential idea that underlies the word 'God.' Whatever else he doubts—whether personality, or consciousness, or love—so long as he believes in law, in obligation, in penalty, he believes in God. His God may not be so good, so loving, so hope-inspiring as mine; but still such a man is no Atheist."

More than once in these columns we have declared: "There are no Atheists in fact, for all believe the world, and within it are governed by fixed and changeless law. That law implies a law giver. Even if inherent in matter it is nevertheless existent, and no power or combination of forces can thwart its rule. It matters not by what name it is known, it is self-existent and eternal.

Contrast the workings of this God of Nature with the Jewish Jahwah, incorrectly rendered Jehovah by our English translators of the Bible:

"Thus saith the Lord: About midnight will I go out into the midst of Egypt. And all the first-born in the land of Egypt shall die, from the first born of Pharaoh that sitteth upon his throne, even unto the first-born of the maid-servant that is behind the mill; and all the first-born of beast."—Exodus 11: 4, 5.

That was only a theist, cruel and devilish. Passing to Ex. 12: 29 and that more than brutal threat was executed:

"And it came to pass, that at midnight the Lord smote all the first-born in the land of Egypt, from the first-born of Pharaoh that sat on his throne, unto the first-born of the captive that was in the dungeon; and all the first-born of cattle."

Those who repudiate such a savage and sanguinary god, acting the part of a midnight assassin, prompting his worshipers to imitate his slaughtering propensities, have been denounced as Atheists, without just cause. We worship no fiend, falsely called Lord, or God, but have a very exalted conception of that

"Spirit of Nature! all-sufficing Power!
Necessity, the Mother of the world!
Who, unlike the God of creedal error,
Requir'st no prayers or praises. The caprice
Of man's weak will belongs no more to him
Than do the changeful passions of his breast
To his unvarying harmony. * * *
* * * All that the wide world contains
Are but his passive instruments, and he
Regard'st them all with an impartial eye,
Whose joy or pain his nature cannot feel,
Because he has not human sense,
Because he has not human mind."

Pull Him Off His Perch.

The Humanitarian Review, replying to a correspondent who was apologizing for the questionable practice of some clergymen who traffic in stocks, and other semi-gambling pursuits to enlarge their purses, expressed our view to the letter when it said:

"When a clergiman becomes a man of mammon, an ideal for birds of prey, pull him off his perch!"

Ah, knock him off, any way to prevent his continuing to pose as an exemplar for others to copy after.

"Spiritual Songs for the Use of Circles, Campmeetings and Other Spiritualistic Gatherings." By Mattie E. Hull. Price 10 cents.

Church of the First Born.

It is astonishing what a penchant certain emotional, impressible religionists have for miracles and prayer as the explanation of cures and various escapes from impending dangers.

According to an Inter-Ocean special, there is a new church in New Jersey, "The Church of the First Born." What the name implies, we don't pretend to know. The account reads:

Jersey City, N. J., Sept. 16.—Lively incidents as well as the most astounding testimony marked to-day's session of the faith curists ("The Church of the First Born") here. Men told how they had been saved from death in a hundred forms by prayer; women related that their ills had vanished, and a child said she had been cured of toothache on the way to that very meeting. The most sensational incident occurred when Editor Anna Smith of the Dawn of Day, who is a woman of 80, ended her testimony of the efficacy of prayer by dancing a jig.

"Through praying to God," said Miss Smith, "I never had a sick day in my life, and to prove how well I am I will show you what I can do."

Here the old lady leaped off the high platform like a schoolboy, ran around the church with the agility of a race horse, made a flying jump back to the platform, and then executed a jig that would bring her $30 a week in the vaudeville. Great applause followed her performance.

A little girl arose and said that while on the way to the church she had such an "awful" toothache that she changed her course and started for the dentist's.

"On the way I prayed, and prayer beat the dentist by two minutes," she said.

A doctor, aged 60, from Philadelphia, said he had practiced medicine for thirty years until he found that it was a humbug and fraud and stopped it. Now he prescribes prayer.

Another man said he had been drowning in the surf at Atlantic City when he came to the surface for the last time and shouted to God to save him.

"A huge wave caught me," he concluded, "and threw me safely on the beach."

A man from the west told how he had been out on the prairie with a crippled horse and with a storm approaching.

"The old nag wouldn't move," he explained, "and I thought it was all off with me. The storm was getting nearer and I could see that it had water spouts sticking down out of it, and a few funnels like cyclones. It was within a few hundred yards of me when I suddenly said: 'Oh, God, save me!' And that storm instantly veered off to the south, and the horse pricked up his ears and started off on such a lively trot that I got to the next settlement in good time.'"

"Not a drop of medicine has entered my home in thirteen years," said Charles Smith, of Hoboken. "And during all that time God has been my physician. I had four ailments, among which were dyspepsia and bronchial trouble. I was cured by prayer. My wife had heart disease, my daughter had a fractured arm, and my boy here had scarlet fever. All were cured by faith."

One woman with tears streaming down her cheeks, told how prayer had cured her of a tumor. During her recital some of those present fairly danced with joy and the intensity of the excitement under which they labored.

A young woman declared that for five years she had desired to play by ear on the piano, and that in answer to prayer God gave the power desired.

Toward the close of the service a man testified that he was in a circus one time before he had learned that such things were for Satan's imps. During the show a lion broke loose and the crowd ran out of the tent. He tripped over something that was in the road and fell in the path of the beast.

"I thought of Daniel," he said, "and I prayed. I was delivered and am here to-night to praise God for it."

Spiritualism and suggestion will account for thousands of cures and other happenings, without resorting to "God" and miracle for an explanation.

Prayer for cure of human ailments is in itself the nature of "auto-suggestion"—self-suggestion when offered by oneself, and when offered by another it possesses the properties of "suggestion" to the mind of the ailing one.

The cyclonic storm would probably have veered just the same if no prayer to God had been uttered, and just so of the lively trot of the old nag. Balky horses are very notional, and take very sudden fits and starts—when they will they will, and when they won't they won't, and there is nothing miraculous about their going, or not going.

Neither is it anything miraculous that a woman of 80 should dance a jig, a Virginia reel a Kentucky hoe-down, or even a "juba dis and juba dat, juba all de 'possum fat," etc., turn a handspring or a somersault, or even do as David did when he "danced before the Lord," on a certain occasion. (Readers who are curious can consult II. Samuel, chapter 6.)

When people are in a state of mind induced by certain forms of emotion-stirring belief, they are ready to credit any prayed-for happening as the result of prayer, wrought by the direct hand of God. Anything they pray for—if it comes, it is God's answer to their prayer. This seems to be the state of mind of "The Church of the First Born."

The spectacle of an old lady dancing a jig was no doubt highly edifying and very inspiring and there is no wonder that it evoked "great applause" from the "First Born" beholders.

When next "Editor Anna" dances a religious jig, may we be there to see, and applaud.

But—no more, lest we make sport of sacred things.

The Christian Educator.

That awfully wicked paper, The Christian Educator and God's Defender, of Great Bend, Kansas, asserts that "God's creators make a great mistake in not creating a Mrs. God."

The C. E. and G. D. is the organ and exponent of The Church of Humanity. Its title is supposed to indicate its work—to educate Christians into a knowledge of the "truths" accepted by the Church of Humanity, which does not believe there is a God, or any truth in Christian dogmas.

As the C. E. and G. D. is apparently incorrigibly "infidel," we shall turn it over to Brother J. S. Loveland and A. H. Nicholas.

But really, is it not within the bounds of probability that a "Mrs. God," if She had the running of things, would be a vast improvement upon the Jewish Jehovah as He is set forth in the Old Testament account? However "jealous" she might become, she would not be likely to manifest such a penchant for cruelty, blood and slaughter. Hence, after all, there may be somewhat in the C. E. and G. D.'s suggestion worth thinking about.

An Exceedingly Gullible Mortal.

The Blade of Chicago, relates a peculiar case, illustrating the gullibility of certain persons. Parallel cases can be found where fake clairvoyants have led astray those who were "itching" to get rich. It appears that, unsuccessful in his attempts to raise a wonderful black hen which would lay magic silver dollars, Frank Gidumsky, 48 West Randolph street, Chicago, now seeks reimbursement for more than a year's expenditure of time, health, and money from the three men who attempted to instruct him in supernatural poultry raising.

Until very recently Gidumsky had dreams of possessing a fowl more wonderful than the goose which laid the golden eggs and more valuable than the precious Aladdin's lamp. His rise to wealth would be easy and rapid. Not only would he receive one or more dollars daily, according to the hen's laying proclivities, but the dollars were to have the magic charm that no matter where or how often he spent them they would mysteriously return to him.

The only reason Gidumsky is not now a millionaire, with a black feathered United States mint in his back yard chicken coop, is because he has never been able to raise the necessary black hen.

The directions which Gidumsky says he followed in the hopes of securing a supply of magic dollars are elaborate. First he was to secure an egg laid by any ordinary barnyard black hen.

This egg Gidumsky was to put under his arm and keep it there for nine days and nights. During that period he must under no circumstances wash or eat. If he became very hungry, it was permissible to drink water.

At the expiration of nine days and night a black hen would come out of the egg. It was scheduled to hatch while he was asleep. Then, standing on the foot of the bed, it would say to him, "What is your wish, Gidumsky?"

At this critical moment Gidumsky was supposed to tender the newly hatched black hen a dollar, which was conveniently under his pillow in anticipation of the happy event. The hen would take his dollar and immediately lay a magic silver dollar. Having thus been started on a diet of dollars the black hen would furnish unending streams of magic coins.

The direction for raising the new poultry are set forth in the complaint filed in Justice Wolff's court. Gidumsky went without washing, eating, and even sleeping for nine days on repeated occasions, but never raised a magic hen. He now believes that he was humbugged.

Romanism and Free Thought.

The animus of Romanism toward freedom of thought is well illustrated by the news from Rome, in which city, on Sept. 20, with more than 5,000 delegates present, the congress of free thinkers assembled in the Roman college founded by Pope Gregory XIII. Ten of the delegates were from America, among them being Dr. Moncure D. Conway of New York, Dr. J. B. Wilson of Cincinnati and M. M. Mangasarian of Chicago.

Dr. Henry Maudsley was appointed honorary president for England, Professor Haeckel for Germany, Professor Berthelot for France, Professor Salmeron for Spain and Professor Ardigo Lombroso for Italy.

Professor Haeckel of Jena University, proposed a message to Premier Combes of France, congratulating him upon his struggle for the right of human thought against theocratic oppression, and also for what he has accomplished for the separation of church and state.

Professor Sergi presided and delivered an address, which was warmly applauded, glorifying the triumphs of science over superstition. He hailed the fall of temporal power, condemned Catholicism as prehistoric and protested against war, ending with advocating an indissoluble alliance of nations and the universal brotherhood of the peoples.

The animus of the adherents of the Romish church is shown by the further report that bitter protests were heard on every side against the assembling there, on the anniversary of the fall of the temporal power of the popes, of the congress of freethinkers. In the Osservatore Romano, the organ of the vatican, the following notice appeared: "Innumerable telegrams have reached the pope from all classes of people in Italy protesting against the satanic congress of freethinkers which, under the auspices of FreeMasonry, was inaugurated to-day in Rome, the center of the Catholic faith."

Romanism is the same everywhere, and if the church could have its will and way, neither at Rome nor anywhere else would freedom of thought be permitted.

Pandering to Vice in the Name of Religion.

There seems no end to the efforts of bigots to devise some method to induce the government to acknowledge Sunday as a holy day. Ever since the Republic was founded they have brought the influence of the church to their aid, and have made the postoffice system the target for attack. Postoffices must be closed. Unless this is done the souls of the employes must answer in hell for the violation of God's command. Then the transportation of the mails on Sunday must be abandoned. They concentrated all their energies in 1832 on this project, but failed. Nearly every year since some new expedient has been resorted to, hoping to win success. The latest device in this direction comes from a Rev. O. W. High, of Upland, Indiana. He inscribes on the corner of his envelopes a request that his mail shall not be handled on Sunday.

The poor simpleton was so ignorant of the duties of the mail service as to suppose the thousands of tons of mail would be overhauled each Saturday evening, to find his letter and abstract it from the mass, so it should not be defiled by being carried on Sunday.

Will the churchmen and clergy never learn that instead of improving public morals by closing great fairs, and suspending business of all kinds, save preaching and attending church, on Sunday, they absolutely pander to vice? Who in all the world but saloonists and proprietors of houses of ill-repute in St. Louis are benefited by closing the gates of the national exposition in that city on Sunday? It was and is an outrage on public decency to close the avenues of education to the people there, and throw wide open the flood-gates of vice. Congress was pandering for the church vote when it engrafted such a provision as the condition of its appropriation. No one objects to rest days in any department of government service, but who better than the laborer knows when that rest is needed and shall be taken?

THE N. S. CONVENTION.

From N. S. A. Headquarters—Important Convention Notice.

To the Editor:—Kindly give space in your valued journal for the following important announcement concerning the place of meeting of the N. S. A. convention to be held in St. Louis, Oct. 18, 19, 20 and 21.

The committee of the World's Fair Congresses assigned to this association—as to others—the music hall of the great Coliseum, for convention purposes, and we had every reason to suppose all was in readiness for our occupancy. At this late day comes the information that Music Hall has been rented for the season to a musical company, and that another hall has been allotted to the convention societies. Investigation shows that the second hall is not adequate for our purpose—its acoustic properties are not good, and as the musical company aforesaid gives a musical extravaganza day and evening its sounds are sufficient to completely drown the voices of our speakers and delegates. Hence the N. S. A. official board has decided that the convention be held at the Spiritual Temple in St. Louis, 3015 Pine street, where the reception of Monday, Oct. 17, at 8 p. m., will also be held. We regret exceedingly the necessity of changing location of meetings at this late day, but are so obliged to do in justice to our people. Pine Street Temple is reached from Union Station as follows: Take 18th street car to Olive, transfer west and ride to 20th street, walk one block south; or, take Laclede car and ride to 30th or Garrison, and walk two blocks north.

All delegates and other friends who intend to be in St. Louis during the time of convention, are requested to arrange their plans for visiting the Fair or sight-seeing, so as to enable them to attend all sessions of the convention—day and evening. Important business is sure to come up at all day sessions, while the evening meetings will be more attractive to Spiritualists and investigators, by the able and brilliant talent we shall present. All are cordially invited. Come one and all and help to make this the grandest convocation of Spiritualists the world has ever known.

Information concerning rooms can be had by addressing Thomas Grimshaw, 5835 Theodosia avenue, St. Louis. Forward postage to prepay his replies.

MARY T. LONGLEY,
N. S. A. Secretary.

Washington, D. C.

TWELFTH ANNUAL CONVENTION

Of the National Spiritualists' Association.

The twelfth annual convention of the National Spiritualists' Association will be held in the Spiritual Temple, 3015 Pine street, St. Louis, Mo., October 18, 19, 20 and 21, 1904.

Day sessions at 10 a. m. and 2 p. m., —to which the public is cordially invited—will be devoted to business only. Evening exercises will consist of grand programmes of varied numbers, including vocal and instrumental selections by talented artists; also lectures and tests of spirit identity, by some of the most able spiritual workers in the land.

Among those invited and expected to participate are Will J. Erwood, E. W. Sprague, J. W. Ring, Mesdames R. S. Lillie, Laura G. Fixen, G. G. Cooley, Maud Lord Drake, Margaret Gaule, J. Sauer, with a galaxy of others.

Come one and all to the grandest convention of the age.

Special railroad rates can be secured on all lines to and from St. Louis (excursion tickets) without attention from the N. S. A.

Information concerning hotels and rooming houses can be secured by addressing the Rev. Thomas Grimshaw, 5835 Theodosia avenue, St. Louis. The Spiritual Temple in that city, of which Mr. Grimshaw is pastor, will be opened daily during the season. A list of desirable rooming houses, also the spiritual papers, will be kept on file there.

The annual reception of the N. S. A. delegates and visitors will be held in the Spiritual Temple in St. Louis, October 17, at 8 p. m.

All are cordially invited to attend.

MARY T. LONGLEY, Sec'y.
HARRISON D. BARRETT, Pres.

AMENDMENTS TO BE PRESENTED

At the National Spiritualists' Association Convention, October, 1904.

To amend Article VI, Section 1, by inserting after the word "convention," in the thirteenth line, the following: "and one additional delegate for each fifty members, or major fraction thereof, of said subordinate society."

Amendment proposed by the First Spiritualists' Association of Washington, D. C.:

Resolved, That the officers of the National Spiritualists' Association shall consist of a president, vice-president, secretary and treasurer, who shall be trustees, and with five others constitute a board of nine trustees, who shall have charge of the business affairs of the Association, and shall be chosen by written ballot by the duly accredited delegates present at the regular annual convention.

Beginning with the convention of 1904, the officers of the convention shall be chosen for the following terms: Two trustees for four years, two trustees for three years, secretary and one trustee for two years; the president, vice-president and treasurer for one year. The president shall be elected annually for one year, but at the termination of the respective periods of offices of the other members of the board the terms of office shall be for four years. F. A. Wood, president; Mary J. Stephens, vice-president; R. E. Potts, secretary; W. H. Crowell, treasurer; J. F. Simonds, Henry Steinberg, F. C. Just, Isabel L. Keeler, Harriet D. Morgan, trustees.

The First Church of Spiritualists of Pittsburg, Pa., submits the following to the delegates of our next convention, viz.: Amend Article IX of Constitution: Strike out the words "or at such other time or other place as this association may determine at any annual convention." William Fetzer, Secretary.

Per S.

Amendment:—Amend Article VI of Constitution by adding the following sentence at the close of present paragraph of Section 1: "State associations composed of both delegates and lay members shall be entitled to one delegate for their charter and one additional delegate for each fifty, or major fraction thereof, delegates in attendance at their annual conventions; also an additional delegate for each fifty lay members, or major fraction thereof, in good standing upon the books of such state associations October 1 of each year."

Amend Article VII of Constitution by inserting at the close of the third paragraph, Section 1, the following: "By collecting twenty-five cents per capita from each lay member in good standing upon the books of all state associations chartered by the National Spiritualists' Association, October 1 of each year." Geo. A. Fuller, Jas. B. Hatch, Simeon Butterfield, Alex Caird, M. D., Carrie F. Loring, treasurer, M. Hebron Libbey, Carrie L. Hatch, secretary., trustees of Massachusetts State Association.

SEEN AND HEARD.

Brief Notes on Topics of Interest, by Hudson Tuttle.

The Incentive of Spiritualism.

It has been said that while the various religions, especially Christianity, have incentives spurring man to higher moral achievements, Spiritualism has nothing to offer. There could be no statement more erroneous.

By presenting the most exalted motives, it encourages the loftiest aspirations; prompts to highest endeavor, and inculcates self-reliance. It frees man from the bondage of authority of creeds, and demands that he rely on the authority of truth, interpreted by reason.

The results of an intelligent acceptance of Spiritualism are nobility, purity and magnanimity of life; all embracing charity and philanthropy; constant and earnest endeavor to actualize an ideal, perfect life in this world as the best preparation for the next; living to live, not living to die; and for the Religion of Pain, which has held mankind in thrall, the substitution of the Religion of Joy. Such is the doctrine of Spiritualism.

The terrestrial cannot inherit eternal life, which is the inheritance of the celestial. Death is the severance of the silver cord which unites the celestial with the terrestial, or physical body. The latter returns to mother earth, the former receives the shining robes of an angel. Hence, death works no change except in condition. The individuality is no more affected than by stepping from one room to another, or by casting off worn garments. Immortality is our birthright.

A materialist said that we are traveling between two bleak and barren promontories, the past and the future. In the light of Spiritualism the headlands of the past are crowned with blessed memories, and the future, instead of a bleak and barren headland, toward which we drift in tears, rises above the shadows of this life and on the purple slopes we behold our fathers, our mothers, our wives, our husbands, our children, our friends who left us in the night of years, all there with garments of light, extending their arms to welcome us!

Spiritualism presses to the quivering lips of grief this cup of precious nectar distilled by the angels of heaven.

The great and ever-enduring lesson taught by this view of life here and hereafter, is that the present is the shadow of future realities. We are spirits to-day, and shall be the same to-morrow after this body has fallen from us. We have already begun the infinite journey and we are not to wait until death to begin the formation of character.

When death comes, the dross of this life will fall from us; its objects, its vain ambitions; estates, bonds and title deeds, fall as ashes, and the spirit stands alone, holding fast the treasures of such actions as had relation to its immortal life. Never was wiser command given than to lay up your treasures above.

A Remarkable Summary.

A rare gem of logical statements and conclusions is the following from a tract by George A. Bacon, of Washington, D. C., entitled "Attitude of Scientific Men Toward the Spiritual Phenomena." He says:

"The spiritual hypothesis must be true:

Because the facts, countless in number, proclaim their spiritual origin;

Because the facts are the experience of human beings and the outcome of our common nature;

Because these experiences have been co-existent with humanity on earth;

Because they are verified by human tradition and history;

Because they are supported by universal analogy;

Because they are in harmony with man's highest reason;

Because they are responsive to the universal aspiration of the human heart;

Because they are affirmed by our intuitions;

Because they are in accordance with universal law;

Because God Almighty, Omnipotent Mind, or Universal Law, whichever you will, never conditioned the occurrence of these fundamental, personal facts, as expressions of man's mental, moral and spiritual nature, without completely supplying their corresponding requirements."

Every one of these propositions might readily be expanded into a chapter, of which they are the condensed conclusion.

Physical Culture.

Several books have been published on physical culture, which give in minute detail just the kind of motions and genuflexions which must be gone through with in order to perfect the physical form. The arms must be swung just so, and the legs kicked just so, and the breath taken in prescribed form. This may be very well for those who have nothing else to do, but it seems a pity as long as there is so much to do in this world, honest, productive work, to have so much good strength wasted in useless exercise. Baseball, football, rowing, and swinging dumb-bells, are strenuous exercise and yet why they are superior to manual work, is mainly told by their not being labeled with that plebeian name.

The girls who are able to run miles on miles at tennis, or golf, swing on a trapeze, or vault over a bar, are usually too weak to sweep a floor or wash dishes. The big boy home from college, at the foot of his class and head of athletics, finds the business of his father fatiguing.

For subtle irony of this state of things, the following bit of rhyme is inimitable.

Sis takes calisthenics,
Indian clubs an' such,
Reaches for her toes ten times,
An' each time makes 'em touch;
Raises up her arms an'
Sweeps 'em all around,
Kicks her heels three times without
Ever touchin' the ground.

Ma takes physical culture
In the' washing tub—
Gets the clo's and soaks 'em down,
And then begins to rub;
Makes ten thousand motions
Up and down that way—
She gets lots o' exercise
On a washin' day.

Sis goes to the gym, an'
Travels on the rings,
An' she takes a big, deep breath,
An' then she yells an' sings—
Says it's good for weakness
In the lungs, an' say!
Tennis is her hardest work—
Ought to see her play!

Ma she washes dishes,
An' she sweeps the floor,
An' she scrubs the marble steps
Clear up to the door;
An' then she chops the kindlin'
When her work is through—
Has to do it, 'cause Pa, he's
Calisthenic, too!

Both take physical culture,
But I will tell you this:
There's lots o' difference 'tween the kind
My Ma takes, and Sis.

Falsehood Hard to Kill.

Or shall we say ignorance difficult to educate; darkness slow to dispel? Belief in witchcraft, supposed to have passed a century ago with the horrible beliefs of the dark ages, appears to be yet held by those high in the Catholic church. Monsignor Lavelle, rector of St. Patrick's Cathedral, commenting on a statement of Prof. Stetson of Kalamazoo College, that witchcraft and demon possession are no myths, but realities, and sickness is often the result of such obsession, said:

"There is no doubt about the fact of diabolical obsession in olden times. The Bible is authority for their occurrence. Whether there are any instances at present I do not know. None has ever come to my personal notice. But that the church recognizes the possibility is evidenced by the rules prescribed for exorcisms."

If this is true a thousand years of research and study have been wasted, and the witch doctor and medicine man, with charms and invocations are of more value in curing the disease than all the knowledge in the world! And sad it is that many Spiritualists, instead of Spiritualists, are rather demonists.

Let us look to the light, not back into the darkness. Let us go on, and not return to the dogmas of ancient times.

If Spiritualism should follow the lead of these obsessionists and demonists, it would end in the fog of the most blighting superstition, and witchcraft would be revived. Already there are advertisements of those wonderfully endowed to drive away evil influences and unmannerly spirits! And this in the dawn of the 20th century! And it is thought strange the world casts a sneer at Spiritualism!

If its supporters make it a system of demonology, who is to blame?

HUDSON TUTTLE.

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If you can not spare $1 for The Progressive Thinker one year, send in 25 cents at once, and take it for three months. You should be brought in touch with its valuable contents during the Fall and Winter Campaign. You should not miss reading "Compensation, the Law of the Universe," and the many other good things that will appear in the paper each week.

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Spirit Music a Reality.

A Detailed Account of Spirit Music Heard at New Canton, Ill., and Which, It is Expected, Will Be Produced in Public Sometime in the Future—An Important Point as to Materialization.

To the Editor:—Since you have printed my letter, in answer to your inquiry, I must ask you to make a correction regarding the spirit music. One evening, five years ago this coming October, we were told that on Thursday evening we would be surprised at what would occur. We asked what it would be, and was told that we would hear music.

On that evening we two, with my mother, sat down by a small table, and was not only surprised, but almost speechless to hear music such as we never heard before, that was played for more than an hour. After we came from the room in which we heard it, we could hardly believe that we did, and went back the second time and heard it as long as the first.

It was not like a piano, and there was a piano in the house then and is still, but this music was in another room from where the piano stands.

We have sat in the room where the piano is to see if it could be used, and have never heard a sound. The spirits say, the music is made to reach us through vibrations, the same way in which all sounds are conveyed through space, and that to play on our instruments here would be more difficult than we can conceive.

For three years we have studied these manifestations under spirit guidance, and no one but my mother has ever been able to get near a meeting in this time. At first we were besieged by curiosity seekers, and for our benefit it seems, we were allowed to sit a time or two with them, and now at this time nothing but spirit power could induce us to sit with them.

We heard the music two months before we heard voices. We can hear them at any time they say we will, not at any time we say.

Mr. Ward hears clairaudiently, and has many years. At times when we hear music my mother goes into the different rooms in the house, and she says that it is as distinct in one room as another, and just as loud as in the room we sit in.

One very cold night a couple of years ago we were sitting in the twilight with my brother as company, when I suggested that we should be quiet and see if we could hear the music. Not many minutes went by until we heard a noise in the room adjoining the one we were in, and the music began and seemingly came through the closed door, instrument and all and played around the stove a few times, went back through the door, and died away in the other room.

The music we heard could not be made on a piano; it is entirely different; it increases in power and beauty each time we hear it.

Since so many have given their experience with fraud mediums and their ways and means of deceiving investigators, through the Open Court, would it not be interesting to hear from those who know what genuine spirit manifestations are, how they occur and the difference between the two? If the mediums are unable to explain the manifestations, and how they are produced, then why not give the spirits an opportunity to explain? If they are manifesting, it does seem that they ought to, at least, tell us the difference between their work and that of those who are manifesting for the money.

Money has never induced us to sit for spirit manifestations, though we have been advised to sit for 25 cents a head, at which price we would soon get rich.

If Brother Hale is willing to give $1,000 for a sight of an actual spirit, devoid of "materialization" in its general meaning, we might be induced to consider his offer when we get to the Pacific coast. That would be a small recompense for the time we have already given to the work.

Spirits have always told us that whenever a spirit comes to you materialized in a flesh and blood form, when they take you by the hand in a mortal way, to reach over and slap the medium in the mouth as they will be close by. When a spirit touches you you will instantly recognize the difference between it and a mortal touch as you will feel the force before there is any contact whatever. You will say, "How can this be if spirits do not return?" We are taught to say, through vibratory force, that can convey any of our senses through space when operated by true spirit power.

It would, no doubt, be interesting to you to know why atmospheric conditions have anything to do with spirit manifestation. I shall write further about this some other time.

We have had no desire to present our views to the public as we know how widely we differ from many others, and we are nearing the time when facts will speak louder than words and opinions can not stand in the face of true spirit manifestation.

EMMA M. WARD.

New Canton, Ill.

Chicago League Meeting.

The regular meeting of the Chicago Spiritualists' League, for the transaction of important business, will be held at 697 West Madison street, Monday evening, October 3, at 8 o'clock sharp.

On the next evening, Tuesday, October 4, at Kimball Hall, 243 Wabash avenue, the League will give a programme consisting of music, an address, critical discussions and messages, to which the general public is invited to attend.

All members are urged to note carefully the time, places and purposes of the two meetings and asked to be present on both occasions.

GEO. B. WARNE, Pres.
OTTO E. KROPP, Sec'y.

Programme for Tuesday Evening, October 4, 1904, at Kimball Hall.

Song—"America," audience; Invocation, Rev. Nora E. Hill; Vocal solo, Dr. L. H. Friedman; Address, Dr. Geo. B. Warne; Hymn—"When the Mists Have Rolled Away," audience.

Spirit messages will be given by the following well known mediums: Dr. C. Burgess, Mrs. Wm. Hilbert, Mrs. E. Klein, Mr. R. S. Ray, Mrs. Isa Cleveland, Mrs. C. Kirchner, Mrs. Nora E. Hill, Mrs. Ada Za Zelle and Mrs. N. Trafton.

Special singing arranged for this meeting.

Every Spiritualist and investigator is cordially invited to attend our meetings and learn more of the grand truths of Spiritualism.

DREAM CHILDREN.

They flock to my desk in the rush of the day,
The dear little children that dance to and fro.
I catch a faint sound of their rollicking play,
Like the lilt of a song of the long ago;
And I turn from my work with a soft little sigh,
To greet little Mabel and Eddie and Joe,
But I reach out my arms and the visions pass by,
They are only dream children I used to know.

I hear them sometimes in the roistering street
I see their bright locks as they flash in the sun,
I hear the soft tap of their pattering feet,
I hear the gay laughter as lightly they run,
I hasten my footsteps to catch the bright group
That riots along in the noise and the fray,
Then suddenly all the high hopes I had droop,
And the little dream children have melted away.

I know they have fled to a far distant shore,
A land where the sun of all righteousness beams,
Yet they come to me often as fond as of yore
From out of the mist-shrouded valley of dreams.
And sometimes it seems I can hear what they say,
And I start as I hear all the chatter and noise,
Then tears fills my eyes as the dream fades away
And all that remains is a few broken toys.

They have gone with their laughter and love and delight,
Their little warm arms have now crumbled to dust,
They have vanished like dew when the morning is bright,
And their poor little toys are all covered with rust.
But memory brings them again from the past
And they flock to my desk in the rush of the day,
And here in my heart I am holding them fast
And in dreams I can hear them again at their play. —Anon.

"Why I Am a Vegetarian." By J. Howard Moore. An address before the Chicago Vegetarian Society. Price, 25 cents.

The Soul Radiates as Many Colors as the Rainbow.

PSYCHIC LAWS GENERALLY LEAD TO A KNOWLEDGE OF SPIRIT RETURN. SOUL DEVELOPMENT CAN BEST BE ATTAINED THROUGH A PERFECT UNDERSTANDING OF THOSE LAWS THAT UNDERLIE THE FUNDAMENTAL PRINCIPLES OF SPIRIT RETURN. IT IS PLEASING TO NOTE THAT THERE IS AN AWAKENING IN THIS RESPECT AMONG WHAT IS WRONGLY REGARDED AS THE "UPPER" CLASSES, THOSE WHO ARE EXTREMELY WEALTHY, BUT WHO AS A GENERAL RULE SPURN SPIRITUALISM. THE FOLLOWING ARTICLE WILL BE READ WITH DEEP INTEREST, ILLUSTRATING WHAT IS GOING ON IN REFERENCE TO PEERING INTO THE CONDITION AND STATUS OF THE IMMORTAL SOUL. THE PROGRESSIVE THINKER WILL LEAD IN PUBLISHING EVERYTHING THAT PERTAINS TO ANALYZING THE CONDITION OF THE INNERMOST BEING.

Soul development [says the New York Herald] is Newport's latest fad. To the unregenerate city by the sea that called forth Colonel Watterson's famous anathema has come a distinguished Scotch woman, Margaret Gladstone Stuart, with the altruistic purpose, frankly proclaimed, of teaching the smart set not only how to find its soul but when once found how to determine its color and general material characteristics.

Color of the soul? Material characteristics?

Yes, it does sound paradoxical, but according to the propaganda of this new high priestess it is literally true that one's soul does have color and form as well as numerous other peculiarities undreamed of in the theology of that sturdy old New Englander Jonathan Edwards. One's soul may be green, gold, gray brown, yellow, violet, blue or red, declares Mrs. Stuart, and in a series of lectures and drawing-room talks she is now conducting in Newport the fashionable summer colony are learning the discouraging and awful fact that their souls are for the most part a vermilion red.

The promulgator of this startling cult, it is interesting to know, is no less a personage than a grandniece of the great Gladstone. She is also a granddaughter of the Countess of Galloway and was born in the famous castle of Galloway, one of the show places of the Scottish highlands, and last, but not least, to approach her more immediate ancestry, she is a daughter of the late Balfour Alexander Stuart, a prominent member of the British Society for Psychical Research and author of a score of well-known works on metaphysical subjects.

Instant Popularity.

Although Mrs. Stuart has been in Newport but a few weeks she has already enrolled a large number of the smart set in her classes, and almost every day finds her lecturing or talking in some exclusive house to an equally exclusive circle of interested listeners.

The main business of the new cult is transacted at Mrs. Stuart's pleasant little apartment in Bellevue avenue, next door to the Casino, and it is here, of mornings, that the really interesting things take place. Here is where Mrs. Stuart instructs her classes, and here is where she performs divers miracles in the way of reading of secret histories connected with gloves, jewels, hair, etc.

In these pretty apartments, whose rear windows overlook the Casino grounds, a Herald reporter found the lady one day last week. She had just dismissed an early morning class, which the reporter met as they trooped down stairs—a bevy of well known matrons and maids, whose names must, for obvious reasons, remain unmentioned.

The class met thus early on this particular morning, explained Mrs. Stuart, so as to have it over within time to get to the tennis game, for which the fashionable crowd was even now gathering on the green turf almost under Mrs. Stuart's drawing room windows

Mrs. Stuart looks very much like a sibyl. She is tall and slender of figure and her face is that of a highly intellectual Scotch woman. Her most remarkable characteristic is her eyes, deep dark gray and set wide apart, as so often seen in those women in whom the intuitive faculties and psychic qualities are highly developed.

"My religion is based on theories as old as civilization itself," said Mrs. Stuart in answer to a question regarding the chief features of her theological system. "The theory of auras is originally an Oriental one, and had its manifestation in later ages in the aureoles about the heads of the Christian saints. Every soul radiates a certain material substance. You may define this substance as electricity, light, aura or whatever you will, but the fact remains that whatever term you use the substance is the same.

"A few choice spirits in all ages of the world have always been able to see this aura or reflection of soul with the visual eye, though it has remained obscure to the grosser and more ordinary vision. The literature of all ages, both sacred and profane, attests the fact that this halo or illumination has been seen by men about the hands of other men.

"Paul saw it, and St. John saw it, and Mahomet saw it, and so has almost every other highly spiritualized man seen it. But they of the older time were content to see the phenomenon, while we of the curious present want to know something more definite about it. It is to this end that I have come to Newport to form classes in the study of the aura.

The Higher Sense.

"Everybody radiates an aura, and were we highly enough developed spiritually and physically we should each of us be able to see our neighbor's aura and tell what color it is, just as we can see his hair and tell what color it is.

"'But what is the use of such ability once it should be acquired?' a bishop asked me the other day. I looked at him in amazement for a moment, and then I asked him if he didn't think that much of our capacity for helping our fellow men both spiritually and morally could be greatly augmented if we were only able to see them as they really are. We may be hypocrites in our personal relations with each other, we may even be hypocrites in our relations with God, as far as outward appearances are concerned, but our auras are bound to tell the truth about us.

"The aura cannot deceive anybody. By their color ye shall know them. That is the watchword of the new faith, based upon a scientific study of human radiation.

"The soul radiates as many colors as does the rainbow. When I see a preponderance of blue light radiating from a person I know instantly that that person is large in spirituality, for blue is the color of highly spiritualized souls. A preponderance of golden radiation betokens high-mindedness and ambition—for instance, a man like Napoleon would radiate no other color. Lavender is the emanation of those in whom the material instinct is abnormally developed, just as green is the radiation of those who are intensely sympathetic. Around people who are about to die one versed in the study of auras may easily see a black, murky substance lowering like a cloud, and about those who are addicted only to the world and the pleasures of the flesh there is to be seen a nimbus of glowing red.

"Here in Newport I find that about nine people out of ten radiate red auras, and the object of my teaching is to help such people to attain a chromatic radiation.

Here the reporter interrupted to ask what a chromatic radiation might be.

"Ah, yes, I shall explain," continued Mrs Gladstone Stuart. "By a chromatic radiation I mean an aura in which all the colors of the raindow shall be blended in their proper harmony and proportion. It is no more natural for a human being to radiate one color to the exclusion of all other colors than that he should eat only one article of food. Excess in color radiation is as bad as excess in anything else. In perfect spiritual, moral and physical health a man's aura will be composed of all the primary colors in the same order and proportion in which one sees them in the rainbow or refracted by a prism. There will be a little blue for spirituality, a little yellow for wholesome ambition, a little violet for mother love, a little green for sympathy and a little red for healthy animal spirits. Such a perfectly healthy aura will show no touch of gray or black, and the general effect upon the beholder will be that of a harmonious ensemble. To the untrained eye, to the eye that cannot see the chromatic radiation of such a person, that person will present what is known as poise. All well poised characters, whether they know it or not, radiate chromatic auras.

Some Technical Explanations.

"Such being the case it is natural that those who radiate one color should desire to acquire a proper proportion of other colors and get rid of the consequent superfluity of green, red or violet, as the case may be. Especially is this desirable where the prevailing color is red. To this end I divide my pupils into classes according to the prevailing color. All who emit red radiations are grouped by themselves, all the green radiators are grouped by themselves, and so on.

"The red class, which might be termed the primary class, is then put through a course of instruction in mental and spiritual gymnastics, which will in time graduate its members into other classes whose colors it is desirable to partake of. Out of the red class a pupil will pass into a class where green is the predominant color, and he will be kept there until he has absorbed sufficient of the green radiations. Then he passes into the violet, and from the violet into the blue class. The latter color is the very highest which a human soul can attain when in the carnal body.

"It is superseded only by white, the color of God and of the angels.

"An ability to see and understand the meaning of each other's aura would be the greatest incentive to right living and right thinking that the mind of man can conceive of. It would do away with all excuse for lies and deception, for what is the use of a lie when all the world can read the truth of our hearts by a glance at our aura?

"To be sure, not all my pupils are studying the subject for the highest good it can bring them. Many of the women and girls in my classes are attracted to them for the benefit they hope to derive in the way of helping them to adjust their love affairs, and even of divorce.

"People ask me how such knowledge could be of benefit to people in love or to divorcees or those contemplating divorce. The answer is very simple. Love is the most psychological of all human conditions, and of all human conditions love and the ailments of love admit most freely of psychological treatment. All the sorrows and pains of love arise from psychological causes. When somebody who once loved us ceases to do so a psychological fact is responsible for the change. This psychological fact is none other than that there has been a change, perhaps a very slight one, in the color of the aura of one or the other of the lovers.

The Matrimonial Problem.

"If men's and women's auras could always be kept burning with a steady glow, always emitting the same color or combination of colors that those auras were when they first met and loved, there would be no such thing as 'falling out of love.'

"The same thing applies, only in greater degree, to marriage and the difficulties which lead to the dissolution of marriage. These, too, are highly psychological conditions, caused by the action and reaction of human emotions. Like the pitfalls of love, they are caused by changes and irregularities in the auras of those concerned, and the business of those who cannot live happily together is to set about and try to adjust their auras before having recourse to the divorce court.

"Married people, above all others, should train themselves so as to be constantly on the alert for any perceptive change in each other's radiations."

Among the interested students who crowd Mrs. Stuart's classes are clergymen and physicians, as well as society men and women. The features of the new cult as outlined by its high priestess, while they constitute what make it unique, are by no means its only startling features. As a mind reader and clairvoyant Mrs. Stuart has aroused an unusual amount of mystery and interest, even in these days when such phenomena are common enough, but it is as a regulator and adjuster of auras that she is holding the attention of smart Newporters.

The Psychic Eye.

It has been stated that Mrs. Stuart claims the Highland gift of second sight and second hearing. The claim in this case deserves something more than a mere statement. One may or may not place any faith in the Scotch tradition that certain people of the Highland clans are born into the world with a sense which enables them to see that which to ordinary vision is invisible and to hear what to ordinary ears is inaudible. One may or may not believe that the "psychic eye" and the "psychic ear" are only figments of the imagination, but the most skeptical cannot ignore the phenomena themselves which some of these people thus allegedly gifted are often able to produce.

In the reading of jewels and articles of wearing apparel Mrs. Stuart's gift approaches the extraordinary, and her services as an entertainer are being eagerly besought by Newporters. Her ability in this respect came to the notice of society in a rather unusual fashion. A few evenings after her arrival in Newport she went to one of the famous Casino concerts escorted by a well-known young man.

Previous to the concert the couple had dined in the club dining room, as is the popular fashion. It was Mrs. Stuart's first introduction to the Casino, and during the course of the dinner her companion noticed that she was staring very hard at something at the table opposite. Inquiry proved that a large carbuncle ring on the hand of one of the men of the party was the object of her interest. Mrs. Stuart expressed herself as greatly agitated, and it was only with the exercise of great self-control that she was able to finish the remaining courses of the menu. When they had returned to open air she told her companion that the carbuncle ring had suggested a frightful tragedy, and expressed a desire for an introduction to its owner, with whom the young man was well acquainted, though he had never heard anything remarkable about the history of the ring.

An interview was arranged for the next morning, and the result was a revelation to the owner of the carbuncle ring. Just what are the details of this revelation and exactly what are the circumstances of the dark secret discovered by Mrs. Stuart is not definitely known, though enough has leaked out to connect the ring with a not yet forgotten and mysterious suicide. The dead man, it is rumored, bequeathed the ring to the wearer, who was his best friend, and with it a letter in which he told his friend the real reason of his action. The dead man's secret, confided only to the solitary man's friend, had been kept inviolate even in all the hubbub and inquiry that followed the tragedy, and none ever dreamed or suspected the truth until the advent of the new psychic demonstrator.

The use of the word "clairvoyant" is, however, repudiated by Mrs. Stuart. What she claims to do is to read the aura or radiation of the article submitted, upon the theory that every article, however dead and inanimate it may be, has the power not only of thinking, but of reflecting its thoughts in its surrounding aura. All the experiences through which such an object has passed will be ineradicably impressed upon the aura radiated by the object.

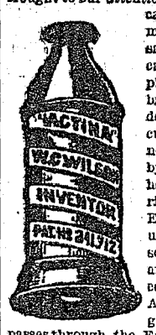
Mrs. Stuart first discovered her power to read the histories connected with inanimate objects when as a girl of seventeen she was stricken with total blindness, the result of illness. "For a period of three years I was stone blind," she says, and during that time the atmosphere or aura of persons and things became visible to me. It sounds paradoxical to say that anything can be visible to one who is stone blind, but my meaning will be apparent if one will only stop and think how often one has striven to visualize objects while holding one's eyes tight shut.

"When at last I received my sight, the keenness of my second sight did not in the least diminish. It was then that I set about to cultivate it, and with that object in view I went back to India and put myself under the tuition of the same old master who had become interested in me on the occasion of my first visit there as a child."

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ANCIENT TIMES.

The Erroneous Construction put Upon the Phenomena of Biblical Times is Responsible for More Erroneous Beliefs Than Anything Else. Since Erroneous Beliefs Are a Hindrance to Progression, Whatever Can Dispel them and Substitute Facts Will Aid the Solution of the Mysteries of Today and the Motive for Phenomena.

Thomas Paine, Robert Ingersoll, and many others had to bear all the vituperation that the intolerance of ignorance could heap upon them because they had not discovered that which is better to take the place of the idols they demolished.

The idea of an avenging God and executive Devil may have been necessary to keep the people in subjection in times when the animal nature in man manifested itself more in brute force than it does now. Let us consider, a little, the origin of God and devil. How many people ever give this a thought or know that we only have to read the fifth verse of the third chapter of Genesis to find the word gods. "For God doth know that in the day ye eat thereof, then your eyes shall be opened and ye shall be as gods knowing good and evil." If we could read without preconceived notions, we might discover that the God of the Old Testament has all the attributes of the cruel, vindictive rulers of the times. Every generation of mankind has produced those who like to domineer over their fellows—animal propensities—and the lower the grade of brain matter possessed by such men the more vindictive, cruel and selfish they are.

But the phenomena manifested which came from an invisible source was manifested to all grades of humanity, especially if they sought for it, just as it is now, and the rulers made whatever use of it their inclinations suggested. Because these manifestations came from an unseen source and there was so much power and knowledge accompanying them, the recipients supposed they were to be ruled in a future state of existence much as they were in the physical; and as their earthly rulers styled themselves king, lord, god, etc., so these names were bestowed upon the intelligences producing phenomena; hence the God of the Old Testament possesses all the attributes of earthly rulers.

Each individual's intelligence producing the phenomena was his god, hence there were many gods in those times. As the manifestations were good or evil according as the recipient wanted to use them, so there were gods and devils synonymous with good and evil. This all culminated in one God and one Devil with powers pretty equally divided, the Devil having the most, it would seem. Anyone who possessed brute force and other characteristics necessary to set himself up as a ruler and compel his less fortunate fellows to toil for his support, was so "swelled up" over his importance that he set himself up on a throne—his way of getting above the "common herd"—and put a crown on his head and demanded that the people recognize his importance and signify their willingness to serve him by bowing down to him, kissing his big toe or some such fool performance.

A few months ago I read of an eastern ruler, whose son was to pay his respects to him on his, the son's, thirteenth birth-day, and did not dare to walk to him as he sat on his throne, but must crawl to him and crawl out again!

What chumps we are to believe that we must kneel to an imaginary god who sits on a throne with a crown on his pate, demanding that we do any foolish thing he may dictate!

Think of a people leaving the mother country and braving risks of crossing the treacherous ocean and enduring all the hardships and privations of a pioneer life in the wilds of a new country to get rid of king rule, and still singing: "I'm the child of a king; I'm the child of a king," etc.

But since we find that they did not leave their animal attributes behind them, but brought along some of the traits which were used against them in the mother country, as witnessed in the execution of so-called witches and in other ways, perhaps, if it had not been for the fear of an avenging God they would have been worse. But one is left wondering whether the inculcation of humanitarianism—the practice of treating our fellow beings as we would have them treat us, not because of a promised reward in a future state of existence but because it was right—would not sooner have brought about better conditions.

Christ was not the first man whom nature produced possessing the finer elements which make the humanitarian. There were several before him who taught such, but because the people had not set them up for gods their history has paled before that of Christ's.

I am not belittling any good that may have resulted from Christ's teachings. A time comes in the evolution of machinery when the old machine becomes worthless because some brain has discovered principles in nature that had not been utilized in the old machine, and constructs one that is so much superior to the old that the old is made worthless for anything but the scrappile. The same can be said of philosophical scientific discoveries; but because the discoverer could not demonstrate his discoveries to the physical eye of the masses, only those who possessed the mental capacity to comprehend them accept them.

Christ said: "Verily I say unto you, there be some standing here which shall not taste of death till they see the son of man coming in his digdom." Did anyone ever comment on the fact that Christ always called himself the "son of man?" There is a reason for that just as there is a reason for many other things that psychics are made to say.

Joseph was not the only man who has tried to hide the results of his mischief by putting away the girl, or in some other way. I find no place in the Bible where Joseph is mentioned after his son, Christ, was 12 years of age. Other members of the family are mentioned, therefore I conclude that Joseph, since history tells us that he was much older than Mary, had passed to "spirit" life where he would possess a knowledge and power over nature's forces that would enable him to produce all the wonderful phenomena through his son that astonished the people. One of the proofs is: "This is my beloved son in whom I am well pleased." This is why Christ called God his father, we may be sure, since he was the only psychic who, up to that time had so called him.

Now as to Christ's second coming, which people claim he refers to in the verse quoted, either he has come the second time referred to, or else there are yet people in the physical body who were standing there at the time the prediction was made.

Nature's evolutionary processes teach us that it is impossible for any mortal who was standing there then to still be in mortal life, so the prophecy had some other meaning. Whether he understood it at the time it was uttered through him is doubtful, but it was fulfilled in materialization when he appeared to people after the crucifixion. Then he possessed great power, the power that made him master of nature's forces, nature being his kingdom. But why he did not use such power to do more for people can only be answered when we answer why any psychic before or since him, since there have been so many, have not done more for us in the physical.

One of the greatest mistakes people make is supposing that psychics possess the power at all times, when the fact is they possess no more power than any ordinary mortal except when it is being manifested through or for them. For this reason they are blamed for many things for which they are not responsible. When we go to a "medium" we can only get what our "spirit" friends intend for us to get through that particular one, because not every one has the same phase of mediumship. It is not because our immortal friends cannot give us what we want for lack of conditions, etc., as many teach, but because they will not.

MRS. A. B. COOPER.

Indianapolis, Ind.

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A NOTE OF WARNING.

Dangers of Rushing Into Unknown Fields.

To the Editor:—In Mrs. M. A. Congdon's excellent article, "A View-Point of Theosophy," there is an undertone—an inference, rather, that seems to one who is a lover of the One Cause of which Spiritualism and Theosophy are two phases, to need a little attention.

There is a great difference between fear and the warning of dangers ahead. Warning that will teach us to "step softly," to observe diligently and not be carried away by illusions, but to look beneath and see the real, the permanent; to use all steps as a means to an end and not the end itself; to realize that on the psychic plane there is danger of being held by the beauties (ever impermanent) that at first seem so alluring that one thinks he has reached heaven and is thus prevented, so long as he is in this condition, from making further progress.

Has not our study of Spiritualism taught us that while we find many blossoms that teach us of life, under many of these a serpent is coiled?"

How many of our mediums really progress as the years pass? Is there not the same round of small messages, the same ideas, with but little variation, expressed?

Judging by late developments the same fraudulent manifestations going on year after year also.

And shall no note of warning be sounded?

Shall the testimony of all those adown the ages, who have delved into the mysterious world that lies all about us—yea, verily, within us—be thrust aside by the childish hands of those just entering Spiritualism or mediumship, while they push on into the unknown fields, refusing the guidance of those who have preceded them, and trusting their happiness, their progress to some one but little more advanced than they?

Would we trust a child of five years with a double-edged knife and tell him "knowledge is power" in the use of this knife, and it is through your wrong-doing, your mistakes, your inflicting suffering on others that you learn; you must go through all these phases that you may know, so have no fear, but go ahead?

Not one of us would be so fool-hardy. The knife would be placed out of reach while he was taught its use and abuse, and when permitted to handle it, it would be with a carefulness that would teach him that it was a powerful weapon to be used for the best good of all and never for purely selfish purposes.

Would we put a child in a chemical laboratory and tell him: There is knowledge for you here. You need only the inborn, as yet undeveloped, power within you, and the guidance of an invisible teacher to find that knowledge. You may wreck the lives of many people by your experiments but that is the way to learn. Have no fear and listen not to the voice of those who have made chemistry a study and tell you there is danger lurking in these beautiful or harmless-looking articles—it is only the cry of the fearist who would prevent your gaining knowledge.

Crude illustrations, these, but carry them into any phase of physical life and follow them to a logical conclusion—and ask yourself, shall we do this? And yet in this still subtler phase of life too many of us throw all discretion to the winds and each goes his "ain gait" trusting implicitly in his guides, if he is not after the money, and soon ready to give advice to old-time Spiritualists how to develop their mediumship.

That there is thought to be danger in the careless or unscrupulous working along so-called spiritual lines is clearly shown in the Open Court in The Progressive Thinker and in all my study of Theosophy, in all the warnings sounded, danger signals shown, I have never seen or heard such an arraignment as there given; such an urgent appeal for more earnest, truthful training of the neophyte as has been presented in the Spiritualist ranks in the last few months. From nowhere but within its fold could this come with the expectation of good as the result.

"Theosophy neither praises nor blames." Individual members of the society may do either according "to their light" but truly in regard to danger signals to Spiritualists they should now consider their occupation gone if indeed, they ever have so considered it.

There is no more exclusiveness in the study of the invisible elements than in any other scientific line, but surely there should be the same need of thorough preparation.

The knowledge of the psychic, or astral, plane, is one that is in line with human evolution. The question is, shall we prepare for it by careful earnest study willing to bide our time, knowing that all we learn but brings us nearer the time when the blossom will unfold naturally or shall we force the growth as in a hot-house?

Those who study Theosophy learn that there is a gradual growth and each comes in its natural order if not interfered with. Not all are experts and it is useless to expect of the child in the seventh grade what we would from the college graduate. Between the two there are many steps gained only by earnest study and gained the more readily in the majority of cases by taking one step at a time and in natural sequence than by attempting to gain the last first, and also by heeding the advice of those who have passed over the road. The occultist knows the difficulties through which he has passed, and we would save many a mistake if we would but heed his words and be willing to follow the steps he points out. We should then make progress with less danger to self and others. That one sect, philosophy or individual has no "corner" on the higher elements we all know. If one calling himself a Theosophist chooses to rush into the, to him, unknown, without due preparation, he stands the same chance of failing as does the one calling himself a Spiritualist if he pursues the same course.

Let us prepare ourselves in all possible ways to be ready for the step that comes next in our evolution, and learn to make haste slowly. We have all the time there is for the unfolding of the soul's treasures, and we are convinced of the continuity of life, no need to attempt to compress it all into this small span. Let us not "abandon seeking" but surround ourselves with a purity of purpose, a nobility of aim, an earnest desire for the truth, and an infinite patience that can wait while it works for its own, that will lead us into the light of the perfect day where we will see all as parts of the One.

MRS. EMMA GREENE.

Topeka, Kans.

SUNSHINE SONG.

Would you make some saddened heart
Just a little lighter?
Would you make some burdened life
Just a little brighter?
Drop a word of hope and cheer,
Set the echoes ringing
With your notes of endless joy,
As you go a-singing.

Would you smooth the rugged path
Down along life's highway?
Would you plant the rose of love
In some lonely byway?
Just a deed of kindness done
Clears the path before us;
And the lilies of God's love
Bloom and blossom o'er us.

Just a little word of cheer
Lightens every duty;
Just a smile will often show
Faces wreathed in beauty
Sprinkle sunshine as you go;
Comfort the distressing,
And your glad reward shall be
Heaven's choicest blessing.

—E. A. Brininstool.

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..GENERAL SURVEY..

THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be **written plainly with ink on white paper, or with a typewriter, and only on one side of the paper.**

ITEMS.—Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require.

TAKE DUE NOTICE, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

KEEP COPIES of your poems sent to this office, for they will not be returned if we have not space to use them.

Mr. John W. Ring, of Galveston, Texas, the National Superintendent of Lyceum Work, and a noted inspirational speaker, will lecture at the Rising Sun Spiritualist Mission, 378 So. Western avenue, on Monday evening, October 10, 1904. Subject: "In What Way Will Spiritualism Benefit Me?"

Through Mrs. Rouse as medium, Horace Greeley predicts that a great change will take place in this century in which much human blood will be shed, if not prevented by better laws.

A. G. Keck, secretary, writes: "Lake Brady closed the best camp season we have had, Sept. 4. The association is in good shape financially, and has nearly enough money subscribed for a new auditorium, which we expect to build soon. The new officers just elected are as follows: President C. F. Hunger, Cleveland; vice-president, Geo. W. Rouse, Kent; secretary, A. G. Keck, Akron; treasurer, Adah Merrill, Lake Brady."

Emil T. Vaas writes: "Our meetings are proving quite successful, and we are raising quite an interest among the Germans in the neighborhood of our hall. Mr. Joseph, as medium, gives eminent satisfaction, and your scribe explains our philosophy as best he can to good acceptance. We look forward to a successful winter campaign."

Thomas Burpee writes: "The season just past of the Sunapee Lake Spiritualist camp-meeting has been most successful and satisfactory. The association stands to-day on a firm financial basis with a substantial surplus in its treasury. Back dues have been paid; old members, long absent, have returned to renew their associations, and non-members, realizing the practical value of the camp-meetings to the lake as a summer resort, have contributed liberally to their support. The many favors of the Woodsum Steamboat Company and the Boston & Maine Railroad are thoroughly appreciated, and are not rated among the least of the causes of the happy results experienced. Already with the purpose of making this camp-meeting second to none the country over, the officers of the association are busy with plans for next year. The best talent possible to procure will be placed upon the rostrum, and come who may to attend, believer or non-believer, no one can fail to find something edifying, satisfying and morally helpful.

If astronomy made men devout in the past it ought to have that effect more now than ever. The wonders of astronomy have been revealed more in the last 100 years than in all previous time, and as to the extent of the universe the recent developments of astronomical photography have absolutely dwarfed the universe as previously known.

A. H. Hillis writes from Santa Barbara, Cal.: "Please find enclosed one dollar for one year's subscription to the best Spiritualist paper published—The Progressive Thinker. It is a welcome visitor in our home. I want to know more about God's spirit world. I have loved ones living in that celestial world."

Nina D. Challen writes from Toledo, Ohio, in reference to the good work carried on at Findlay: "I have been visiting there for the last year, serving the society. I find a fine class of people there who are deeply interested in the good work. Mediums visiting Findlay, whose work is good and true, will find many friends. I wish to say these people do not seek marvelous works; truth is good enough, if not so startling."

The practical astronomer is a cold-blooded man, not a whit more religious than his neighbor, so far as his excursions into the star depths are concerned. He photographs a small star in a distant constellation, puts the plate under a magnifying glass and finds that the supposed star is a star cluster, composing a new universe, and, while he may tremble with intellectual excitement, his religious or poetical nature is no more quickened than if he had picked up a paper of pins on the sidewalk.

A. St. Louis (Mo.) paper says: "At the Spiritualist Temple, 3015 Pine street, Mme J. H. Dallas, beauty doctor, poetess and writer of many short articles on love and the management of husbands, was married to J. C. Dinehart, of Tower City, N. D., who has sold out his business there and come to St. Louis in the fulfillment of an ante-nuptial promise. The wedding was quiet, attended by but a few friends, and the impressive Spiritualistic ceremony was performed by Rev. Mr. Grimshaw. The bride, who really confessed to 45 years, was gowned in becoming gray. After the ceremony Mr. and Mrs. Dinehart left for the East, where they will visit Mr. Dinehart's relatives. When they return a few weeks hence they will make their home at 614 Leonard avenue."

Take due notice that items for this page in order to insure insertion must contain the full name and address of the writer. Otherwise they may be cast into the waste basket.

ATTENTION LYCEUMS. — During June, July and August the Progressive Lyceum will be sent to Lyceums for one cent per copy. This will enable you to increase your subscription one-half its present number, with no extra expense. Address J. W. Ring, care of the Spiritualist Temple, Galveston, Texas.

John W. Ring, of Galveston, Texas, will give a lecture for the Bund Harmonie, which meets at the residence of Mrs. C. Schwan, 523 Belmont avenue, on Wednesday, October 12 at 2 o'clock p. m. Everyone is invited to attend this lecture by Mr. Ring. The small fee of 15 cents will be charged. Mrs. Schwan will follow with tests.

Samuel J. Houser writes: "Over twenty years ago I was working in a room in a coal mine that had caved in. Just after I had finished clearing out the fallen rock and slate and retimbered it, I sat back on the rock pile to rest a few moments, and to view my work. I had not sat there more than a few moments when I was startled by a very loud voice, saying, 'Get out of here.' I made a desperate jump and just barely escaped being crushed to death by another cave-in of rock and slate. I was working alone in the pit, and not another soul within one-half mile. I was very much surprised, not being used to such a phenomenon."

E. V. Morse writes: "The lines in the General Survey of last week by Rev. West, while well meant and evidently intended to be logical, are slightly marred in the premises, by the use of the general term, natural (quoted), where the more particular term, physical should be used. With the term physical or material substituted for the term natural, both in the premises and in the arguments, the conclusion, as presented, would seem logical. In such a literary production, where grave and vital errors, historical, ethical and philosophical predominating as the rule, rather than the exception are, or have been blindly endorsed for a half lifetime, there need be no surprise at the oversight of a misuse of proper adjective terms in such cases as the above. The inspired (?) Hebrew might have supposed, or even felt that he knew, that things spiritual were supranatural or unnatural; but that primitive idea is effectually eliminated from all phases of modern philosophy. By making suggested correction I think Mr. West will recognize a simpler and easier line of thought throughout the proposition."

Doukhobors, the Russian religious fanatics, have created excitement among the Canada settlers by once more leaving their agricultural pursuits and starting on a pilgrimage in search of the Messiah. On hearing of the great overland ride being made by Lord Minto from Battleford to Saskatoon, accompanied by a mounted guard of police and much military pomp, they decided that this man who was inspiring such respect from the Canadians must be the Messiah for whom they had been waiting, and immediately they started on one of their pilgrimages. Several of them were promptly arrested by the police here and housed in a vacant building. Verily, the fools are not all dead.

Memorial service will be held for Mr. J. W. LeSieur, our arisen brother, Sunday, October 2, Church of the Soul, Masonic Temple, Hall 309, Mrs. Richmond officiating

Mrs. F. C. Johnson, living four miles northwest of this place, was saved from drowning through a dream. Several nights ago she dreamed she had slipped into the well on the place while attempting to draw water. So impressed was she with the dream that the next morning she fastened a long rope to a heavy iron stake, driven deep in the ground, and threw the loose end of the rope into the well. She instructed her little boy, at the same time, to grasp the rope should he fall into the well. During the afternoon she went to the well to draw water and, slipping on the wet platform, slid into the open shaft. The well is 24 feet deep and half full of water. The plunge took her away under, but upon coming to the surface she seized the rope and climbed out hand over hand, using the side of the well as a brace. In relating her experience, Mrs. Johnson says that all she could think of while falling in the well was that the rope was there.—Kansas City Journal.

Gilbert E. Smith writes from Brooklyn, N. Y., that he has been highly pleased with the ministrations of Rev. Ira Moore Courliss. He also speaks highly of the medium, Miss Emma C. Resch. The manifestations through her have been grand. He alluues to the physical manifestations given through Mrs. L. Roach. He was amazed at the ringing of bells, tipping of tables and moving folding doors, moving people across the room sitting on a chair, playing a mandolin, lifting up a six pound weight, crushing of newspaper and more things that he could mention, and what is the best of these manifestations are they were done in the bright gas light. He says: "I have been to meetings where the spirits came and talked through a trumpet. I myself have held a conversation with my brother who passed to the higher life."

Chas H. Greene writes: "The Rising Sun Spiritualist Mission held its regular services at Star Lodge Hall, 378 So. Western avenue, Sunday, Sept. 18. Mr. John M. Clarke deliyered the afternoon lecture. That evening Dr. C. Burgess entertained and instructed a very large congregation with a history of Indian life. He described their customs, their ceremonies, their modes of living and their religion; also described the relation of the Indian to mediums in material life as guides, ending his discourse with a few stories of supposed supernatural happenings, that were really spiritual phenomena, which he had witnessed. Mrs. Weaver kindly consented to give some tests. Sunday, October 2, Mrs. N. Trafton will address us in the afternoon and that evening Rev. Thos S. Warner, our assistant pastor, will deliver a lecture on 'Decision.' He is a fluent speaker, able to handle his subjects and capable of impressing his audience with the truth of his remarks. We invite all Spiritualists and offer a special invitation to those who are not to attend our meetings."

J. B. Mann writes from Winnipeg, Manitoba: "My brother and I take this opportunity of congratulating you upon the success of your publication and trust that still greater success will attend your noble efforts in the cause for truth and justice. We think you are greatly helping the propagation of Spiritualism by your fearless exposures of those who practice fraud under its banner. Keep on with the good work."

Dr. W. O. Knowles writes from Toledo, Ohio: "I wish to thank my friends and mediums of Grand Rapids, Mich., who kindly assisted me in the trying sickness of my wife, since March 3, 1904. She is slowly recovering, which makes it possible for me to take engagements again; therefore I would be pleased to hear from societies or camp associations who wish my services for lectures and messages for winter months and season of 1905. I am at this time serving the Independent Society of Toledo for the month of September. One more Sunday here. Address all mail to 247 Coade avenue, Grand Rapids, Mich."

A correspondent writing from Payne, Ohio, under date of September 20, says: "It is not perhaps very widely known, that there is a spiritual society in this place, and in fact, it can hardly be called an organized society. Seven years ago Mr. John Ball, aided by his brother William and a few other friends of Spiritualism advertised a meeting in a grove near this place which was largely attended, not only by the people of Payne, but of the surrounding country for fifteen or twenty miles. Every year since that time a similar meeting has been held with audiences numbering from three to six thousand. This year, however, Sept. 18, on account of the storm, which raged from early in the morning until midday, it was impracticable to hold a meeting in the grove until afternoon, when the sun came out and the people who came in the night before from a distance, and quite a number from Payne and the immediate vicinity, repaired to the grove where they were addressed by Dr. T. A. Bland of Chicago, who was followed by Mrs. Nora E. Hill, pastor of the Rising Sun Spiritualist Mission, Chicago, who gave a number of tests. Mrs. Lyon of Chicago, formerly and widely known as Virginia Bryan, lecturer and test medium, and who from the first has been the chief attraction at these meetings, while under the control of her chief guide, announced that next year, they would hold a camp meeting at that place. This announcement was received with enthusiasm, and the programme will undoubtedly be successfully carried out. Mrs. Lyon is the daughter of Mr. John Ball, and has co-operated earnestly with her father, mother and uncle in the good work at Payne. This quartette of earnest and intelligent Spiritualists deserves much credit for their unselfish devotion to the cause."

M. C. Goossen and wife write: "In making an unexpected visit in Toledo, Ohio, to spend Sunday, myself and wife were walking about the city, and to our surprise we saw at the G. A. R. Hall a call for a Spiritualist meeting for 2:30 and 7:30 p. m., and lecture to be given by Dr. W. O. Knowles of Grand Rapids, Mich. The writers had not seen the Doctor for some time, and we went to listen to him both times and we enjoyed more than ever the manner the Doctor answered questions, several in number to the utmost satisfaction of the listeners. Besides the lectures given, the doctor gave spirit messages by description and full names that were astounding to those present. The Doctor is fine in his work, and is surely doing great good, and proving to the world what others preach, that there is life after death, or departure from the body."

Mrs. Isa Wilson Kayner, missionary for the Texas State Spiritualist Association, leaves for San Antonio, Texas, on Sept. 26, to attend the convention held on Sept. 30 and Oct. 1 and 2. Afterwards she goes to Galveston, Texas, for the remainder of the month.

Isa A. Cross writes: "On Sunday evening, Oct. 2, at 319 E. 55th street, the Hyde Park Occult Society will have Dr. Burgess with them. He will give his lecture on Indians, and what he knows of them. We are very anxious to hear him on that subject, as we know he is posted on it, as he has been among them so much. Come and learn about our red brothers and sisters. Our package social, Sept. 22, was a success both socially and financially. One of the features which gave us all a good laugh was two colored waiters, one of whom had blue eyes. They acted out their character as though they had been there before. Plenty of watermelon, lots of packages, music, etc., made an evening long to be remembered. We intend having a week-night seance a little later. Come again, friends."

W. J. Howes writes: "My wife and I have returned from our vacation, and are ready to take up our work again, which we shall commence to do in our new hall, 31st and Lock streets, Sunday evening, October 2, at 8 o'clock, and shall be pleased to have all our old friends with us. Lecture and spirit messages at each service."

Mrs. M Henry writes: "On Thursday evening, Sept. 29, there will be a social given under the auspices of the Light of Truth church in the parlors of the pastor, Mrs. Burland, 3019 Vernon avenue. We anticipate a very pleasant evening, as there will be good music and a number of good psychics present. Prof. Verne and wife, palmists, as well as your correspondent and others will give clairvoyant visions. The entertainment will not be complete without Violet, Mrs. Burland's little control, to give spirit messages. Refreshments served."

Scribe writes from Detroit, Mich: "The International Society of Spiritualists held their second meeting last Sunday, with another large and interested audience of representative Spiritualists. The opening meeting on the 18th filled Prismatic Hall to the doors. Mrs. Jenkins, the pastor, instructed and interested everybody. Miss Moor presided at the piano, and Mr. Jackson led in the singing. Mr. and Mrs. P. W. White will speak and give tests for the Earnest Workers. Mrs. Penna has opened meetings at 55 Grand River avenue. Mrs. Dr. Wise has returned from Put-in-Bay and will give readings at 33 Miami avenue."

T. W. Sherk writes: "Rev. Moses Hull lectures for the Church of Spirit Communion, 4308 Cottage Grove avenue, on Sunday, October 2, both afternoon and evening. Services begin at 3 and 8 p. m. sharp. Come early and secure a good seat. Besides a good lecture you will hear the finest of music, and Mr. Coates and other mediums will give messages."

G. H. Brooks writes from Baltimore, Md.: "I have changed my address from 811 North Fremont avenue, to 636 North Carrolton avenue, Baltimore, Md. Some of my mail matter has been lost of late, and among the same was one from Philadelphia, Pa., stating I was engaged for April to serve Mr. Locke's society again. I have January and March open and would like to make engagements soon for these two months. I give readings at the close of my evening lectures. My wife is stopping at No. 1023 Ingraham street, Los Angeles, Cal., where she will be pleased to see any of my old friends as well as the new ones. The work is progressing nicely here in Baltimore."

Elizabeth Kemp Roberts writes: "I have just returned from a little visit in Portland, Oregon, and while there I attended the First Spiritual Society, both morning and evening, and I venture to send you a few lines in regard to it. The eleven o'clock conference was well attended. The subject under discussion was, Obsession, and it was ably handled by several speakers. After the conference, never having attended a lyceum meeting, I remained, and met some very pleasant ladies and Mr. G. C. Love, the president of the society. The lyceum was very interesting—five classes—or groups, I believe they are called—of children, and a large circle of grown people. The evening session was excellent. Mr. Love lectured to a full house on 'Spiritual gifts, and how we were so often ignorant concerning them.' At the close of the lecture Mr. and Mrs. Davis, a blind couple gave us some beautiful music, Mr. Davis, the violin and Mrs. Davis the piano. After that Mr. Love gave some time to giving tests. I enjoyed my visit with them very much."

Fannie Spalding has open dates, and would like to correspond with societies wishing her services as speaker and test medium. Address 353 East Main street, Norwich, Ct.

Maine State Spiritualists Convention.

The Spiritualists of Maine will assemble in their annual convention in City Hall, Lewiston, Oct. 7, 8 and 9. Delegates will please come with proper credentials from societies they represent.

Rates on railroads and at the Atwood Hotel have been secured.

The best of talent in speakers, and for test medium Edgar W. Emerson of Manchester, N. H., will interest all who attend.

Everyone is cordially invited to be present, and we anticipate a grand meeting. ROBERT HAYDEN, Pres.
MRS. VIOLA A. B. RAND, Secy.

TRUTH WILL TRIUMPH.

Notes of Work in Michigan and Ohio.

I am pleased to note in the well-filled columns of The Progressive Thinker the evidence of increasing interest in our cause all over this broad land of ours. After spending twelve weeks at camp work I feel justified in being very optimistic as regards the future of Spiritualism, and that despite the croakings of so many who seem to fear the self analysis to which Spiritualism is being subjected at this time. I am confident that right will come uppermost, and out of the fire of its trial our glorious cause will come with a temper of truth more firmly established than ever before. I can but feel that the "Open Court" is a heaven-appointed function of The Progressive Thinker, and that it will redound to good I have no doubt.

On August 28 I concluded my engagement as chairman of Grand Ledge camp, Mich., and on Sunday, Sept. 4, I had the pleasure of speaking to an audience of 1,200 people at Wentworth's Grove, Ohio. I found the promoters of that meeting a noble band of workers of our cause having filled engagements there sometimes during the period named. I understand that during all these years the meetings have been fostered and cared for by the Wentworth family, from whom the grove takes its name, although many others have always been ready to give their aid and counsel, prominent among the number being Mr. Fred D. Dunakin, of Cecil, O., and Mr. Chapman, of Antwerp, O.

During the remaining Sundays of September I am filling a very pleasant engagement with the Society here at Owosso, Mich. We are having large audiences and the people seem to be well pleased both with the lectures of my guides and the message work.

During the entire month of October I am engaged with the society at Battle Creek, Mich., during November I serve the Society at Findlay, Ohio.

I shall attend the N. S. A. convention at St. Louis, as a delegate from one of the Michigan societies.

I shall be pleased to hear from Societies desirous of employing a trance speaker and message medium for December and January.

Home address, 42 Smith street, Lynn, Mass. OSCAR A. EDGERLY.

The Cause in Elyria, Ohio.

The Progressive Spiritualists Society of Elyria held its annual meeting on September 20, and elected the following officers for the coming year, beginning October 1: F. W. Martin, president; J. M. Woolridge, first vice-president; Miss Laura Winslow, second vice-president and lyceum conductress; Miss Bertha Weir, secretary and treasurer; the above with Mrs. Henson, Mr. Arnold and Mr. Reinke forming the new board of trustees. We propose with the coming year to inaugurate a progressive and aggressive campaign in the spiritual field, and would be pleased to hear from any able workers in the cause that may come our way, as well as good physical mediums, only such as are known or can give the best of references need apply. During nearly seven years of the existence of our society, we only charged admission for a short time and then only when we had noted speakers and message mediums, but for the past four or five years all of our meetings have been free, and this policy will be strictly adhered to in the future. The writer believes this essential to the growth and welfare of our cause and has noticed with regret that societies that adopted this plan in many instances have gone back to the old way of charging admission. I believe that a more thorough trial should be made, and I feel satisfied that in the long run it will prove the more satisfactory way to welcome all, without asking them for a door fee. If properly managed the collections or free offerings will more than offset a ten-cent door fee. This is only a kindly suggestion and not offered in the way of criticism. But having thoroughly tried both ways I hope that some society may profit by this suggestion and our experience. Our meeting place, while not all we could desire, is used for no other purpose and has been occupied by us for several years. A new hope seems to have sprung up in the hearts of our members and with the assistance of the angel world, coupled with unselfish devotion on our part, writer hopes to gradually strengthen the society and the cause in our beautiful little city, and lives in the fond hope of seeing at no distant date a modest, but all-sufficient temple, which we may call our own, and to this end would bespeak the kindest thoughts of all true Spiritualists, that may read this, for the success of our proposed undertaking, the welfare of our little society and the growth of our beautiful philosophy in our beautiful little city. F. W. MARTIN.

Elyria, Ohio.

CREED OR KNOWLEDGE.

The Basis of Orthodoxy, and of Spiritualism.

Answering the article of H. V. Sweringen in The Progressive Thinker of July 9, some interesting arguments are to be met with. We agree substantially with the statements of the writer but would call attention to the last sentence of the article "In this day of revision of creeds, the Apostles' Creed should receive some attention!" Compare this one statement with the tenor of the entire article and we behold a fair field for argument. The whole Apostles' Creed is based only on faith, on belief, and its purpose was to separate Christians from unbelievers. Faith acknowledges a truth, but let it not be forgotten that error is often mistaken for truth. It is impossible for millions and multitudes of people, each cast in different mold to live up to a creed, as each man's faith is for self only. Some possess the faith building qualities to a great extent, others to a less. Faith implies doubt, and doubt is a negative condition.

Knowledge is to know and is positive, A negative condition is one more or less imperfect. As to the age and origin of the Apostles' Creed, the article mentioned above justly refers readers to the encyclopedias for information and it is not necessary to set out either age or origin. Suffice it, that at several times the original creed sustained omissions and received additions all out of consideration for various sects and denominations. Arthur Cushman McGiffert in his treatise on the Apostles' Creed calls attention to the fact that the creed is significant as well for its omissions as for its assertions. Especially does he mention the silence regarding the baptism of Christ, his words of love and mercy and the fulfillment of messiac prophecy so greatly laid stress upon by all early preachers.

Not even does the creed make mention of Jesus as a Redeemer. Were all the various denominations of one accord in their belief, all the omissions would doubtless have been made part of the creed. Having built up their institutions on faith only, and not upon truth, it was better for the Christian church to set up a creed the various parts of which were not in dispute and to omit any and all matter upon which they did not universally agree.

Since this creed is only a creed and every statement thereof is made only upon belief, we can hardly agree with the writer of the article hereinbefore referred to regarding a revision. We would say, abandon the creed altogether and set up a construction of facts. This would be the right course, for in revising the creed, the same would still remain a creed; and where truth should stand, a belief only would be perpetuated. Spiritualists having the truth do not need a creed, but can well establish a platform. Instead of revising the creed we would suggest the following in its place:

Creed.

I believe in God the Father Almighty, maker of heaven and earth.

And in Jesus Christ, His only Son, our Lord, who was conceived of the Holy Ghost, born of the Virgin Mary; suffered under Pontius Pilate, was crucified, dead and buried; he descended into hell.

The third day he arose again from the dead and ascended into heaven, and sitteth at the right hand of God, the Father Almighty, from thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost;
The holy Catholic church;
The communion of saints;
The forgiveness of sins;
The resurrection of the body and the life everlasting.
Amen.

A Suggested Platform.

I know there is a Universal Father, Spirit of Love sustaining and permeating the universe, and that I possess in diminutive degree that love spirit.

Taking Jesus Christ as a precedent, I know that He, the Nazarene, was conceived in perfect love and born in purity, by reason of which He became in close touch with the divine father spirit of love; he unjustly suffered for the sake of truth, the crucifixion, that being the mode of punishment in his day; after his death he descended into the lower stages of spirit life to administer to the spirits therein.

After administering to these he ascended to the higher stage to which he, by reason of his purity, belonged, namely, next to the great universal father Spirit of Love, where he is enabled to determine all the good and evil in the worlds beneath him.

I know that, I, part spirit of the great love spirit receive aid from the divine force.

I know that all embodied spirits constitute the holy universal church on earth, the foundation of which is Spiritualism.

And I know that all spirits embodied and disembodied, can and do communicate with one another.

That by prevalence of good the suppression of sins be accomplished and finally total extirpation of all wrong.

I know that the spirit shall rise after material death to higher stages, progressing gradually until perfect when the spirit shall then dwell in joy, peace, harmony and love forever.

All this I truly know.

M. A. THIEMAN.

Milwaukee, Wis.

An Asthma Cure at Last.

It gives us great pleasure to announce the discovery of a positive cure for Asthma, in the wonderful Kola Plant, a new botanic product found on the Congo River, West Africa. The cures wrought by it in the worst cases, are really marvelous. Sufferers of twenty to fifty years' standing have been at once restored to health by the Kola Plant Compound. Among others, many ministers of the gospel testify to its wonderful powers.

Rev. S. H. Elsenberg, Ph. D., Centre Hall, Pa., perhaps one of the worst cases, was permanently cured after many years suffering. Rev. D. S. Hopkins, Wilson, Ind. Ter. writes May 25th, his wife was cured two years ago after eight years suffering. Rev. F. F. Wyatt, the noted Evangelist, Abilene, Texas, writes was cured of Hay Fever and Asthma after eight years suffering and had no return of the disease. Mr. L. H. Johnson, of Gainesville, Ga., Manager of the Gainesville Shoe Co., writes, the Kola Compound is a death blow to Asthma. It cured my daughter after all hope had gone and words are inadequate to express our gratitude to the Importers.

To prove to you beyond doubt its wonderful curative power, the Kola Importing Co., No. 1166 Broadway, New York, will send a large case of the Kola Compound free by mail to every reader of The Progressive Thinker who suffers from any form of Asthma. This is very fair, and we advise sufferers to send for a case. It costs you nothing and you should surely try it.

"The Present Age and Inner Life; Ancient and Modern Mysteries Classified and explained." By Andrew Jackson Davis. We have a few copies of this work by the celebrated seer. Cloth, $1.10.

"Spirit Echoes." My Mattie E. Hull. This pretty volume contains fifty-seven of the author's latest and choicest poems. Neatly bound in cloth, and with portrait of the author. Price 75 cents.

PROPHECIES FULFILLED.

Given Through the Mediumship of Mrs. Georgia Gladys Cooley.

Noticing the discussion as to whether our spirit friends can see into the future and foretell events, and the question being debated at a meeting I attended, I related a few of the prophecies given by the guides of Georgia Gladys Cooley.

The night before the burning of the Iroquois theatre, the same was fully described in a vision given to Mrs. Cooley. She was then in Denver, Colo., and described the burning building and said, a great number would lose their lives.

She also had a vision of a Japanese seance, in which she was told by a Japanese spirit, that their people would go to war with Russia and that they (the Japanese) would be victorious. There were between thirty-five and forty people present at this time, as she was having an "at home." I have kept note of the prophecies given by the guides of Mrs. Cooley for over ten years and they have all been fulfilled.

Among others was the Spanish-American war, also the English and Boer war, and that it would be a long and bloody one. She predicted the election, re-election and assassination of William McKinley, and that Roosevelt would succeed himself; also that there is to be another assassination of a president, and the forming in time of an entirely new political party.

I could state other prophecies of not such a public nature given by her guides, all of which prove to me beyond a doubt that those in the spirit world can see into the future.

Chicago, Ill. F. N. BURK.

The Cause in Buffalo, N. Y.

I opened my engagement with the First Spiritual Society of Buffalo, N. Y., Sept. 4. The morning session opened with a fair audience, but the evening one was, so the chairman remarked, the largest September opening the association has enjoyed for many years, and a marked increase has favored each succeeding meeting, last Wednesday night being the "record-breaker" for mid-week meetings since the society has been in existence.

The officers of the association all seem to work in harmony and great credit is due them. The president, Mr. Leo Manger, has returned from Lily Dale, and is the right man in the right place. Being in sympathy with both the philosophy and phenomena, he is one a sensitive feels at home with on the platform, consequently good work is accomplished. Friday evening, Sept. 30, the society gives an entertainment and hop at their temple, corner Prospect and Jersey streets, and an excellent time is anticipated. Come one, come all and join the merry throng.

I cannot close this note without mentioning the excellent work done here by Mrs. J. H. R. Matteson, the renowned clairvoyant doctor, of 248 N. Division street. She diagnoses and prescribes for from fifty to sixty persons daily—some of her cures are most marvelous. No more charitable person lives than this dear woman—many poor are treated gratuitously as well as being aided in other ways, and in all her good work she is so unassuming I feel impressed to christen her "Buffalo's Ministering Angel of Love."

GEORGIA GLADYS COOLEY.

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.]

Wm. Sears passed to spirit life, at Maquoketa, Iowa, aged 72. He was preparing to celebrate the fiftieth anniversary of his marriage, on October 11. He will be remembered by many campers at Mt. Pleasant Park.

MRS. WM. SEARS.

Mr. O. C. Williamson passed to spirit life, Sept. 20, 1904, at Indianapolis, Ind. He was an ardent Spiritualist, knowing there is no death. He passed out calm and peacefully, aged 54.

MRS. D. A. WILLIAMSON.

Geo. B. Payne passed to spirit life, September 15, 1904. He had only been sick two days, and his passing away was a great surprise to his friends. Mr. Payne had been a resident of Topeka, Kansas, for the past sixteen years, and was a successful real estate dealer. He was secretary of the Kansas State Spiritualist Association, and one of our best workers. We will miss him much in the labor of love, but know that he is not dead, only crossed over a little way to join the friends in the real home. Many beautiful floral offerings were sent to the home of his sister-in-law, Mrs. Anna Payne, 522 Topeka avenue, among them a beautiful "Gates Ajar," from the Occult Science Club of which he was a member, and whose work he loved much. We are thankful to know there is no death and that he has gone only a little way. Services were conducted by the writer Saturday afternoon, September 17.

A. SCOTT BLEDSOE.

Topeka, Kansas.

Dr. Georjean Miller passed to spirit life, September 13, 1904, from his home near Diamond, Arkansas. He was 64 years old. Dr. Miller had been a medium and Spiritualist all his life. He is the first medium to teach the Twelve Divine Virtues. Dr. Miller is the author of several books, among them The Guide to Immortality.

J. E. M'MAHAL.

At the home of her parents, 412 West 59th place, Chicago, Waity Weldon McClellan passed to the higher life, aged 4 years and 14 days. This little girl, like hundreds of others, seemed to have had a premonition of her going, for on the very day of her passing away, she was inspired to change her little prayer as follows: "Now I lay me down to sleep, I pray the angels my soul to keep. If I should pass away before this day, I pray that the angels will take me their way." The funeral services were conducted by Harry J. Moore from the parents' home. COR.

Harry Walter Hoeck passed to the higher life at the home of his parents, 207 E. Linn street, Marshalltown, Iowa. The wife of the deceased is a rising young medium, and she says that her husband had not been out of the body many hours before he communed with her, and even told her what he was doing. Spiritualism was firmly rooted in the soul of the departed, so to him death was but the opening of a door through which he would step into the next room, or expression of life where he would meet his loved ones gone before. The funeral services were conducted by Harry J. Moore from the family residence. COR.

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QUESTIONS AND ANSWERS

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

NOTE—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected. HUDSON TUTTLE.

Spiritualist: Q. What has the Questions and Answers department to say of the best method to deal with fraudulent mediums?

A. The spiritual press has had a large share in bringing these deceivers before the public. Reports of seances have been freely published, written by abettors of the "medium," or credulous friends, highly colored, and untruthful. These have been nothing more nor less than advertisements. The more impossible the manifestations said to occur, the more wonder was excited. The mediums were said to be surrounded by absolute test conditions, when every condition was such as fraud would demand. Little or no discrimination has been used, and these "facts" have been published, and accomplished the object for which they were written—advertised the "medium."

The remedy lies in the managers of the spiritual press refusing to publish any account of phenomena, unless these take place under conditions which make their genuineness assured. It is not enough to say there were such conditions. There should be a specific statement of what they were, for what one may consider "tests," another may not, and the value of the manifestations as demonstrative evidence, depends on these.

If the frauds were excluded from the spiritual press, and no florid descriptions of their seances published to advertise them, they would be outside of Spiritualism, whereas they have had a partial recognition by being thus advertised for patronage; the credulous have been led astray and the world has laughed at the folly not of these but all Spiritualists.

A medium has rights, and so has an investigator. A medium makes a claim to what many persons regard as an impossibility—to have in his presence a manifestation from a spirit of the dead. This claim being so beyond the ordinary, throws on him the burden of evidence. The least thing he can do is to vindicate his own honesty, by granting such conditions as will prove that he is not the cause, whatever other cause may be assigned. If he, like a professor of magic, will submit to nothing that will prevent the "trick," that is sufficient. If you went on you would have the trick played on you.

There are physical conditions accompanying mediumship which are more reliable than rope-tying, flour held in the hands, wire or mosquito netting. The pulse-beats, the breathing, the temperature of the hands and feet, these cannot be simulated, and should be observed and recorded, for they are the valuable tests.

I have not mentioned this fraud question, because I have not time to go fraud-hunting. At least half of phenomena are genuine, and as that half demonstrates life beyond the grave it is worth the universe to a doubting soul. A thousand counterfeits do not debase the value of a genuine dollar. If I know these counterfeits are abroad my duty is to warn those liable to receive them, but that dollar is not depreciated in value thereby.

I have no interest in the counterfeiers of this country or their bogus coins and bills. When we learn that possibly a bill may be spurious, we are more careful in the examination of those we receive.

The genuine is our best protection against fraud.

Charles L. Waffle: Q. McCabe in his History of the World says that Julian, a nephew of Constantine the Great, who was a pagan in belief, when he became emporor of Rome, made an effort to falsify the prophecies of Christ concerning the destruction of Jerusalem by inviting and encouraging the Jews to rebuild their temple. But he says this work was frustrated and caused to be abandoned by fierce mysterious fires that suddenly broke out throughout the ruins, consuming the tools of the laborers, and compelling them to abandon the work.

Will you please state whether this account of such an event is in harmony with all reliable ancient history?

A. Of all the great characters that stand alone in the Roman world as the clouds of the dark ages began to threaten on its horizon, the emperor Julian stands alone. Educated a Christian, when he arrived to manhood he returned to the ancient faith, and the worship of the old gods. He was a philosopher, and when he became emperor sought to restore the ancient forms of religion. He abolished persecution, and gave equal freedom to all. Of course he was hated by the Christians who called him an apostate, and this hatred has descended to this day.

It may have been to show his contempt of the prophecy, or it may have been to propitiate the Jews, that he resolved to rebuild their temple. They were enthusiastic in supporting the scheme, and it is said matrons carried away the rubbish in clearing the site, in their silken mantes. The workmen had reached the foundations and broke into the immense vaults and passageways underneath, when the fiery waves drove them away.

Gibbon in his Decline and Fall of the Roman Empire, strangely enough appears to admit this occurrence, skeptical as he usually is, and attempts to explain it, by supposing that fire-damp had accumulated in the ages since the vaults were closed, and when these were opened, the inflammable gas came in contact with the flames of the torches and flames and explosion followed. This in a superstitious age would be regarded as miraculous.

Julian placed the rebuilding of the temple in the hands of his favorite minister Alypius. The work was scarcely begun when Julian was slain in battle by a Persian arrow and Christianity triumphed in the election of Jovian. He at once restored Christianity, and destroyed all that Julian had accomplished as to the old faith.

The restoration of the temple was abandoned, and in that age of rampant fraud, the cause of its abandonment was assigned to miraculous events.

Ambrose and Gregory Nazianzen narrate the miracle, and Gibbon relies on Ammianus Marcellinus, a Roman soldier and author. The date of these "church fathers" is by no means as well known, as Gibbon appears to think it is. When the temple remained unbuilt, the inquiry was why? and the answer was certain to be the interference of miracle. The miraculous story was concocted, as countless others, by interested priests after the event, and has been repeated over and over by each succeeding generation.

Whatever may be the authority, and however much reliance may be placed on the testimony of contemporary, or supposed contemporaries,—when an appeal is made to miracle, their evidence is worthless. In the light of the knowledge of the present, a miracle is impossible. God does not act by special providence, and to contemplate him as descending from the throne of the universe, to scare the laborers away from the foundation of the temple, is a libel on his supreme character. Whatever may occur, of this we may be certain, cause and effect run in unchanging and unchangeable channels called laws, and there is no outside arbitrary power that can divert or suspend the least.

Adin Bugbee: Q. Can any reliance be placed on the "divining rod?" And how is its action accounted for? Can a psychometrist by means of a specimen of ore locate mines?

A. This correspondent refers to the branch of a tree, usually the witch-hazel, though any other kind will do as well, held in the hands, and when there is water or minerals beneath, it will bend in a peculiar manner. These rods are also made of steel.

It is no consequence of what material they are made, for they are not acted on, the influence being received by the persons who hold them. It thus becomes evident that those who are successful with these rods must be sensitive to a degree enabling them to be impressed by the stream of vibrations sent off by bodies of minerals, or water. Those only who are thus endowed are able to use the rods.

Prof. Wm. Denton, in his "Soul of Things," proves that minerals have a special influence and the possibility of locating mines by its aid. But its exacting conditions at present have not been sufficiently studied to make it a trust worthy guide, or authority.

THE BIBLE NOT INFALLIBLE.

Moses Hull Finds Many Passages Which Do Not Meet His Approval.

Several statements made at last evening's session of the State Spiritualist Association by Moses Hull, while discussing the topic, "The World's Bibles, and How to Use Them," were of such nature as to surprise, if not shock, the orthodox believer.

He charged the Protestant scholars with dishonesty in translating certain passages of the bible, also stating that some of the books left out of the Protestant Bible were much better than those that were left in. As an example he referred to Solomon's "Ecclesiastes" as the most pessimistic book, "The Wisdom of Solomon," was the most optimistic, but in spite of this fact, the first book was included in the Protestant Bible and the latter rejected.

Cannot Inspire Books.

"God has not power enough to inspire a book," said Mr. Hull. "Books cannot breathe or think, hence cannot be inspired."

He also expressed the opinion that a leaf could be cut out of the Bible, and with profit replaced by some of the rules of Mohammed. Speaking of the influence of Moses, he said:

"I cannot live on the inspiration of the old gentleman from whom I was named, any more than I can live on the manna he ate."

Another extreme sentence was, "Nobody believes in the gods of the Old Testament," and "Jehovah was never much of a God; he was never the God of the world, but the God of one man at a time."

He maintained that no Bible scholar could tell how many writers had compiled the books of the Bible. "Isaiah, for example, is known to have three, the books of Moses two, Epistles of Paul seven, and there are two different accounts written by different authors of creation."

"The Bible," he stated, "is a collection of tracts, the literature of the Jews, and the book has never been understood until the last fifty years and only then by the aid of science."

Finds Some Good Points.

In spite of these opinions, Mr. Hull declared that the Bible is the Spiritualists' own book and nobody else has any business to use it. As a concluding feature of his lecture, he proved by a series of Biblical incidents from the Old Testament, that the Bible approves of Spiritualism.

The convention will hold two sessions to-day, one this afternoon at 2:30, and this evening at 7:30, when Miss Elizabeth Harlow will give the principal lecture.—Minneapolis Times.

"Longley's Beautiful Songs." Fourteen beautiful, soul-inspiring songs, with music, by C. Payson Longley. Price by mail, 15 cents.

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WILLIAM H. COX.

HE BEGAN LIFE AS A MINISTER OF THE GOSPEL, AND BY EVOLUTION BECAME A PHILOSOPHER.

Address at the Grave, by Hon. James M. Dill, of Belleville, Ill.

My friends:—It seems proper that I, a stranger to you, and in the ordinary meaning of the word, almost a stranger to the deceased, should explain my presence here to perform a delicate and important function in the ceremonies by which we are to deposit the mortal remains of our deceased brother in their final resting place.

My home is in the city of Belleville. Several years ago our brother was in our city transacting some private business. During his stay I casually met him. To meet a stranger in our city is by no means an uncommon occurrence. But when I met him I felt an intuitive desire to know him. I introduced myself to him, and in return he told me his name and stated the occasion of his sojourn. We at once engaged in conversation, and by the time we conversed a few minutes I felt that I knew him as well as if we had been born of the same parents and reared around the same hearth-stone.

Afterwards we met on several occasions and each time had more or less extended conversations.

Finally I invited him to dine with me on Sunday at my residence. He came. We spent the whole day in conversation. It was to me indeed a feast of reason.

It would be impossible for me to accurately define the limits of our conversation. In a general way it encompassed the subjects of history, politics, religion, morals, sociology and business.

When he was ready to take his leave he said to me, "Mr. Dill, when I die I want you to speak at my grave." To which I replied, "Mr. Cox, I will do so, provided I survive you, on condition that you speak at my grave in case you survive me." He replied: "I know you will survive me." Afterwards I met him on several occasions, but we never had another extended conversation.

Time passed on. I had often thought of the promise, but would sometimes say to myself, perhaps this request was made on the spur of the moment, and Brother Cox has long since forgotten it. But it was not so.

Yesterday morning the telephone bell in my office rang. I at once answered it—"Hello, who is this? Where are you?"

The reply came: "My name is Cox. I am the son of W. H. Cox, of Virden, Illinois. My father died in St. Louis at six o'clock this morning. He will be buried at Virden to-morrow afternoon. It is his desire that you speak at his grave."

I replied: "Oh, yes; I remember it all. I will be there."

To properly portray the character of a deceased person is a work of extreme delicacy. But speaking to an audience few if any of whom are older than he was, and all of whom have known him all your lives, it makes my task comparatively easy.

He is the product of the pioneer days of our great state. He was the first white child born in what is now Otter Township, Macoupin county, Illinois. He came into this world, November 22, 1829. His father was among the earliest of those brave and hardy spirits who wrested the soil of Illinois from the savage Indians, and was possessed of the virtues which characterized pioneer life.

Our brother's opportunities for acquiring an education were indeed limited, but he said that he did not remember the time when he could not read. He was a student all his life. Possessed of fine physical and intellectual endowments, he, by dint of constant reading and study acquired a vast amount of knowledge and was an unusually well informed man.

As a conversationalist he was both fluent and charming. He was more than a student, he was a philosopher. He was a man of affairs, and the inventor of labor-saving machinery for the promotion of agriculture. He was a writer on scientific and other subjects. He was a kind father and as a husband, he was a lover and an adorer of his wife every hour and every day of the forty years of their married life. His home life was ideal. The memory of his wife, who preceded him to the grave, was held sacred by him above all things else.

Above all, he was an optimist and a humanitarian in the broadest sense of these great words. He was a man of rare good temper. Advancing years, instead of souring his mind, really broadened and sweetened it. He remained intellectually young to the end of his life.

Inspired by the strong, deep and aggressive religious sentiments which swayed the minds of the early settlers, he in his early manhood became a member of the Methodist church, and was licensed as an exhorter by Peter Cartwright, the greatest of the pioneer preachers.

The younger portion of the present generation have but a faint conception of the ardor, the piety and the deep-seated religious convictions of the pioneer people. They were in deed and in truth, a God-fearing people possessed of the real spirit of the Crusader. The preachers of that period were strong, eloquent, powerful men—thoroughly and courageously imbued with the spirit of their calling—preaching the gospel with rigid intensity and great severity. Under the spell of their lurid and powerful eloquence, and especially at the camp-meetings, men and women would go into an ecstasy of happiness, would clap their hands and sing and shout praises to God until they were overcome by sheer exhaustion.

Surrounded by these influences it was entirely natural that our brother should have felt that he was called to preach the gospel.

In 1861 the flag of the nation floating over Fort Sumter was fired upon by the hostile guns of the South. A wave of patriotic indignation swept over the North with the fury of a hurricane. Obeying the impulse of patriotism, our brother entered the army as a private, but was soon promoted to the lieutenancy of his company, and in addition to the conscientious discharge of his duty as a soldier, he, on proper occasions, preached the gospel to his comrades.

In his funeral sermon at the church, Mr. Want, your learned and talented young minister, told you he had never conversed with the deceased on the subject, and that he did not know the reasons which caused him to leave the church.

I feel that I am commissioned by our brother to give his reasons as he gave them to me. By the close of the war he had reached the 36th year of his life. He had read much and had thought and reasoned much more than he had read.

Being of a benevolent and optimistic temperament, he became a firm believer in the fatherhood of God and the brotherhood of man.

With conscience as his guide and truth as his only standard he began to question the foundation of the faith that had been so dear to him.

"And Jesus spake unto them, saying all power is given unto me in heaven and earth." "For God so loved the world that he gave his only begotten son, that whosoever believeth in him shall not perish but have everlasting life."

"He that believeth on the son hath everlasting life; and he that believeth not on the son shall not see life; but the wrath of God abideth on him."

"And he said unto them, go ye into all the world and preach his gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

Pondering the above, and many other similar texts, he was forced to the conclusion that the teaching is, that only those who believe in Christ can be saved; and that all who do not so believe, "shall be damned." It is hard for a man to break away from the moorings of his ancestral faith; to a conscientious man the travail of the parting is long and extremely painful.

Our brother reasoned: There are now nearly fifteen hundred million human creatures living on this earth; not to exceed four hundred million of these live in Christian countries, or have ever heard the name of Christ; and it is certainly true that a vast number—perhaps one-third—of those living in Christian lands do not believe in Christ.

Since this doctrine was announced to the world eighteen centuries have rolled into the eternity of the past.

During these long centuries, more than forty crops of humanity have grown upon the earth, have matured and have been harvested by the sickle of Death. Can it be possible that of this innumerable host, only the few in each of these generations who have believed in Christ have been saved, and that all the rest have been lost—damned?

He further reasoned: God is good, all-wise, beneficent—the giver of all life. Can it be possible that during these long centuries He has used the earth for the production of souls for the malignant purpose of damnation. Can it be possible that eight-tenths of all who are now living are doomed to a like fate? No. It is not possible. His reason said no. His judgment said no. His conscience said no. It is not true. I cannot preach it. Therefore, I sever my connection with the church.

This was the supreme moment of his life.

The storm which tossed his soul as a ship is tossed by the angry wave, had subsided—the calm prevailed.

Was it retrogression or was it progression?

Men will give different answers to this inquiry, according as their predilections may be.

One thing is certain, he interpreted it as being a forward advance, bringing him nearer to the summit of Wisdom.

To him it was gaining of a broader, clearer, and more beautiful view of life and duty. It enabled him to become a preacher of the Fatherhood of God and the Brotherhood of Man.

The ominous clouds that formerly obscured his vision had cleared away—the clear sunlight of reason had taken their place.

He had discovered what to his mind and his conscience was truth. He was happy. Was he right? Who knows? God knows—let us judge not. To him it was a victory—the triumph of his conscience. To himself was right.

Viewed in the new light, the problems of life and duty became simple and easy to him. He saw that in the fixed and certain course of nature we are born, live and die. That the journey from the cradle to the grave is fixed, unalterable, unchangeable—all must travel it! That the grave can mean but one of two things: Either annihilation—extinction—the blowing out of the candle; or the opening of the door and the entry into another and grander state of life and existence.

Whichever it is, it was fixed by the laws of God before the first man appeared on this globe and has always remained unchanged and immutable; that the Creator in his infinite wisdom has not made manifest to man the full meaning of death, but has left it problematical in the minds of men.

But to our deceased brother this view was clear: that whatever is the status of death, it is a fixed and invariable status; if it means extinction—so it is, and our hopes and our desires and our prayers to the contrary will not change it; and if it means immortality—life everlasting, so it is, regardless of our beliefs to the contrary. Our brother rested his views—let us say faith—on no uncertain grounds. He said, God is good, and whatever He has in store for us is best for us. I trouble not myself about the manner of the blessing. I know that whatever it is, it is best.

He knew that the better we live and the more uprightly we order our lives, the better it is for us right here and right now. That God is good and will give us what we deserve.

He had no more fear of death, in its after consequences, than he had of nightly resting upon his couch for refreshing sleep. He lived and died a philosopher and an optimist. He had the profoundest respect for the honest opinions of every human being, although some of these opinions may have been of no value to him; yet because they were the honest opinions of the holder, they were entitled to his utmost respect.

He likewise had the highest respect for all churches and religious institutions of every name, nation and creed in the world, and believed they were all trying to do right, as they understood it.

He had no patience with the criticism which denounces the religions of the world as being false and hypocritical.

He witnessed with much pleasure the progress of the spirit of liberality in the world, during the last forty years.

He was an interested observer of the assembling of the Congress of Religions at the World's Fair at Chicago in 1893. In this august assembly, all of the principal religions of the world were represented by their respective ministers. There was a friendly exchange of opinions and the evolution of the grand ideas that each of these religions in its own way is seeking the same objects; and these are to do reverence to the Creator of the Universe and to teach that all of the peoples of the earth are children of the same great parent.

A little more than a year ago, at the dedication of the Great World's Fair at St. Louis in the presence of a great assembly of people, among whom were the president, an ex-president of the United States and the diplomatic representatives of many of the nations of the earth, the opening prayer was made by a Jewish Rabbi who invoked the blessings of the God of Abraham, Isaac and Jacob, the God of the Christians, the God of the Mohammedans, the God of all nations of the earth. Forty years ago, such a prayer would not have been tolerated. During the last forty years, men have made wonderful progress on every line of thought and achievement, and the progress in religious thought has not lagged behind, but has kept pace with all other progress.

Beneficent results have flowed therefrom. The insanest fiction that ever afflicted the minds of men, that of vicarious atonement, is rapidly evaporating.

The Fatherhood of God and the Brotherhood of Man is no longer a theory. It is an established tenet in the theologies of the world. God is the father of all. Religion is now not so much a matter of belief, as of conduct.

Our brother was a lieutenant, yea, a captain in the Grand Army of Thought, and in his humble way did good and faithful service in its cause. His work on earth is finished. He has won the respect of right-minded men.

His spirit returns to its Creator after a sojourn of seventy-five years in the body, grown, matured and enriched by its earthly experiences.

We depcait its mortal remains in the purifying bosom of the mother earth with the assurance that he has made the world better by living in it, and that he has earned the rewards which come of right doing.

After Death--What?

BY CHARLES DAWBARN.

CHAPTER FIFTH.

Reading the other day a description of spirit life by an inspired mortal, the details being given became almost absurd if we suppose will-power to be working without tools. We were told of a span of ponies, with silver bits, and russet leather harness, before an elegant carriage waiting for the driver and his friends. Of course this description really emanated from the mind and earth experience of the medium, but that is not the point we are making. Its truth or error, with respect to the next life, is our present inquiry. Let us begin with those silver bits and see what they have to tell us.

We all know silver is metal, usually embedded or mingled with other ores, such as galena, copper, etc. If you drop even a silver dime upon the floor no will-power yet evolved will pick it up and put it in your pocket. That is to say, unless you give will-power a tool to do it with. The tool in that case will probably be your finger and thumb. If the coin has gone into a hole, or has fallen into water, a very different kind of a tool may be needed before will-power can capture and restore it. But when you come to the raw silver, mixed up with other kinds of raw planet, the task of getting it out becomes much more difficult. Rock may have to be blasted, and then crushed. Will-power may be in the dynamite and the stamp mill, but it is no use alone. And when you come to smelting it, and then pouring the liquid into the moulds, will-power cannot even burn its fingers, for it has no fingers to burn. Just cripple the intelligence of the operator by an accident, and will-power, whether of God or man, disappears. All these processes, or their equivalent, and many more of the same kind, must follow one another before that silver has been hammered into "bits" for those two spirit ponies. And when spirits, or anybody else, talk about doing it by will-power, they are talking nonsense, if they leave out the tools.

Of course, to the lazy man who doesn't like hard work, the idea of doing it by will-power has seemed just lovely. And he is ready to sing all day, and most of the night, about Beulah Land, and "The good time coming." We stop here, just a moment, to ask our "fog-land" visitors to tell us how they use will-power to manufacture those silver bits without tools, and some hard work? Of course, this same line of thought and questions applies to the pony carriage in all its equipments, item by item, so we will not stop to dwell upon them. But we open up another line of thought when we turn to the "russet leather" harness.

We all know that leather is the skin of an animal, specially tanned and prepared. At first that may seem to suggest, like our former question, just a little will-power, aided by good tools and plenty of hard work. But we have really a far more important question now before us, for we have been taught by "spirit return" that across Jordan there is no death. It naturally occurs to us at this point that if the animals whose skins have been used for that harness are still alive, they must be very liable to catch cold in their bones. If spirits have discovered some way of taking off a hide without the animal minding the operation, why don't we hear from "fog-land" how it's done? We have reason to believe from earth experience, that the animal's will-power will kick when it feels the knife or other tool used to do the skinning. For us even to suppose the spirits can get skins for their leather without hurting or injuring the animal, is a scientific absurdity. So if the spirits have leather harness, or leather anything else, we may be sure there is both suffering and death on the other side of "fog-land." Yet further, the tools with which will-power sows and cuts that leather into harness do not grow ready-made, even in heaven.

Now does the reader wonder that such talk about ponies and carriages, and silver mounted harnesses on the other side of death fatigues my imagination? Yet it is all included in our inquiry, "After death—what?" I know some enthusiastic believers will declare they have seen spirits manufacture actual woven cloth, when outside a cabinet. Even admitting this to be genuine phenomena, it only proves that the tools with which spirit will power was doing the work were invisible to the mortal. For I would repeat again and again that will-power without a tool is useless to man or god.

We read now and then of banquets prepared as welcome to some escaped mortal. Exactly the same difficulties are in the way of our acceptance of that story. We cannot think of anything being prepared or cooked without tools of some kind, requiring hard work. There may be pleasant and unpleasant ways of doing such work, but we wait in vain for our "fog-land" visitors to tell us how it is done. Our experience with "critical points" has not so far shown us hard work and pain on one side, and just fun and a good time on the other.

Many of us have read of a very musical mortal and his experiences after he escaped from his earthly body. He tells us of a grand orchestra, with its conductor beating out time and rhythm with his baton. That means no telepathy over there—no soul communion with soul, but you have to watch the conductor wave his wand, as in earth life. Of course if you come from Germany you will have to wear spirit spectacles, so as to be sure to see how the conductor wants you to accent the music, and express the thought of its composer. The organ must have its pipes and keys stirred by will-power, while another will-power blows the bellows. In fact the whole building, whether temple or cathedral, is but a duplicate of those the mortal knows, and requires will-power and tools for its construction just as in earth life.

I don't want to weary the reader, but merely to stimulate him to think for himself. In other words, to apply his own will-power to the will-power over there, and see the result. I venture to feel sure that just like the sensitive, he will find himself in fog-land. I have wanted with my whole soul to discover some great truth about the next life that would help me to answer the query "After death—what?" But I find myself baffled at every attempt.

There is first of all, right in the road, the great fact that the shape of a spirit body cannot be like that of our mortal form. Every independent thinker will now acknowledge that. Next there is the further fact that only an abnormal immortal spirit can reach "fog-land" where communication between the two worlds becomes possible. And there only can he meet the mortal, who himself must be abnormal. Therefore every spirit teaching about his home life is necessarily abnormal and uncertain. Yet further, the next life cannot be a glorified copy of this, for the conditions are totally different. It is on the other side of a "critical point" where everything changes, even if the raw material be the same. So I find myself at the close of this article remaining convinced that man is immortal, and can get back as far as "fog-land," but all the same I am unable to answer my own question "After death—what?" I simply do not know, and cannot find anything reasonably certain, save that the accounts given us by spirits through mediums, will not bear scientific examination, and are for the most part absurd and non-sensical.

But, all the same, there are very important truths we have gained from our research. We have made up our minds that there are very important changes of form on the other side of death. That was one stop. Then we saw that such changes would affect mentality as well as form. That fact should surely occasion most of us a feeling of deep satisfaction. Whilst we differ from one another in our faculties in earth life, yet there is to most of us something lacking to round out our manhood. For instance, some can almost revel in expressions of art. Painting, sculpture, and every intellectual expression are dependent upon form. Shape the brain differently and art vanishes. Yet these gifted mortals, crowned with genius, are often woefully unbalanced mentally. They lack in one direction as much as they overflow in another. And all of us lack something essential to round out our manhood. Most of us crave some special gift or talent, denied us in earth life by the shape of our brain. I, for one, rejoice in the thought that the other side of death there is the possibility of change of form that may bring the longed for talent.

There is another side to this picture. There are many in earth life who make most unlovely and unlovable expressions of manhood which are really effects of form, whether produced by heredity, or other prenatal cause. Many a poor fellow struggles against himself all his life. That is to say, against the shape of his brain through which his intelligence must act. He fights and fails, and fights again as long as he lives. To him the certainty of change should be glorious. And those who never struggle or fight, but live in a hell of their own passions, may find beyond the "critical point" a new expression of manhood that carries with it eternal possibilities of progress that could not be gained without this coming change.

There is much that points to an almost certainty that only part of a man finds expression in earth life. The shape of his brain will not permit the whole man to peep out. So it may be the most pitiable specimen of a man who shall be the most grandly rounded out when the whole of him can find expression. In this certain fact of a tremendous change of form everything becomes possible.

But all the same, let us acknowledge our present limitations, as well the equally necessary limitations of the returning spirit. By using our common sense, based on scientific investigation and classification of facts, we can at least determine what is not truth, even though told most solemnly in the name of God or spirit. And for the rest, the certainty of the coming "critical point" may fill us with joyous anticipation of a development of our own manhood impossible on earth. But this development will demand a change of form, as we have seen in this brief study of "After death—what?"

(The End.)

San Leandro, Cal.

SEEING SPIRIT FORMS.

The Physical Body and the Spiritual.

To the Editor:—Have just been reading The Progressive Thinker of September 3, and find it a remarkably interesting one.

Mrs. Eva A. Cassell's letter is indeed "a warm number" but full of facts, and Prof. Loveland knows just how to "hit the nail on the head." Mrs. Aiken's experience as related by Mrs. Carlyle Petersilea is worthy of note and stands as proof of the saying of Paul "There is a spiritual body and there is a physical body."

Have had similar experiences, in which I have left the physical form and while standing clothed in the spiritual body and its clothing could see and thoroughly examine the physical one. Not only have I looked upon the physical form as leaving it temporarily, but have withdrawn from it sufficiently to visit other scenes on earth as well as view the beauties of the other world.

When we learn how to know the real self and unfold our soul power we can withdraw from the physical at will and experience many elevating sensations and educational journeys.

In many of my visits away from earthly haunts I find I am accompanied by loving spirit attendance, while at other times I go alone.

The vision of Mrs. Petersilea, when a child, no doubt portrayed to her the spirit form of some departed dog. A picture form of a dog is sometimes presented through the psychological influence of a guide, particularly the Indians, to indicate protection, etc., but time forbids my going into details.

Many papers have discussed the possibility of Rider Haggard's vision in which he claims to have seen the spirit form of his departed canine friend. I have contended for years that such exists, having on various occasions been visited by the spirit forms of the household pets that have left the physical form. Many animals are almost human as far as intelligence is concerned, and I have great doubts as to this power of intelligence becoming annihilated at the change called death.

GEORGIA GLADYS COOLEY.

Niagara Hotel, Buffalo, N. Y.

"Poems of Progress." By Lizzie Doten. In this volume, this peerless poet of Spiritualism may be read in her varied moods, "from grave to gay, from lively to severe." It is a book to be treasured and richly enjoyed by all who love genuine poetry, and especially by Spiritualists. The volume is neatly printed and bound. Price $1.

LAKE HELEN, FLORIDA.

Camp News—New Pavilion—Ocean Excursions.

The approach of cool weather reminds thousands that Florida is the genial home for northern people during the rigors of winter. Already people are making inquiries about the "Land of flowers and oranges."

The crop of oranges now promises to be the largest since 1894. At Lake Helen the groves are loaded with this delicious fruit, which the coming three months will tint with that golden hue which makes an orange tree the most beautiful sight in the sunny south.

At the camp the carpenters are preparing to erect the new pavilion, which is to be 60x75 feet. It will contain a dance hall 60x60 feet and three rooms (each 15x20 feet) on one end for the Ladies' Auxiliary Society. The old pavilion will be taken down and its lumber used in the construction of the new pavilion—the rapid growth of this winter home making the building of the new pavilion a necessity.

The summer dwellers at camp and vicinity are planting their fall gardens, and intend to have the vegetables ready for the camp tables.

Mrs. Spencer is fitting her rooms for letting in suites or singly.

Mr. Johnson and son are to build the new pavilion.

Mr. and Mrs. Giddings still remain in the Apartment House.

Mrs. Fisher-Cordott will open a boarding house at Daytona this season.

Mrs. Emma Huff and Mrs. Hardenburg will conduct the lodging department at the hotel, which will be opened for guests Nov. 1.

Mrs. Bartholomew has built six boats for people who will place them on Lake Colby.

Mrs. McGarvey is expected about October 1.

Judge Underhill and son with family will come to camp in October.

Mr. Myers has erected a fine new house on his fruit farm at Macey Dell.

H. M. Clark intends to sail October 26 and will conduct my party for that date. He will build a cottage for rent.

Mr. and Mrs. Carrigue are both intending to sail in November. Mrs. Carrigue is recovering from her late illness.

George Colby is holding meetings in DeLand fortnightly.

Mrs. Witters and Mrs. Vogt have spent the summer in camp, and report favorably of the climate. They are now enjoying a feast of persimmons, and have had plenty of peaches and melons.

The pumping engine is in working order and the camp is well supplied with water.

The regular session begins February 5, and closes March 26, 1905. There will be Sunday meetings from December till the sessions opens.

W. J. Colville, W. F. Peck and Mrs. Carrie Twing are engaged as speakers. F. Corden White will be the platform test medium; Grace Hawtin the soloist, and Miss Duncan the organist.

For special information about rooms, board, etc., write the secretary, Mrs. J. D. Palmer, Willoughby, Ohio.

Excursions.

My ocean excursions will leave New York City, via Clyde line, about October 12, October 26, November 10, November 24, December 8, December 22, January 11, January 25.

For further particulars, cost of trip, etc., write me (enclosing four cents in stamps for postage on circulars and folders). H. A. BUDINGTON.

91 Sherman St., Springfield, Mass.

"Principles of Light and Color." By E. D. Babbitt, M. D., LL. D. A truly great work of a master mind, and one whom Spiritualists should delight to honor. The result of years of deep thought and patient research into Nature's finer forces are here gathered and made amenable to the well-being of humanity. Medical men especially, and scientists, general readers and students of occult forces will find instruction of great value and interest. A large, four-pound book, strongly bound, and containing beautiful illustrative plates. For sale at this office. Price, postpaid, $5. It is a wonderful work and you will be delighted with it.

"After Her Death. The Story of a Summer." By Lilian Whiting. No mind that loves spiritual thought can fail to be fed and delighted with this book. Beautiful spiritual thought, combining advanced ideas on the finer and ethereal phases of Spiritualism, leading the mind onward into the purer atmosphere of exalted spiritual truth. A book for the higher life. Price, cloth, $1.

"New Testament Stories Comically Illustrated. Drawings by Watson Heston. With Critical and Humorous Comments upon the Texts." Heston's drawings are incomparable, and excruciatingly funny. Price in boards, $1. Cloth, $1.50.

"The Commandments Analyzed." By W. H. Bach. The Commandments are not only analyzed, but contrasted with other Bible passages, showing great incongruities. Price 25 cents

"Beyond the Vail." A Sequel to "Rending the Vail." Being a compilation, with notes and explanations, of narrations and illustrations of spirit experiences, spoken, written and made by full-form materializations; setting up a scientific and personal verification of "What We Shall Be," and a code of ethics, requisite to the most speedy realization of the highest and purest felicity attainable in the future life. A very remarkable book. Large, octavo, 500 pages. Price, $1.75.

"Voltaire's Romances." Translated from the French. With numerous illustrations. These lighter works of the brilliant Frenchman, an invincible enemy of the Catholic church, are worthy of wide reading. Wit, philosophy and romance are combined, with the skill of a master mind. Price $1.50.

"Right Generation the Key to the Kingdom of Heaven on Earth." By Dr. M. E. Conger. An appeal to reason and man's highest aspirations. A plea for justice and equality in all the relations of life between men and women. Cloth, 75 cents; leatherette, 50 cents.

"The Infidelity of Ecclesiasticism. A Menace to American Civilization." By Prof. W. M. Lockwood, lecturer upon physical, physiological and psychic science. Demonstrator of the molecular or spiritual hypothesis of nature. Scholarly, masterly, trenchant. Price 25 cents.

"The Molecular Hypothesis of Nature." By Prof. Wm. M. Lockwood. Prof. Lockwood is recognized as one of the ablest lecturers on the spiritual rostrum. In this little volume he presents in succinct form the substance of his lectures on the Molecular Hypothesis of Nature; and presents his views as demonstrating a scientific basis of Spiritualism. The book is commended to all who love to study and think. Price 25 cents

"The Priest, the Woman and the Confessional." This book, by the well known Father Chiniquy, reveals the degrading, impure influences and results of the Romish confessional, as proved by the sad experience of many wrecked lives. Price, by mail, $1.

"Buddhism and Its Christian Critics." By Dr. Paul Carus. An excellent study of Buddhism; compact yet comprehensive. Paper, 50 cents. Cloth, $1.25.

REMARKABLE EVIDENCE OF SPIRIT RETURN.

Bill Robison, a Spirit Playmate, Comes to a Boy in Englewood—A Bookcase Opened by a Spirit—Rider Haggard's Remarkable Prophetic Dream—Other Wonderful Visions Induced by Spirits, Illustrating the Fact That Spirit Return Is Common to all Humanity.

There lives in an Englewood (Ill.) flat building, says the Chicago Tribune, a family made up of a young man, his wife, and three children. The head of the family is a hard-headed, sober, intelligent salesman, devoted to his children and particularly to the youngest, a boy of 4.

About a year ago this child began to prattle about "Bill Robison," apparently a purely imaginary character, since, none other of the family had heard of him or seen him. Each time that little Pete got into mischief his mother would ask, "What made you do that, Pete?" and each time the answer was, "O, Bill told me to do it."

Sometimes the little fellow would indulge in furious bouts at fisticuffs with nothing before him as an antagonist but the empty air. "What are you doing now, Pete?" always elicited the answer, "O, I is fighting Bill Robison." This vagary of the boy amused his parents, and they did not discourage what they regarded as a harmless illusion of childhood. By dint of amused questioning they finally got a pretty good description of little Pete's imaginary comrade, and had many a laugh when the boy, pointing at passing wagons or a vacant lot would cry out gleefully, "There goes Bill Robison! Hello, Bill!"

Boy Plays With Ghost.

Coming home about dusk a few weeks ago the father was a bit startled to see a strange child sitting on the front steps of his flat building. He was startled because the little one fitted exactly Pete's description of the visionary "Bill Robison." As the man approached the small figure arose and started away, and when called in friendly tones refused to answer or turn back, but walked away into the darkness. Regaining his calmness the man then made haste to follow the boy he had seen, but he was unable to find any trace of him. Entering his flat the father, with a simulation of playfulness, asked Pete if Bill had been around. "O, yes. He's just gone away." As a matter of fact nobody had called, and Pete had been playing alone in the flat all that day.

Three days later, it being Saturday, in the middle of the afternoon, Pete's father came home, letting himself in with a latchkey. Sitting alone, evidently playing with Pete's blocks, a strange boy, the same he had noticed a few evenings before, was in the well lighted hall. The man was glad of a chance to banish a fancy that had disturbed him and called out, "Pete, O, Pete!" But there was no answer. He stepped into the parlor hoping to find some of the family, but nobody was there. Then he remembered that they had planned a little picnic for that afternoon in Jackson park, and that he was to find them in the wooded island. He stepped back into the hallway to question the small visitor, but the boy had gone. Search of every closet, room and corner of the flat revealed nothing, nobody. The blocks were where he had first seen them. The doors were all locked on the inside, and no windows were unlatched except three in the front, which are on the third floor.

That is about the substance of this unusual hallucination or visitation as the man told it to his physician. Eyesight, nerves, stomach, mind, and blood are all right with the father. He doesn't pretend to explain the affair, and he hasn't told his wife what he saw or thought he saw, but he has come to believe in ghosts for the first time in his life.

Bookcase Opens Itself.

Almost an equally peculiar happening is vouched for by a woman of excellent poise and intelligence who boards in one of the suburbs of Chicago. One of her fellow-boarders, a person of about 30 years of age, was lost in the Iroquois disaster, and the room thus made vacant by death, being a bright, cheerful apartment facing east and south, passed into the possession of the narrator of the following incident:

The belongings of the former tenant had been removed, but the pictures, furniture, books, and carpets, all of which were the property of the house, were suffered to remain untouched. Nothing disturbed the new occupant for the first two weeks except that she always found the bookcase open when she returned from the city in the evening and when she woke up in the morning. Being a woman of extremely neat habits and possessed of a good memory, she was anxious to keep the books safe from dust and from the hands of the only young child in the house, and so she was careful to lock the case and to remember that she had done so, always leaving the key in the lock, since other members of the household might wish to use the volumes.

Efforts to Solve Mystery Futile.

After a fortnight, during which the opening and locking of the bookcase occurred twice a day, the annoyed boarder determined to keep the key under her pillow at night, and to take it downtown with her when she went away in the morning. The first morning after this resolution, being certain that she had turned and tried the lock and placed the key beneath her head, she awoke to find the bookcase open as usual. The door, keyless and motionless, was wide ajar, and the bolt of the lock was drawn as if it had not been shot. The young woman, mystified now, explained her experiences to the landlady at breakfast, but was assured that nobody else had a key and that no one was known to have any need or desire to open the bookcase.

During that day, the case having been locked and tried and the key carried off by the tenant, the landlady made several stealthy visits to make sure that no intruder had tampered with the bookcase. At each of five such visits she found everything undisturbed, but when her tenant came home she could not forbear accompanying her to the room.

The bookcase was wide open.

Search Discloses Unmailed Letter.

Both were women of sound nerves and great common-sense, yet were dismayed, but anxious to solve the mystery upon rational grounds. The woodwork of the door must be warped so as to force back the lock and throw open the door; perhaps the closely wedged books caused the pressure. So reasoned the women, and proceded to withdraw all of the volumes from the shelves. They had taken them all out and were replacing them without coming upon any satisfactory explanation of the phenomena when the older woman, who owned the house and its contents, said:

"Here's a book that must have belonged to poor ——," mentioning the name of the former occupant, "I overlooked it when I packed up for the relatives."

It was an old, well thumbed school arithmetic, and as the woman held it out there fell from the pages an unsealed envelope, containing papers and addressed. Inclosed was a new $100 bill, and the letter explained the purpose with which the writer was sending it to the dear one addressed. There is no need, for obvious reasons, to divulge or discuss the sad, old sweet romance of that unsent letter. It was forwarded as the hapless writer had intended, and now the wondering new tenant of that room has no trouble keeping her bookcase locked. The landlady, who has no imagination, or, at least will not encourage it if she has one, thinks that it was the rearrangement of the books that mended matters, but the woman who should know best is convinced that no natural agency could have turned back the lock without the use of a key or the application of some material tool.

The root of all superstition," says Bacon, "is that the affirmative or active strikes us more than the privative or negative; and that, there, a few times hitting or presence countervails ofttimes failing or absence." "The number of fulfilled dreams are—e. g., to the numberless dreams which are meaningless as shadows of April clouds—as a handful of sand to the sands of the seashore. On the other hand, there is this to be said for the superstition of those who believe in the forewarning of dreams, that there are cases where the affirmative or active outweighs naturally and incommensurably the privative or negative. "Two men distinctly saw you take the spade," said the magistrate to the Irishman in the dock for the theft. "Two men! Sure, yer honor, I can call twenty men who didn't see me take it."

But the few times hitting, or presence, naturally outweighed with the magistrate the ofttimes failing, or absence. A single circumstantial dream which is fulfilled in all its details reasonably outweighs a million that mean nothing. Take Mr. Rider Haggard's dream about the death of his dog, or the dream the young woman told to four of her fellow passengers on board the Norge when that ill-fated steamer was passing Rockall in a fog on its home trip from New York to Copenhagen: "It was late one afternoon, and we were in mid-Atlantic. I had noticed that the young woman had been looking sad for some days, and at last I asked her why? At the time I spoke to her the vessel was supposed to be close on Rockall and was expected to pass it that night. A dense fog set in, and this seemed to make the young woman more sad than ever.

"After some hesitation she told me that she had on three successive nights a terrible dream, and it had oppressed her spirits greatly. She dreamed that the Norge had run ashore on Rockall and that many lives had been lost. I tried to cheer her up by pretending that we had by that time passed Rockall. But it was no use; she only shook her head and insisted that some terrible disaster was coming. I then spoke to the captain about it, and asked him how many corpses he thought would be lying on Rochall that night. He said he could not tell, and I then asked him if Rockall was a dangerous place. He replied that it could not be expected that Rockall would be as safe as a place in a smooth river, and he added that he thought the young woman would soon get over her fears, and when they reached Christiania they would all have punch together; but, as all the world knows, the Norge was piled up on Rockall on its next voyage exactly as in the young woman's dream."

Blackwood's guarantees the truth of the following story, told to Lady Clerk of Penicuick by her father, Dacre of Kirklington: Young Dacre, in order to attend classes in Edinburg, lived with his uncle, Major Griffiths. One night he got his uncle's and aunt's consent to join a fishing party which was to set sail the next morning from Leith. But that night Mrs. Griffiths screamed out in her sleep, "The boat is sinking! Save them!" The major awakened her and asked: "Were you uneasy about the fishing party?" "O, no," she replied, "I had not once thought of them." She then fell asleep again.

In another hour she cried out in a dreadful fright, "I see the boat going down!" Again the major woke her, when she said: "It has been owing to the other dream I had, for I feel no uneasiness about it." After some conversation they both fell sound asleep, but no rest could be obtained for her. In extreme anguish she exclaimed: "They are gone! The boat is sunk!" When the major once more awakened her she said: "Now I cannot rest; Mr. Dacre must not go, for I feel that, did he go, I would be miserable till his return; the thoughts of it would almost kill me." Indeed, upon the strength of this dream Mrs. Griffiths induced her nephew to send a note of apology to his friends, who went without him, were caught in a sudden storm and drowned.

Of course, the best known and attested of all these historical dream visions is that of the assassination of the prime minister, Spencer Perceval, by John Bellingham in the lobby of the house, as seen in sleep by John Williams of Redruth. In his dream Williams, being in the lobby of the house of commons, saw a man enter dressed in a blue coat and white waistcoat. Then he saw a man dressed in a brown coat with yellow basket buttons draw a pistol from under his coat and discharge it at the former, who instantly fell, the blood issuing from a wound a little below the left breast.

Hereupon he awoke and told his wife of his dream, of which she made light. Even when he dreamed it a second time she observed that he had been so much agitated by his former dream that she supposed it had dwelt on his mind, and begged him to try to compose himself and go to sleep, which he did. A third time the vision was repeated, on which, notwithstanding her entreaties that he would be quiet and endeavor to forget it, he arose, it being then between 1 and 2 o'clock, and dressed himself.

At breakfast the dreams were the sole subject of conversation, and in the forenoon Mr. Williams went to Falmouth where he related the particulars of them to all his acquaintances whom he met. Six weeks later Williams—who had never, except in these dreams, seen either Spencer Percival or his assassin—went to London and to the house of commons and pointed out the exact spot where Bellingham stood when he fired, and that which the prime minister had reached when he was struck by the ball, and how he fell. The dress both of Mr. Percival and Bellingham agreed even to the most minute particulars with the description given by Williams.

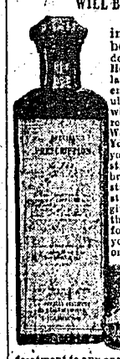
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MAN'S DIVINE ESTATE.

A Prophecy of the Age of Alchemy.

Biologists and physiologists have searched long and patiently for a solution of the mystery of the differentiation of material forms.

No ordinary test can detect any difference in the ovum of fish, reptile, animal, bird or man. The same mineral salts, the same kind of oil, albumen, fibrine or sugar of carbon is found, not only in the egg or germ of all forms of life, but in the substance or tissue of the bodies of all the varied expressions of materiality.

The answer to this "Riddle of the Sphinx" is found where Bio, or life; Chemistry merges into Alchemy, over the door of which is written "It is finished"—"Let there be light."

Professor Loeb says, "The ultimate source of living matter is chemical." To the Biochemist the above is a truism. There is no such thing as inert, or dead, matter. All is life.

The base of all manifestation is mineral. Out of the dust, asnes or minerals of the earth physical man is made.

The twelve mineral salts are the basis of every visible form, animal or vegetable. No two different forms have exactly the same combination of the minerals, but all have the same minerals. These minerals, inorganic salts, are the twelve gates of precious stones described by John in his vision. When the divine Word speaks the mineral atoms, or molecules of its body into a certain formula or combination, a germ or egg which is the basis or nuclei of the form to be manifested materializes. This little plexus of intelligent atoms then commence to attract to their center by the law of chemical affinity, which is only another way of saying God in action, other atoms known as oxygen, hydrogen, nitrogen, etc., and thus condenses or materializes them, until the building is completed according to the plan of the Architect, or Designer. Thus the Word, operating through chemistry, is the Alpha and Omega.

There would be no eagle, fish, horse or man without the word, Divine Wisdom, and there would certainly be no word if there was no substance to obey the word, and likewise there would be no substance if there was no law of chemical affinity, or action and reaction, whereby the operation of materialization and dematerialization may be carried on.

It will be demonstrated in the near future that so-called nitrogen is mineral in solution, or ultimate potency, which explains the reason why nitrogen enriches the soil.

The Aatmospheric Product Company at Niagara Falls, whose promoters expect to extract and condense nitrogen from the aerial elements by electrical process, are the forerunners of machines that will manufacture our food and clothing direct from air, and also produce heat and cold as needed by different rates of vibration of the substance, body of God, everywhere present.

Neither light nor heat comes from the Sun, for they are not entities that come or go. They are effects or results. The Sun is surely a great dynamo or vibrating center of Divine Energy, which by its thought moves the atoms of our earth envelope and chemically causes light and heat in different degrees, according to its good will and pleasure by vibration or motion.

By chemistry, the court of last resort, will man come into his divine estate. He will then place the "Poles of Being" and produce vegetable or animal forms at will.

Thus the prophecy of man's dominion will be fulfilled, for he will have attained knowledge that will enable him to manufacture a psychoplasm (if I may be permitted to coin a word) from which he can bring forth all manner of vegetable or animal life.

Let man stand upright and splendid,
Let woman look up from the sod—
For the days of our bondage are ended
And we are at one with God.

DR. GEO. W. CAREY.
West Somerville, Mass.

"Spiritual Fire Crackers, Bible Chestnuts and Political Pin Points." By J. S. Harrington. A pamphlet containing 79 pages of racy reading. Price 25 cents.

"Mark Chester; or a Mill and a Million. A Tale of Southern California." By Carlyle Petersilea. A pure psychic story, elevating and reformatory. Paper covers, 40 cents.

"The Majesty of Calmness, or Individual Problems and Possibilities." By Wm. George Jordan. Another valuable little work. Price 20 cents.

"Koradine. By Alice B. Stockham and Lida Holt Talbot." In the form of an entertaining story, it contains lessons which every girl should know. Price, cloth, $1.

"The Kingship of Self-Control." By Wm. George Jordan. It treats of the crimes of the tongue, the Red Tape duty, the supreme charity of the world, the revelation of reserve power, etc. Price 30 cents.

"An Infamous Dynamite Roman Catholic Conspiracy Detected and Exposed." "Romanism Exposed." Two pamphlets by Rev. J. G. White, author of Startling Facts. Price 10 cents each, or two for 15 cents.

"Talmagean Inanities, Incongruities, Inconsistencies and Blasphemies; a Review of Rev. T. DeWitt and Rev Frank DeWitt Talmage's oft-repeated attacks upon Spiritualism." By Moses Hull. Price 10 cents.

"Wedding Chimes." By Delpha Pearl Hughes. A tasty, beautiful and appropriate wedding souvenir. Contains marriage ceremony, marriage certificate, etc., with choice matter in poetry and prose. Specially designed for the use of the Spiritualist and Liberal ministry. Price 75 cents.

SPIRITUALIST MEETINGS.

It is important when a meeting is suspended, that notice be given us, so that inquirers may not be mislead. We want new notices of all meetings being held here in public halls at the present time.

First German Spiritualist Society on the West Side. Meetings every Sunday at 3 p. m. in Garselman's Hall, corner Ashland avenue and W. 13th street.

The North Star Spiritual Union holds services at Perl's Hall, 1546 Milwaukee avenue, every Sunday at 7:30 p. m. Mrs. Johanna Roennaw, test medium.

The Hyde Park Occult Society holds regular Sunday evening services, 7.45 o'clock, at 319 E. 55th street, between Kimbark and Monroe avenues. Jackson Park cars pass the door. The best talent available will be secured for all meetings. To spread the truth is the object of this society. Address all communications to Mrs. Isa A. Cross, corresponding secretary, 560 East 55th street. Entrance to hall, 319 E. 55th street.

The Light of the Truth Society meets each Sunday at the northwest corner of 47th street and Cottage Grove avenue. Conference at 3 p. m., and lecture and tests at 8 o'clock. Mrs. M. A. Burland, pastor.

The Progressive Society holds services every Sunday at 183 East North avenue, corner Burling, at 3 and 8 p. m. Good speakers, tests and messages at every session. Mrs. Hilbert, pastor.

Central Spiritual Church holds services every Sunday evening at 8 o'clock, and Wednesday afternoons at 2 o'clock, at Hornberg's hall, 31st and Lock streets. Conducted by Mr. and Mrs. Howes.

The Englewood Spiritual Union holds meetings at Hopkins' Hall, 528 West Sixty-third street, every Sunday evening at 8 o'clock. Conference in the afternoon at 3. The Ladies' Auxiliary meets every Thursday afternoon at same number.

The German-English Society Bund der Wahrheit No. 18, holds services every Sunday evening at 7:30 in Brandt's Hall, 152 E. North avenue, between Halsted and Clybourn; and every Thursday evening at their new hall, northwest corner Sedgwick and Blackhawk streets. Mr. Frank Joseph, medium.

The Church of the Psychic Forces holds services at Wilcox Hall, corner Champlain avenue and 43d street, every Sunday. Conference at 3 p. m. Lecture at 8 p. m. The hall number is 361-363 East 43d street. Conducted by Mrs. Isa Cleveland.

Spiritual Church, Licht und Wahrheit, meeting every Sunday evening at 8 o'clock in Wicker Park Hall, 501 W. North avenue. Lecture and tests by Mrs. Th. Loll and Mrs. J. Villroak.

Church of the Spiritual Truth holds meetings every Sunday evening at 7:30 at 962 Milwaukee avenue, near North Paulina street. Mrs. J. DeLong, pastora

Church of the Spirit Communion, Kenwood Hall, 4308 Cottage Grove avenue. Conference and messages at 3 p. m.; lecture at 8 p. m. Messages by Hy. F. Coates and others. Good music.

Church of the Soul Communion holds meetings every Wednesday evening at 8 p. m., and Sundays at 3 and 8 p. m., at 207 Lincoln avenue, between Garfield and Webster avenues. Lecture, messages and tests. R. S. Ray, pastor.

The Rising Sun Spiritual Mission holds its meetings every Sunday at 2:30 and 7:45. Sunday school at 1:30. Star Lodge Hall, 378 S. Western avenue. All welcome.

Spiritual Science Society meets every Sunday from 2 to 10 p. m., at Arlington Hall, N. W. corner of 31st street and Indiana avenue. Admission to afternoon meetings, free; evening service, 15 cents. Mrs. Dixon and her daughter, the child wonder, will always be in attendance. Others will assist. These meetings will be continued all summer. Dr. Beverly, president, No. 44 East 31st street.

A Spiritualist Temple has been opened by Mrs. Schwann, at 523 Belmont avenue. Services held every Sunday and Thursday evening at 8 o'clock. Tests and music at every service.

Occult Scientists. St. Peter's Church, No. 3665 Indiana avenue, corner 37th street, 7 30 p. m. Lectures, "proof positive tests," etc. Mrs. W. Brockway, psychic. No fee charged at the door. All are welcome.

The Spiritualistic Church of the Students of Nature will hold Sunday evening services at 1565 Milwaukee avenue, corner Western avenue. Mrs. M. Schumacher, pastor.

The Universal Occult Society holds its meetings at No. 77 East Thirty-first street, Hall "C," every Sunday afternoon and evening, the Hon. Robert Gilray pastor. Good mediums to give messages. Conference at 3 p. m. Regular service at 8 p. m.

Spiritualist meetings, Van Buren Hall, Madison street and California avenue. Inspirational lecture and extempo-inspirational song by Mr. Cooper Walker, from subjects selected by the audience; inspirational poems; tests by Mrs. Nellie Kusserow and other prominent mediums. Mr. Walker will give away at each meeting an original oil painting done by himself in colors from a subject selected by some member of the audience. Good singing. Everybody invited. Meetings every Sunday at 2:30 and 8 p. m.

Church of the Spirit, Schiller Building, 109 East Randolph street, third floor. Services every Sunday at 11 a. m., 2:30 and 7:30 p. m. Tests, spirit messages and mental telepathy under blindfold conditions through William Fitch Ruffle, psychic, assisted by Mrs. Marie Jacobsen, Danish palmist and psychic.

Lake View Spiritual Union holds Sunday afternoon meetings at 3 p. m., at Wells Hall, No. 1629 North Clark street, corner Fletcher, conducted by Dr. and Mrs. Carl A. Wickland. All cordially invited. Residence 616 Wells street.

Church of the Soul, Mrs. Cora L. V. Richmond, pastor, meets every Sunday in room 309 Masonic Temple. Service 11 a. m. Sunday-school 10 a. m. Superintendent of Sunday-school, Mrs. S. J. Ashton. Pastor's address, 3802 Ridge avenue, Rogers Park. Day at home, Friday.

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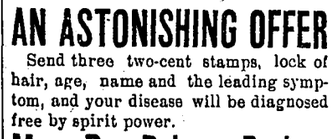
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The Progressive Thinker.

VOL. 30 CHICAGO, ILL., OCT. 8, 1904. NO. 776

THE ONLY RAY OF PURE LIGHT.

Your paper is practically the only ray of pure light that comes to this part of our benighted land, and for this it is perhaps more highly appreciated than it is in sections where Spiritualism has an established footing. I find it impossible for me to get along without it, and when sometimes I fail to renew my subscription on time and in consequence miss a few numbers I am "all broke up"; everything gets wrong and stays wrong until the great and good Progressive Thinker again becomes a visitor at my humble but happy home. This time I concluded to show my appreciation of your noble efforts for our great cause by doing a little missionary work for the paper, so I went out and after a little effort succeeded in persuading two of my "liberal" friends to join me for a year's subscription.

W. B. WEEKS.

Texarkana, Ark.

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It is certainly a pleasure for me to express my sincere appreciation of the adanced ideas on Spiritualism under discussion in the columns of The Progressive Thinker, and also the liberal tendency shown throughout to the various opinions of those who, in searching for the truth themselves, are ever willing to assist others; and as an earnest of my sincere desire to aid in acquiring and demonstrating a more thorough understanding of the great truth underlying spiritual laws, I shall consider it no less a duty than a pleasure to induce all whom I may, to become readers of The Progressive Thinker, and hope others will follow suit.

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THINKS IT A STAR OF THE FIRST MAGNITUDE.

To the Editor:—I cannot begin to express to you in writing how highly I appreciate your paper. It is a star of the first magnitude, a brilliant light that is illuminating the pathway of thousands of weary mortals who thereby are enabled to take up their cross and bear it bravely and unfalteringly up the rugged steps of time, until the head-lands of immortality rise up before them, and purifies their hearts and lifts them to an exalted plane of living. No. 771 is a gem in itself; so many good things does it contain that I cannot enumerate them. The article by Walter Devoe is worth alone the price of the paper. I cannot afford to lose one number.

MRS. M. A. MERRILL.

Kent, Ohio.

TELEPATHY.

The Remarkable Experience of a Devout Rabbi With a Palestine Ass.

To the Editor of the New York Sun:—This quotation from the London Jewish Chronicle may interest your telepathic readers:

The chief rabbi of the British empire, Dr. Herman Adler, some years ago made a journey to the Holy Land, on which occasion an amusing incident happened. Dr. Adler was once riding on an ass in the desert, at evening tide, and began to read the "Mincha Prayer," including the so-called "Amidah" (eighteen benedictions). When Dr. Adler had arrived at the conclusion, which the reciter generally utters while going three steps backward, he was rather perplexed, as he could not observe this Jewish custom when sitting firmly fixed on the back of the ass. The latter, however, as if moved by some religious inspiration, backed slowly and solemnly three steps, and then went on in its usual sleepy way, to the great satisfaction of its astonished rider.

Dr. Josef Chotzner, who at the last meeting of the summer assembly of the Union of English Jewish Literary Societies, held at Ramsgate, told this incident, is evidently no believer in telepathy, for he added the following rather comical comment: "It is difficult to say whether the pious ass in question was or was not a remote descendant of Balaam's ass mentioned in the Bible as having had a spirited conversation with its cruel master. But, if there were any truth in the theory advanced by some modern theosophists that the souls of dead men entered sometimes the bodies of new-born animals, then the ass carrying Dr. Adler might have been possessed of the soul of some departed Jewish rabbi who in his lifetime had been very particular about going backward the customary three steps."

New York. ISADORE SINGER.

To the Editor of the Sun:—Professor Goldwin Smith doubts the existence of mental telepathy because he knows of no medium. The medium is this: The mind impresses its thoughts upon the brain, the brain in turn records them upon the aura, the soul's subtle emanation which envelops the whole body to the dimensions of a cubic foot or more; the aura in turn registers the thoughts upon the ether—so there are three records of every thought and act. The brain record is physical and finite, the aura record belongs to the soul and passes on with it when it shuffles off the body, and the ether record is as eternal as God himself.

The ether is so sensitive that it not only records all that is taking place in the universe, but it reflects all that will take place, hence prophecy. Every thought and act of the individual is born of the close association of these three records of his previous thoughts and acts. When we try to recollect an event of yesterday, what happens? Why, the mind becomes concentrated and draws on ether, which reminds the aura, which opens the brain cells; and the process is thus ordered because the ether is infinitely more sensitive than the aura or the brain. The sage, the genius or the prophet concentrates his mind with such potency that he causes the ether to reveal to him great secrets, over which he himself is surprised. It's God's way of inspiring him.

Telepathy, however, is the act of a keenly sensitive mind, frequently in a passive condition, drawing the records of another mind from ether. It is an act that the Hindu yogis can voluntarily perform; and in India mind-reading is an ordinary occurrence.

Prof. Smith says there is no place for the supernatural. No, for there is no such thing as the supernatural. Everything in the universe is natural, even the immaculate conception, the turning of water into wine on the spot, and in fact all the so-called miracles. They are as natural as sunshine or rain, but they are on a plane above the world's present state of mind, faith and experience; therefore they are as impossible to us as it is for Prof. Smith to read another person's thoughts from the ether.

The great mistake that we make is the supposition that we know more of the laws and the prophets than was known in the past. Our ignorance of the past, the very far distant past, is the axe laid at the root of the tree of our faith. With our long habit of thought toward the earth, we have so clouded the ether about us that so trifling a mystery as thought transference is put in the category of the so-called supernatural. Perish the word supernatural, and let us be honest and speak of our ignorance.

D. F. S.

New York.

To the Editor of the Sun:—"Me, too," would enter the ranks of believers in telepathy and "stand pat" with "J. H. N." and "W. F. G." My experiences have led to the conclusion that there is some special attribute of the human being which makes him capable, to a certain extent, of exercising a divine power—namely, of being present in more than one place at the same time.

Will some erudite contributor to your columns step forward—Goldwin Smith, for instance—and explain this phenomenon? The world is waiting.

EMILE PICKHARDT.

Islington, Mass.

In a marriage where the parties are ill-mated, the virtue of one of them may maintain order and peace, but the want of happiness will be experienced sooner or later, and produce inconveniences more or less harmful.—Madame Roland.

Bad habits are as infectious by example as the plague itself is by contact.—Fielding.

The friends we can never lose are the ones we say we have lost in death.

Fish may be all right as brain food if a man isn't born a fool start with.

A man really looking onward to an immortal life, on whatever grounds, exhibits to us the human soul in an ennobled attitude.—Whewell.

THE NEW HELL.

So Attractive That Men May Choose It as a Place of Residence.

"St John the Revelator say 'a new heaven and a new earth,' but it was reserved for the prophets of the present day to declare a new hell." Thus writes George T. Knight professor of Christian Theology in Tufts College, in the July number of the North American Review. Professor Knight goes on to describe the change which has taken place in the popular conception of hell within recent years—a change which he ascribes to the growth of altruism or sympathy in human nature. To-day the pulpit is not so ready to consign human beings to a place of torment, nor are congregations now so often harrowed by the old lurid pictures of that place. While Calvin, Luther, and the great ones generally held that all children of the heathen and so many of the children of Christians as were unbaptized were sent to endless punishment in hell, to-day "practically no one questions that all children are saved." This single change of doctrine, says Professor Knight, has reduced by one-half the number of those consigned, by men, to perdition. He continues:

"The number of the lost is still being further reduced by both Roman Catholics and Protestants. Certain of the former have pointed out that the doctrine of 'no salvation outside the church' has been overstated. To begin with, the church has made no such authoritative declaration as that salvation is limited to its own members. On the contrary, it has taught doctrines that seem to imply the salvation of great multitudes of non-Catholics.

"As for Protestants, there is still to be heard on occasion a thorough-going expression of the old doctrine, but a more common opinion, even among conservatives, is reported in the words attributed to Dr. Patton of Princeton. He said (according to report) that the number of the finally lost will probably be in about the proportion of those now confined in prison on earth. Dr. Briggs, who is reckoned somewhat less conservative, said that the number would be 'inconsiderable.' And it is by extending "probation" to the future world, as Luther did, or by some substitute for the Roman Catholic doctrine of purgatory, that provision is made and opportunity is given for doing so much more than the church on earth can do.

"In short, there seems to be, among people in general, four states of mind with reference to this subject. The old doctrine of endless punishment still appears on some books; the doctrine of the annihilation of the wicked has also many advocates; a large number are quite non-committal and do not know which way to turn; and, finally, there are many expressions of the larger hope. Among thoughtful Protestants in Germany, France, Great Britain and America, it is not clear which one of the four states of mind is most largely represented—though in America there is no doubt that endless punishment is commonly taught, or at least held. But the number of those who are to be subjected to its discipline is no longer the great majority of the race; it is rather 'the proportion of those now held in prison,' or even some smaller estimate."

Concerning the state or condition of the lost, says Professor Knight, the change has been quite as thorough as concerning the number of them. In the strenuous days of the Reformation, and among the leading Protestants, we are told, no ray of compassion lighted up the darkness of their thoughts of the Pit.

"To the question whether the blessed in heaven will not be saddened by seeing their nearest and dearest ones tortured in hell, Luther answered: 'Not the least in the world.' Jonathan Edwards said: "The view of the misery of the damned will double the ardor of the love and gratitude of the saints in heaven.' Andrew Welwood thought: 'The saints will be overjoyed in beholding the vengeance of God.' Samuel Hopkins expressed the opinion that the sight of hell would be 'the most entertaining' to all those who love God, and would give them the highest and most ineffable pleasure. The great Dr. Bellamy capped the climax by an elaborate calculation, based on science and philosophy, in which he estimated that the happiness of the blessed in heaven would be increased 9,600,000,000 times on account of the misery of the damned."

But now, Professor Knight states, the very revulsion of feeling from such opinions has become itself a ruling element in theology. As an instance, he quotes several representative theologians. Dr. Farrar, referring to the preaching of the Reformation period on the subject of hell, said: "These wanton exercises of the imagination assume the aspect of deadly blasphemy against him whose name is Love. We can scarcely refrain from the question which one has asked: 'What crimes of men can merit the endless tortures here set forth, except the crime of conceiving such tortures, and ascribing the malice of their influence to an all-wise and holy God?'" Dr. Briggs has said: "The preachers preach the damnation of the heathen; and the hearers hear and accept. But they do not believe it in their hearts. If they did, they would be more worthy of damnation than the heathen themselves—unless they should at once give their whole lives and their property to the missionary cause." Adds Professor Knight:

"Long ago John Wesley had said, 'Calvin's God is my devil!' and now there are many who say the same of Wesley's God. And these new opinions are expressed, not merely by Universalists and Unitarians, but by members of orthodox or conservative churches—who alone are here quoted."

Professor Knight thinks that there is danger that this tendency will go too far. "The new hell," he says, "is often made so pleasant that it is liable to be chosen by bad men as a place of residence."—Truth Seeker.

Yon gray lines that fret the clouds are messengers of day.—Shakspeare.

"NEW THOUGHT."

A Candid Consideration of Its Relation to Spiritualism.

Having read with much interest the instructive and amusing words of Dr. J. M. Peebles, printed in your issue dated September 24, I venture to make a few replies to some of the venerable pilgrim's inquiries. With the thoroughly just statement that many excellent bodies of liberal-minded people, including Unitarians, Universalists and others, as well as Spiritualists, teach the goodness vs. the depravity of human nature, we must all heartily agree, but the great drawback in very many instances is that no attempt seems to be made to apply these noble doctrines to the actual betterment of present human conditions, except morally. Now the New Thought advocate seeks to practically extend the beneficent influence of all this wholesome doctrine to the building of bodily health and business prosperity. Very great good work is being accomplished ethically by many noble men and women who still believe to a lamentable extent that they must continue physically sick and financially almost destitute, and that any exertion either mental or physical must be followed by pitiable fatigue. To at least nine out of every ten persons, even in liberal religious circles, the idea of health and freedom as expounded by professedly New Thought advocates is a startling revelation.

If Dr. Peebles, or any other capable exponent of honest and elevating spiritual philosophy, can prove that there is nothing essentially new in the doctrine of "New Thought," he can with equal clearness show that there is nothing any newer in the teachings of the simple Spiritualism which he so enthusiastically defends, seeing that on his own showing, the teachings and mighty works of the great spiritual heroes of ancient days were quite as noble and fully as wonderful as any that have been proclaimed or demonstrated since 1848.

Dr. Peebles, in his 84th year, is hale and vigorous. Dr. Martineau lived to within a few days of 95 and was mentally active to the very close of his useful educational career. These are brilliant examples, one within the Spiritualistic, the other within the Unitarian fold, but take the average Spiritualist or Unitarian, whichever you may choose to sample, and you will not find any very marked degree of health displayed by either over the average measure demonstrated by orthodox Christians on the one side and Materialists on the other. It is, I declare, to very many Spiritualists and religious liberals, as well as to others, a very novel theory that our mental states rule our bodies and influence our circumstances though whenever they are cornered in discussion, the average representative of any intelligent community admits that mind has a great influence over body, and no one knows exactly how great that influence may be. A very safe statement and a very true one, but merely to believe it true does not apparently deliver the majority of such believers from the thraldom of either sickness or poverty.

Dr. Peebles makes fun of Prentice Mulford's widely quoted saying, "Thoughts are things," but we can advocate all that is fundamental in New Thought teaching without once using that possibly inaccurate phrase. We can well content ourselves with affirming that our mental states become ultimated in physically corresponding conditions, and we may further rest assured that our connection with the spiritual universe is regulated more largely by far than we usually admit by the quality of our thoughts as well as by the bent of our affections.

Dr. Peebles asks a few definite questions in your valuable paper, to which I wish to append brief answers.

1. Without attempting to speak authoritatively I define "thought" as contemplation, meditation, concentration of attention upon an idea or object. Thinking is a process which induces the vibration of substance, therefore the vibratory effects of thought may be regarded as primarily psychical and secondarily physical.

2. Intuitive ideas enter the mind, usually unbidden; thought is a deliberative process. We can think about what we have received intuitively, but to think implies deliberation, not simple receptivity to divine or spiritual influx.

3. By "transference of thought" (possibly an imperfect term) is signified communication of information without employing ordinary physical channels of communication. My own belief is that we by thinking steadfastly in a given direction set waves of ether in vibration and that we also co-operate (often quite unknowingly) with unseen intelligences who are in accord with our intents and purposes.

4. To assume that thoughts produce anything without the thinker's energy may be unwise, as thoughts have no existence apart from the energy which gave them birth; still it is conceivable that the effects of our thoughts may be far greater than we realize, and that after we have set a current of force in motion the consequences of that motion may far exceed our knowledge.

5. The New Thought program is lamentably deficient if it does not undertake to prove the continuity of individual life beyond physical dissolution, and in so far as New Thought advocates omit this important element their program lacks much that it requires to render it complete. It is but fair to admit that there are people in the world just now whose interests seem concentrated upon physical health and worldly prosperity, and to these the question of life beyond the grave does not appeal as forcibly as it appeals to others.

6. If Dr. Peebles or any other gifted writer will kindly suggest to the New Thought Federation a good substitute phrase for "Thoughts are things," I will very gladly in my speech before the convention in St. Louis move its adoption.

Now as to the good doctor's lack of hair, if he really cares very much about his benevolent and venerable baldness (which I greatly doubt), I quite believe that by suggestive treatment his hair can be thickened; but that is a very unimportant aspect of the New Thought movement, because when a man is hale and hearty, though over 83 years of age, a little hair more or less is insignificant. All that is new is not necessarily true and all that is true is certainly not new in the broadest reasoning of those words, but good Dr. Peebles may rest assured that all New Thought advocates are interested in preventing and vanquishing those conditions which induce "obsession," while many Spiritualists, alas seem powerless to rid themselves of dark influences or they would not write such piteous letters to the newspapers. Speaking for myself alone I can truthfully declare that for the past twenty-five years and over I have never once been misled by following a direction conveyed to me by my spiritual directors, and these faithful guides who never desert me most positively declare that by constantly dwelling in thought upon high and holy influences those who are now "demon obsessed" can be relieved from their sufferings, but they must live hygienically in order to protect themselves against unpleasant consequences. Hypocrisy and deception are never justifiable, but no one can fairly be styled hypocritical or deceitful who boldly proclaims what he or she conceives to be true.

Dr. Peebles deserves our gratitude for honorably vindicating the rights of Unitarians, Universalists and others who were in the field before either Modern Spiritualists or Mental Scientists; is it not then unfair to claim for an exclusive Spiritualism much of the liberal thought which Spiritualists have appropriated but which they have not originated?

Are there not then two women, in place of one woman, wearing old hats decorated to look like new, and if one of these ladies is reproved for her headgear, the other should be reprimanded also.

I am reading "Spirit Obsessions," which the author very kindly sent me, together with a truly friendly letter which I greatly value. Without boasting I can conscientiously say I only want the truth, and this I do not find bottled up and labeled, but diffused in all systems, but not unmixed with error in any way. Therefore I remain a free and also a progressive thinker.

W. J. COLVILLE.

The Structure of the Heavens.

It is given to finite creatures to "know" the structure of the earth, but to them the structure of the heavens is a "sealed book."

In what is accepted as Revelation (Gen. 1:6, 7, 8) 6; we find the following: "And God said, 'Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.' And God made the firmament and divided the waters which were under the firmament from the waters which were above the firmament. And it was so. And God called the firmament heaven."

This description of the structure of the heaven is very indefinite, for it only describes the division of space between the dense solid water of the earth and the etherealized water in vapor that floats upon the surface or bosom of the earth's atmosphere, which is the "firmament" God made.

This space is only the first heaven.

At the outer verge of this space, which bounds the first heaven the second heaven begins, being composed of the primal gases, oxygen, hydrogen, nitrogen and carbon.

Beyond the outer verge of this second division composed of the gases begins the third heaven, composed of magnetism; and beyond the outer verge of these magnetisms begins the electric which fills the immensity of space, and is the world of light.

Now this description of the structure of the heavens is not a chimera or myth, for the reason that it answers to the structure of the earth and its products, which is the crucible in nature that is unceasingly generating these imponderable elements, all of which in relative combination are held in the firmament (earth's atmosphere), the atmosphere sifting out the primal gases; the gases sifting out the magnetisms and the magnetisms sifting out the electrics, and the electrics sifting out Intellect and Life, life being manifested in two systems—conscious and unconscious, or voluntary and involuntary.

This brief description of the structure of the heavens is sustained by an analysis of human life, which is in the image of the Infinite Life.

Human Life has its four prime divisions, and two semi-prime divisions (i. e), physical, spiritual, intellectual and soul, and the semi-prime divisions are semi-physical and semi-intellectual.

These divisions of human life are the laboratory in Nature's imponderable matter that is constantly generating the elements of the heavens as described above, the coarser producing the finer and the finer constantly producing the coarser by mutual exchange in conformity to the laws of nature; hence construction and destruction go side by side in producing the great phenomena.

Nature being infinite her destructive principle does not annihilate matter, either ponderable or imponderable; it only changes its form and still preserves its identity, so that all varieties come forth each after their own kind.

Were it not for this, there would be no births in the animal world, nor reproductions in the vegetable world, nor new planets formed in the mineral world; hence construction and destruction are the handmaids of nature in producing the sublime grandeur of her wondrous phenomena, which in time will unfold to us the grandeur of a new heaven and a new earth for, "Behold I make all things new for my reward is with me, to give to every man according as his work shall be." (Rev. 21:5; 22:12).

MORTON HARTWELL.

SCIENCE SEES NO SOUL.

But That Is No Proof It Does Not Exist.

If searching science fails to find a fact, is it proof palpable and positive that the fact does not exist? Does science attain the most sublime heights, reach the most profound depths, and exhaustingly explore all that vast expanse between? Is science infallible, that its pronunciamento must be taken without question as the correct and indisputable interpretation of all law in its relation to phenomena?

Has not the term science become the synonym for so much that is incompatible with sound sense, that it is little wonder the laity are led to look upon its dogmatic declarations in a spirit of ridicule? The professors, like the priests and preachers, do not seem to recognize the fact that there are a few folks among the plain people possessed of slightly developed thinking faculties; they do not regard all as science that masquerades under the dignified cognomen, which has become so comprehensive as to embrace everything from tadpoles to theosophy, all applied principles in mechanics and mathematics, the guesses of metaphysics, all manner of speculative thought, philosophical theoretical and nonsensical; even religious vagaries are now dubbed science, and we may yet expect a monument in Washington to the memory of the great Mormon science founder. The cells become disarranged, and there immediately emanates from some cracked cranium a new science, or a new theory to fit the facts to substantiate an old obsolete idea.

It is not presumed you will dare consider the possibility of conceit, or disturb the standard of scientific egotism when is calculated the distance of the farthest star, or computed the importance of its composition, and when in a recent paper an eminent professor informs you that science finds no soul and no place for it in the organism of man, just arrange your affairs accordingly and lie still.

Look, listen and learn! "The most rigid scrutiny made by careful and conservative scientific psychologists during the last twenty years, has been totally unable to detect any trace in body, or brain or find any analogy in nature concerning the existence of what is popularly called the soul."

Might it not be possible for the soul to elude the scrutiny of the exact and erudite scientist; not in a playful, purposeful game of hide and seek, but because of its constituent composition of character being of a substance so subtle that the faculties of sense of the scientists cannot take cognizance of its presence.

If a perfume may interpenetrate a substance filling a given space, may not the same condition prevail with that which may escape detection owing to the absence of odor? And may not the elementary substance of the human body be thus interpenetrated by the soul, inseparable from the life principle, without being duly discovered by the strictest scrutiny of all the sharpest scientists of the genus homo?

Is science so conceited and egotistical as to presume that nothing in all the measureless immensity of the universal maze of mystery can evade or escape its searching scrutiny and be subjected to its analysis?

Is all that land and sea possess
Born of law, and love's caress?
Do these alone make manifest
All that lives of bad and best?
Or is some share of each divine?
Brought to be, and kept as thine
O God! O Law! O Love! We feel
Through thy power does truth reveal
To us the ways of happiness,
And with joy dost richly bless
All that lives in this vast whole,
And hast given immortal soul.

Washington, D. C. J. W. NIGH.

TO A LITTLE FLOWER.

Little flower—beautiful I know,
With cheeks all pink, and heart as white as snow,
Bathing thy soul in morn's first golden beams
That crown the hills and through the woodland gleam—
If thou art not a child from paradise,
Sent here, by some sweet angel of the skies
To tell, and teach of heaven's purity,
Then, sun nor stars, hath tongue or speech for me.

CONSTANTINE CHAMPION.

Austin, Texas.

DO ANIMALS HAVE SOULS.

Some Interesting Evidence on the Part of a Texan.

If human beings wouldn't be quite so selfish I believe they then would easily see that animals have souls. Soul is the inner center of life and intelligence. Without it there would not be impulse, feeling, reason, comprehension or love. We know that most animals possess many of these faculties.

Sometime when prejudice and selfishness on our side have been cast aside, then we will see and understand that animals also have intelligent souls (intelligent according to development in the turn of evolution), and are our brothers, and that it is a crime to kill and eat them.

About twelve years ago my smart and pretty dog, Charley (a shepherd) died. Shortly after I bought a pup, a snow-white, long-haired setter, a beautiful dog after he was full grown, and a true companion of my children.

About a year and a half ago, he, Planko, died. The boys made him a grave and buried him, as they did their first comrade. Whenever we had a private seance Planko always came, and was seen by the three mediums at the same time. He was a special favorite of one of the boys, and would go to him first; then when he called his name he would stand with his front feet upon the knees of the boy, looking in his eyes, wagging his tail.

One evening a medium said: "I see Charlie, but he is apparently dead; he is lying on the table."

"Ah!" I remarked, "astonishing!" seeing at once the purpose. "He is not dead! Come on, Charley, we all love you."

At once there came life into him. He shook his tail and got up, running around the circle barking, the mediums said. He came to me and the boys, licking us with his tongue in consequence of his enjoyment, having learned that we loved him. Since that time, both Charley and Planko come to nearly every meeting.

After Planko died a friend gave us a short-haired setter, which, when about six months old, I discovered was having an attack of the mange (a skin disease). I tried to cure him with all kinds of remedies, but without success. He suffered badly. The neighbors told me to kill him, but I would not do that, and so one night I dreamed that Planko came to me, having a sore neck, and when I examined him I found he had the mange, and then I saw that the hairless skin was covered with a white mass of something like soda or lime. I awoke, and analyzing my dream, I came to the conclusion that Planko, feeling pity for his brother dog, must have tried to impress me what to do to cure him. I applied baking soda, but it did no good; then I slacked a quarter of a bushel of lime, put that in a washtub and added two buckets of water to it. We then laid the dog into this solution of lime and rubbed him all over. We let it get dry on him and then washed him off with cold water. He got a little raw on his skin, but is entirely cured.

cured. E. U. WIESENDANGER.

Comanche, Texas.

SOMETHING THE MATTER!

Methodists Methods Behind the Times, Says a Prominent Minister of the Gospel.

Considerable talk has resulted from the address of Rev. C. B. Allen, of Woodward Avenue M. E. Church, Detroit, in which he attacked, at Adrian, Mich., the "ancient" methods of church work. He said in part:

"The great triumphs of science and invention during the past few years that amaze and hold us in their magic spell are due largely to what we call improved methods, but men have improved the methods of transportation and agriculture, and mining and commerce. The old Indian Chief, Pontiac, understood electricity in a way and kindled his wigwam fire with electricity as a spark made by rubbing two pieces of punk together. It is that same spark that Tesla has by his methods of application brought to a million volts. Pontiac could burn wood, but Tesla can melt the mountains and destroy distance.

"The men of this world would not think of running a bank, a factory or a railroad after the methods in vogue 30 years ago. And yet sometimes in our effort to keep to the Pentecostal power we advocate the methods of 2,000 years ago. Business has adopted new methods. The children of this world are wiser than the children of light. Even the saloonkeepers have adopted modern methods. They are not the keepers of isolated taverns of colonial days. They are organized systems of immense wealth and tremendous power. A saloonkeeper is tenfold more the child of hell today than he was in the days of Washington.

"I doubt whether there is a church in this conference that has prosecuted its high and holy calling with as much cleverness and has been as prompt and sagacious in carrying out the redemptive purposes of Christ as the rascals of Grand Rapids in their ignominious water deal.

"We with all the machinery of our great church have hard work to hold our own. See the way in which the liquor dealers defeat the temperance people. The temperance people are a vast majority—in Canada, two to one, and in this state three to one. And yet by clever methods of organization the liquor dealers are not only able to build a machine that will control their last man for their cause, but they make converts right in our class-meetings and our prayer-meetings, and we have to watch lest they have the bishops dedicating Manhattan saloons.

"But did not Christ say that we are not to be sheep among wolves, and did that not imply that, like good sheep, we ought not to care if we are eaten up? We forget that we are to be as wise as serpents as well as harmless as doves. Let the followers of Christ be harmless as doves, but wise as serpents. Not foul and venomous as the serpent, but wise as the serpent.

"The Christians have about all the qualities that are good. They have high sentiment; they have sweet spirits and are soft-hearted. They are like Christ in all this. But in the real campaigns with wrong we must add to soft-heartedness, hard-headedness. We must still be sweet-spirited, but wise. We must keep the sentiment and not fail in sense. This is where Wesley and his methodical followers excelled. He built an ecclesiastical organization and applied to it the power of God, and England was turned upside down. Before his time it is said the pulpit had softening of the brain. Smart sons were given to the law, and dullards to the teaching of schools, and if one failed in teaching school he was made a minister and procured a living. Wesley the statesman systematized everything. Methodical Methodists had men seeking holiness as scientifically as they seek gold. He taught men to build up character as business-like as they build up a fortune.

"We have held on to the church of Wesley as far as possible. Some of the machinery to-day is as dry as a rain-soaked bone out of which not even a hungry dog can get sustenance. We have got much of it so stereotyped that it is set.

"I go among business men of to-day who have nothing but contempt for the church. It has impressed them as slow, and as abstract, unbusinesslike and unreal.

"They come into our quarterly conference once or at most twice, and here the same questions are asked that were asked forty years ago. The number of Sunday-schools, the number of times the pastor has preached to children, the number of times the pastor has catechised the children, the number of classed formed for religious instruction and the number of advocates taken on.

"One man said to me not long ago, 'Don't you think that you can answer the questions without my help?' These men come to conference and look into the machinery of the church. They see men held in places because of sentiment about their grade who are not successful fishers of men. They hear the appointments read and find that occasionally it is the custom of the conference to take men who have made an unmitigated fizzle in the churches over which they have been appointed pastors and make them presiding elders. The man of the world would not do that. They see the preacher preaching fifty morning sermons and fifty evening sermons and no apparent results. The hostile public and the indifferent public are not aroused. Something is the matter."

Eat at your own table as you would eat at the table of a king.—Confucius.

No earnest thinker will borrow from others that which he has not already, more or less, thought out for himself.—Charles Kingsley.

The worst blasphemy is that of profession without practice.

No condemnation of wrong is so effective as the condemnation of right.

The world is continually growing better to all who are honestly trying to make it better.—Everett McNeil.

Compensation—The Law of the Universe.

A Thrilling Narrative of Experiences in the Spheres of Spirit Life.

WRITTEN THROUGH THE MEDIUMSHIP OF DR. MILLARD F. HAMMOND.

CHAPTER III.—Continued.

When I returned to consciousness and opened my eyes, it was light and the sunlight was streaming in at the little window over the berth that was just at my right. I was stretched at my full length on my back on the hard floor; my mind was clear, and I had no difficulty in recalling the wonderful events, and terrible experiences of the past few hours, or days; I did not know which. I found at my side the flask I had emptied in my frantic efforts to find something that would quench my thirst; I picked it up and smelled of it; I was not able to tell what it had contained, for I had had very little experience in my life with the different things known as strong drinks; I imagined now it was some kind of liquor, I only knew now it was some kind of liquid that had put new life in fast waning strength.

I felt that I might eat; my parched throat seemed more moist, and when I tried to arise, I found my strength had so far returned that I was able to stand quite well; I staggered out of the room, and seeing a door on the other side of the cabin, I opened that, to find another room like the one I had just left. Again I tried to find some place, that if possible I might see something which I could eat. In vain I sought for food in that place, so at last, thinking of the forecastle, I staggered on deck.

Then it was, that the full realization of my horrible situation came upon me with all its force; before this, my senses had been dimmed; now I saw, I felt, I sensed; I was alone, on the broad ocean. On a helpless wreck of a once proud ship. Alone. All alone. Think, O man, of the awful situation. Conceive if you can, of the full meaning of that word, Alone. Perhaps you have an exalted position in the government of some powerful nation; maybe you have never been separated from every friend and acquaintance and placed amid scenes, where every one every thing, was foreign to your eye, every sound was foreign to your ear. No one to speak to; no sound but your own tread, or perhaps your own voice; if you have, then you can form some faint idea of my feelings when I found myself conscious of my situation at that time.

I wish I had command of some language that had words that would express my thoughts and feelings at that moment; there is none known to the people of this world. The only way to know my thoughts is to follow these pages, and try to learn by the aid of those with whom I later became acquainted; for it was by the aid of their instructions that I now record my experiences aboard that wrecked ship.

Suffice it to tell, I found a supply of provisions in the forecastle, and in the ship's stores, which I later found in the hold of the vessel.

So, time wore on. Days came and passed, and I kept my lonely vigil on that lonely drifting vessel. Every day many times did I scan the horizon in my vain hope of descrying some sail, with the hope of discovering some way whereby I might be rescued from my living, floating tomb. I raised a signal of distress as best I could by the aid of an oar. I kept a sharp lookout for any land that might show itself. This lonely vigil I kept up for two and fifty-eight days. My record of time I kept by scratching on the wall of the cabin with a piece of nail; and oh, how often I counted those scratches as day slowly followed days; after that date I failed to keep any record, for I considered my possibility of rescue as hopeless, therefore a record would be useless. How much longer I remained on that helpless wreck I do not know.

Finally my stock of provisions was nearly exhausted; my original supply of fresh water had long since been used, and had no rain fallen I should long before have died of thirst; as it was, I used such receptacles as I found below and placed them on deck and kept myself quite well supplied with fresh water. I found a good supply of fishing tackle on board. I also found a Bible; the only reading matter I could find; I read, and re-read that book until I could almost repeat every word of it, and it afterward proved a great source of amusement to the people I later found myself among.

My only other diversion from the monotony of that lonely voyage, was pulling the to me unknown varieties of fish from their briny homes; some of them were of such hideous shape, that quite often I cut the line and let them go back to the water without touching them; others were so large that I was unable to pull them over the side of the vessel, while others looked as if they would make good eating, and as I had discovered a good supply of lard and salt pork, I was at no time without the necessary means of cooking them. Another thing I was fortunate in finding was a good supply of salt. I found the cargo to consist partly of that necessary adjunct to the welfare of mankind. So, although I was afloat in an open boat, on an unknown sea, I was quite well provided with the necessaries of life; and after the first few days in my floating prison, and I had fully recovered my reason, I was never without a light at night, or a fire when necessary, until the last few weeks.

Thus, weeks and months went by. Then, a new trouble began to appear. I had noticed for several days, that the fish were less numerous, and those I caught were much different from any I had seen. I also discovered that the temperature was growing colder; I could no longer be on deck in my shirt sleeves; the weather was slowly but surely growing colder. I thought of many reasons but could not fully understand the cause of the change in the temperature, until at last it seemed to dawn upon me that perhaps I was nearing the south pole. Then, a new horror presented itself. Possibly I should drift on, and on until I was stranded on the icebergs of that unknown frozen country of which I had heard so little, and knew less.

I was not mariner enough to know that I was even then so far south as to be out of the path of all vessels; so I still had hope that I should be rescued. The weather continued to grow colder, the fish grew more scarce; I could see that my stock of provisions were growing less day by day, my supply of water was nearly gone, as there had been no rain for several weeks, and now, it was so cold that all water left on deck would freeze in a short time; and to increase my sufferings, my means of keeping a fire was so scant I had my fears that I must in time find myself without the means of cooking my food. My fears increased as the cold grew more intense; I was finally compelled to keep a little fire all the time when awake, and cover myself with more blankets at night; and when on deck I had to wear extra clothing; my hands and feet began to be paralyzed with the cold; and as an increased horror, the nights began to lengthen; the light of day was of very short duration, but the nights seemed to have no end; finally there was no day, and to add to the already almost unbearable horrors of cold and darkness, a fierce snow-storm set in, accompanied with a terrible gale not unlike the one which had dismantled the ship; and deafening roars of thunder, with the most vivid flashes of lightning I had ever seen. I could not keep warm, neither could I see anything when on deck even if I could have lived there.

As I had found a passage leading through the hold of the ship from stem to stern, I was not compelled to go on deck only for snow, to melt for such water as I needed. All the time the old ship was rolling and pitching; going, I did not care where. I expected every minute she would roll over, or pitch head foremost beneath the terrible waves that I well knew were constantly dashing ever her. I almost prayed she would go down and so end my long suffering. I thought of suicide to end my long imprisonment. I think I should have committed that rash act, if I had not thought I had learned the fate of those who destroy their own lives, while reading that Bible I read so much during my imprisonment; but I had learned that no suicide could have a hope of heaven, and I was not prepared to encounter a worse hell than I had been in during those terrible months on that old hulk.

I almost cursed my fate. I thought of my friends left in my old mountain home. The thought of that expression I made on that morning when this once proud ship left its moorings, "that I could get along without friends," came to me with its full meaning. Oh, now, if I had one friend. If there was one who would or could speak to me even in an unknown tongue; if there had been even a rat on that ship to look at me, I would have gladly welcomed it, and protected it from all harm. But no, even the rats seemed to see the future of that ship, and failed to come on board when it left port; and now I had been alone so long that my own voice seemed to startle me, and now in that long, dark, fearful night, I seemed to live an age in every minute.

I listened for a sign that the storm was abating. I now had no means of telling day from night. There was no day, it was all night. How long this strain might have continued on my shattered nerves, I cannot tell, but from sheer exhaustion I fell asleep and awoke again nearly frozen, to find the condition of things unchanged. I went to the cabin hatchway and tried to open it that I might discover if the day had returned; I found the hatch so securely fastened that I could not open it; I procured an axe, and after pounding on all sides, in the belief that it was frozen, I found it was beyond my powers to open it; and peering out of the little window of my little room, which I had discovered was the captain's state room, I came to the conclusion that I was buried in snow and ice. A new torture was now added to my already heavy load; that of being buried under tons of snow and ice, with no possibility of rescue, even if there was any to discover the floating wreck.

Again I tried to lift the hatch, but was compelled to give it up. I procured something to eat from my now fast depleting larder, and piling numerous blankets on my bunk, I lay down beneath them and hoped to die. I lay long, and suffered all I ever had, over and over again; I finally awoke with a start and a gasp. I discovered that I could not breathe; I instantly realized that I was being smothered. My candle had gone out and I was in total darkness. I began to be delirious for a few minutes at a time; my head seemed to split with extreme pain; I, with the ship, seemed to be whirling around at a great speed; the noise of the raging storm was slowly dying away; I began to grow warmer, and I was lost to the terrible troubles of the past weary months.

My last thoughts, as I now recall them, at the close of that long, weary, stormy, eventful voyage was, This, indeed, is welcome death.

CHAPTER IV.

This is death, indeed.

A bright sunshine shaded by a light haze, just enough to soften the light and heat to please the senses; not dazzling, not heating; yet the air is so clear, that an unbroken view is presented to the eye to an unlimited extent. Everything which the eye rested upon seemed to stand out boldly, whether near or remote. Every line or curve was plainly visible on everything even though it might be miles distant. Every sound was distinct, yet there was a continuous hum of noises of every possible kind, and they were not confusing; but all seemed like the harmony of a great grand orchestra of harmonious music. The air seemed to be pervaded with a delicious perfume, such as one would delight to revel in when tired and overworked by duties of a long vexatious business day.

The beings, men, women, children, animals, reptiles; in fact, everything that showed animated life, partook of that harmonious melody that would give rest and enjoyment to tired souls. The trees with their heavy foliage of various colors, of not only green, but all the hues of the rainbow, waved in perfect unison and seemed to vie with each other, with the perfect flowers of all kinds, in furnishing their share of the aroma that was floating in that atmosphere so clear, so invigorating, that one seemed to float through it without the exertion of a single force. The ground on which one walked, seemed to be soft and yielding to the tread, as if it was in unison with all else, birds, of which there was a great variety seemed not afraid, but all floated near, and were not molested by animal or man; animals of all kinds roamed at will, and made no war on anything. The water, which was abundant on every hand, shone like burnished silver; it was so clear that the most minute pebble could be plainly seen at the greatest depth; yet it did not dazzle the sight, because of the perfectly transparent atmosphere with which everything was surrounded; boats of every description floated on its silvery surface, or darted seemingly at will, and without visible means of propulsion in every direction; a few were like the leviathan steamships in these modern days, but the huge smokestacks and great machinery were absent. The grass on the hills seemed like the finest fur, it was so delicate to the touch, and all kinds of herbivorous animals could be seen lazily grazing on every hillside.

No rough stone walls or fences could be seen in the country; there were huge rocks and towering cliffs, to vary the monotony of the beautiful landscape. There were babbling streams flowing on through the broad shaded valleys towards the greater rivers, lakes and broad ocean. On the hillsides and in the valleys, could be seen the grand and beautiful and stately old mansions and villas, half hidden by great tall grand old trees. There were wonderful cataracts, where the sparkling waters dashed over the tall precipices on the gray old rocks below; and bridges that spanned the deep chasms.

And yet, with all these grand exhibitions of nature, and man's handiwork, everything was of the most exquisite symmetry. There were no sharp angles in all the grand panorama. It seemed to be the grand enchanted spot of the universe. There seemed to be not one thing to be wished for to complete that picture; everything was perfected harmony; and all things, whether above, around or below, seemed to be, simply to help all the rest to complete the grand harmonious whole; nothing was wanted, and every desire seemed to be anticipated; and to desire, was to have.

This was the situation I found myself in, when I recovered from that terrible nightmare on that ship. I felt so happy to realize I was at last delivered from my living tomb in which I had been kept so long, and had suffered so much, that my ecstasy know no bounds. My first thought was: this is compensation enough for all my sufferings.

But where was I? Was I dreaming? was all that vast panorama a beautiful delusion? Had the horrors of the past photographed themselves on my soul so indelibly, that now in my dream for a few minutes a relaxation had caused a reaction? Was I to awake to a continuation of all the horrors of the past? I endeavored to reason that I was conscious, and in my right mind; I asked myself if I was in my rational mind; if I was delirious, as I was at intervals in my last hour on that dismantled ice and snow-covered ship. I exercised my limbs; I frantically waved my arms; I shouted, I bit my tongue; I pinched myself in many places. To each and every endeavor I received a satisfactory response.

The grand transformation from that living tomb, with the accompanying gloom of cold, snow, wind and terrible pitching and rolling, and all the horrible noises, seemed so quick; and now, I could not see the slightest trace of my former condition, that I could not bring to my mind a full realization of my present indescribable harmonious surroundings. How long had it been since my delivery? By what means, and by what passage had I been transferred from that rolling, pitching, storm-tossed hulk, where everything was of a tangible material to this ethereal paradise of harmony? I say ethereal, for while there were shapes, and the most beautiful shapes, and curves and lines to all things; yet, I could plainly and distinctly see through each and everything as easily as one can see through glass; there was an unbroken and unobstructed view in all directions. Even the people, of which there seemed to be a vast number, were as incorporeal as the atmosphere; in fact, there was nothing but what seemed to blend into one grand unlimited picture, as if created by Nature, Art and Science.

I soon began to admire all this grandeur as far as my uneducated and unsophisticated nature would permit; and started on a tour of inspection, although I found it unnecessary; for I found on the near approach to an object that I had already seen all there was to be seen in it. Still I continued to travel on; no one spoke to me, although I met many strange-looking people. Each seemed bent on his or her errand; and while many were in company at times, and passed near to me, still they all passed me by unnoticed. Whichever way I traveled I saw some of these people, and they seemed as harmonious as all other things in this harmonious land; they were all dressed alike, both male and female, old and young. I should say children and adults, for there were no old people; none looked to be more than forty years of age. I cannot tell how I distinguished the sexes, unless it may have been by intuition, for all were dressed in the same loose flowing garments, somewhat resembling the costume of the ancient Egyptians. In color there was a distinction, for there were all colors; some were pure white, and occasionally there was one who was dressed in a robe of some dark and heavy stuff, the color approaching nearest to black of anything I saw in that enchanted land. I afterwards learned that dark robes indicated that the wearers were of the lowest class of inhabitants.

I passed on and on; never weary, never with a thought of hunger or thirst; and at every turn my gaze penetrated still further on into the illimitable, beautiful, and ever growing more beautiful enchanted grotto of immortal dreamland. At last as if I had been satiated with all the pleasures that a mortal could desire, I found myself on the mossy bank of a silvery roiseless river that flowed swiftly by. I sat down on the soft mossy bank to drink in the beauties of the lovely scene spread out before me.

Majestic ships, with all canvass pulling in the wind. What seemed to be steamships, without any steam; tiny boats, propelled by an unseen force, passed and repassed up and down the stream.

I seemed to possess a desire to board one of those monster ships, and instantly one stopped near the shore and a small boat put off and came near the place where I was reclining and its only occupant beckoned me to step in; I did so, and the boat turned and silently glided back to the ship, and was by some mysterious force hoisted to the deck of the stately ship.

There I roamed at will, but discovered no means of propulsion, or steering or governing the ship. I entered the great saloon; the tables were loaded with everything a hungry man could wish; fruit of the delicious kinds seemed to abound. I thought I would like to partake of the bounteous repast; I was led by a being dressed in pure white, to a seat at the table, where the greatest attention was given me. I ate, and continued to eat, for, while I ate heartily, the food did not seem to satisfy my hunger; neither did the large amount I ate seem to make me feel uncomfortable. I discovered at length that it was not intended to satisfy taste or hunger, but to satisfy a demand of nature to that extent, that the highest developed state of nature should be nourished with that last preceding it; for it would not be right to cut off all connections between the different conditions too quick. All this seemed to come to me in a mysterious manner; yet I understood it as well as if I had been taught it all my life. I drank of the water, bright, clear and sparkling; it had the same quick invigorating influence of wine, yet it did not intoxicate.

Again, my thoughts reverted to the beautiful land, and I wished once more to be on it, for it seemed as if my experience on the water had been enough to satisfy me through all eternity. I was motioned by a beautiful being to follow her, and going on deck, I was assisted to the little boat in which I had left the shore, and again, the mysterious force propelled the little craft back to the very spot which I had left. I stepped ashore, and in doing so, I accidentally stepped in the water; I scrambled up the bank and hurriedly stooped to untie my shoe that I might drain the water from it; when, to my surprise I found my foot was not the least damp, the water in which my leg had been immersed nearly to my knee had instantly dried, leaving no trace, and no disagreeable effects from the accident. My mind now turned to the attendant of the boat which had quickly turned and sped back to the ship; the man did not seem to notice my dilemma, and I thought him rather unkind not to express his sorrow for my misfortune. He already knew what the result would be, while I had to learn; before I had time to think, he was gone; and while I was trying to relieve my shoe from the water I supposed it contained, a shadow enveloped me, and looking up to ascertain the cause, I beheld a monster hovering over my head, the like of which I had never seen before; it was a great white egg-shaped sphere far above, and suspended from it and almost within my reach, was a light and airy ellipse-shaped car made of some light wicker work; it was enclosed by what looked like glass sides; it was about eight feet high, and it looked to be about two hundred feet long; around the car was a promenade deck, enclosed by a light and airy rail.

I could see many people on the car, some were standing inside, while some were walking on the upper deck; and there came floating down to me on the already melodious atmosphere, strains of the most enchanting music that had ever reached my ears. My thoughts were centered on that most wonderful aerial ship; for such it was, and I wished that I might step aboard and view it, as I had a short time before the ship on the water. My wish seemed to be divined by those on board, for, a peculiarly and fantastic shaped boat or basket was lowered from that great air ship and landed by my side; the one occupant motioned me to step in it, and again, by the, to me, unknown force, the basket was propelled upwards to the top of the car and I alighted on its deck, to find myself treading on a carpet as soft as covers the king's palace. I followed my guide and was led to a very elaborately fashioned stairway, down which we passed to the grand saloon of that aerial floating palace.

What my eyes beheld there would be hard to explain; the language of this mundane sphere is inadequate to the task. Burnished gold and silver, with precious stones, were on every hand. Pictures, which no artist of earth could imitate. Statuary, which seemed to be animated with life. Musical instruments of every conceivable kind, and the most extravagant finish; and hundreds of people, many playing the instruments and all blending in one grand anthem of harmonious sound, not one jarring note.

Again, as I did on the boat on the water, I roamed at will on this wonderful air ship; no one stopped me, no one obstructed my view, nor did I find any place closed against my admission. I looked for the motive power; I searched for a steering apparatus; I tried to discover some one who acted as pilot, captain or manager; but all were occupied in his or her own way, while the airship was speeding on its trackless course, as if there must be a mighty hand somewhere to propel and guide it. I went outside on the promenade deck; I leaned over the rail, that I might look down into the dizzy depths below, and I did not experience the feelings I first had on the old wrecked ship, when I clambered up the ropes to help furl the sails there; it was not necessary to lean over the rail to see below, for the ship itself was transparent as all things else I had seen.

The fast gliding beautiful panorama seemed to speed along beneath us, while the car stood still, and that transparent indescribable, never-to-be-forgotten sight was being unfurled to our view so fast, that now for the first time my eyes were dazzled; not by the glitter of brightness; but by the vastness of the varying beauties of the, to me, wonderful and great landscape. If I was enchanted while I roamed over the land and through the towns, now I was enchantingly bewildered. If I had spoken, or been spoken to; I am sure I would have lost my reason; as it was, I was a willing prisoner in fairyland.

How far we sailed on, or how long we were on that delightful aerial voyage I have no means of knowing; it might have been hours, it might have been months; I entirely forget myself, and it was a relief to my feasted senses when the airship stopped at the very place where I first beheld it; and as if someone had divined my weariness of surfeited pleasure, I was brought to a realization of self again by a gentle touch of my guide, who beckoned me; I followed her and was again led to the top of the car where I again entered the basket, and was lowered to the ground by that same mysterious force; I stepped out, the basket returned to the ship. Here I again had an illustration of the wonders of this mysterious country; for in my haste to leave the basket, I started to alight before it had reached the ground; I tripped, and fell about four feet, and struck the ground on my head and shoulders. I was frightened, and my thoughts as I fell, was that I should be badly injured; but I hardly felt the jar of my fall; for the ground was so soft and yielding, that had I plunged head foremost into the water from a great height, I would have been injured as much as I was at this time. By the time I had recovered myself and looked for the airship, it had sped many miles away, and I had no opportunity to thank anyone for my pleasure derived from the air voyage in that wonderful and beautiful floating monster palace.

I again asked myself where I was. Such strange scenes. Such exquisite music; such fascinating views of that wonderful wonderland. Did the sun always shine as bright? Were there no clouds? No storms? No inharmony? No pain? If not, then it must indeed be heaven; if heaven, then the teachings I had received in that little log meeting-house, and at my dear mother's knee, in my early life, were erroneous in the extreme. I had not seen in all my ramblings here anything resembling a great white throne. I had not yet seen any angels with wings; there was no need of wings; everything moved by that unseen force, that was so incomprehensible to me. The musical instruments were far more intricate than a harp. Surely, I reasoned, if this be heaven, or a part of it, and heaven is peopled like earth, and has habitations like those on earth, where were the churches?

Now as my mind reverted to the scenes I had been privileged to behold, and had been so graciously shown me, I remembered in all the vast variety of differently constructed buildings, I had not seen one that resembled a church; nor, had there been the faintest semblance of a church-yard. All this reasoning was, of course, from my earlier teachings, by those who had no way of reasoning except by the reasoning of the preceding generations.

As if to satisfy my questions, the hazy atmosphere began to take on a more dense condition; all things began to fade from my view; the sun seemed to sink out of sight; the gentle breezes that had so gently played through the leaves, now began to freshen to a fierce wind; the atmosphere suddenly changed to a very low temperature; a howling snow-storm set in, and the snow began to envelope me as I stood there on the bank of that heretofore placid river; and now the waves began to roll and roar and break at my feet, and I, a stranger in a strange land, among a still stranger people, had nowhere to seek a shelter, no place to hide to escape the fury of the blast which each minute increased with redoubled fury. The storm increased in violence, and darkness so intense that it was blinding, shut down and obscured everything of that beautiful land from sight. I could not move, I was rooted to the spot. The cold had increased with the darkness; I found myself growing numb and soon dropped to the ground and was fast losing consciousness, and as I felt the snow piling on and around men I knew I must soon succumb to my fate. Slowly, but surely my fate was being sealed, and being no longer able to help myself, I gave up all hope and resigned myself to the powers that were now so fast taking from me the last ray of hope for life, and again I said, as I did on that dismantled ship, "This must be death indeed."

(To be continued.)

Oregon Annual Convention.

The State Spiritualist Association of Oregon held its annual convention on Saturday, Sept. 3, in Mrs. Lucy Mallory's parlors, and reports of officers showed good work and better conditions for the association than has been its lot since its organization. A most harmonious atmosphere in which good will prevailed marked the deliberations of the convention and before closing the business session, the officers for the ensuing year were elected as follows: President, Rev. G. C. Love; vice-president, E. DeYongh; secretary, L. B. Larsen; treasurer, Capt. J. H. McMillen. Trustees—Mrs. Louisa Bentikofer, Miss Jennie Werner, C. Afwalter, H. W. Behnke and Geo. Lazelle.

On Sunday, Sept. 4, the State Association held an all day meeting in the hall of the First Spiritual Society which was kindly donated for that purpose, and lunch was served at the noon hour. At 11 o'clock a. m., the lyceum exercises and drill were an enjoyable feature of the meeting, and very interesting. At 2:30 o'clock, a very interesting conference called forth many good talks from volunteer speakers, after which a circle was formed and some good tests were given by mediums present.

The day's exercises closed with an evening session at 7:45 with short talks by Rev. J. G. Garrettson and President Rev. G. C. Love. The various exercises of the day were interspersed with vocal and instrumental music, and the association starts out on the new year with brighter prospects and greater ambition for good works than ever before.

The Spiritualists of Portland, Ore., are in harmonious vibration, and working earnestly for the cause. The First Society is having good attendance and the audiences are of an intelligent class, and any speaker or medium would be proud of the audience as he or she stands on their platform to address them or receive for them messages from their loved ones in spirit life. Officers and members are doing all in their power to build up the cause and make the meetings a success, and blessings from higher powers than those bestowed by the material world are being granted to prove the presence of the "mighty cloud of witnesses" to the fact that death is not, but life is eternal.

REV. G. C. LOVE.

Portland, Oregon.

Oregon Planning for 1905.

Two and one-half months have passed away since the camp-meeting at New Era, Oregon, began its session of 1904, and it only seems three or four weeks at most.

I am reminded by the flight of time that we must continue active during the intervening months if our camp-meeting for the year 1905 is to be a success. That year for Oregon as a state is to make history for all time that will never be blotted out, as the Lewis and Clark Exposition is to take place and thousands of people will visit our state to view its wonders, vegetation and productions. We want if possible in that year of 1905, the grandest, best camp-meeting ever held at New Era. But, Spiritualists of Oregon, your officers cannot do it all. You must lend a helping hand. No doubt you will see many Spiritualists from various states, perhaps all states of the Union, and you owe it to yourselves to come to that camp-meeting and swell its numbers by your presence. We want the grounds well covered with tents filled with people ambitious for our success as a camp-meeting. Come determined to do all in your power for the cause we love, letting good will and kindly words encourage your officers in their efforts to do all possible for success.

No article of any kind has come to my hand, so far, in the way of handiwork for the bazaar, although one good sister from The Dalles, Ore., and a few in this city of Portland have given me their promise that I should hear from them. Spiritualists, everywhere, you too, if you wish, may send articles such as aprons, ties, handkerchiefs, tidies—anything useful or ornamental to help the camp-meeting of 1905, of Lewis and Clark fame, and your tokens of good will may be purchased by some visitor who will prize it highly and will ever have pleasant memories of that camp-meeting and the donor of the article they purchase.

Don't look upon us as being beggars, but anxious to be in position to meet the demands in entertaining those who may visit our grounds during the meeting. No doubt a great amount of furnishings for the hotel will be needed to accommodate the people during the camp-meeting.

We must not turn them away. Then everybody, everywhere, who wants a hand in making that camp-meeting a success and long to be remembered, send to me your quilt blocks, fancy or useful articles, and the thanks of the First Spiritual Religious Association of Clackamas County, Oregon, will ever be yours. REV. G. C. LOVE, Pres.

Cor. Ainsworth and Union Ave., Portland, Oregon.

WAYSIDE NOTES

From Canada, Boston and New York.

I have recently returned to New York from a trip through Canada and Boston. It is surprising to see how people are bound down by puritanical ideas throughout Canada. Through Quebec, Montreal and that section, the Roman Catholic church prevails like a yoke, and throughout the section of Ontario the Methodist and other evangelical churches have everything in their grasp, clenched so tight it is almost impossible to move, only as they desire or dictate. Puritanism in its every sense and blue laws are well in vogue. In London, Ontario, the trolley cars are stopped at midnight Saturday night until Monday morning, and if anybody wishes to go any distance on an important errand or even pleasure, they must walk. If a farmer is caught in the act of working on his farm on Sundays, he lays himself liable to arrest.

The Sunday I spent in Toronto seemed to me more like a graveyard than any place I had ever been in. They have not stopped the running of trolley cars on Sunday in Toronto as yet, although they have worked hard to do it. There was a meeting held there some time back at one of the churches regarding the stopping of the cars Sunday, and this meeting was held on a Sunday and one clergyman that spoke came some distance, drove over in a carriage and kept the horses standing at the church door over two hours. It was all right to go in a carriage with horses (for those that can afford it) but very wrong indeed for the poor people to ride in a trolley car on Sunday. Consistency, thou art a jewel indeed!

There is no progression of any description through this country; there was an atmosphere, to me, while I was there where it seemed as if I could not get a breath, that lack of freedom could not be found there. The only bright spot I had was the afternoon call I had on Prof. Goldwin Smith at his beautiful residence in Toronto. A great thinker and a fine gentleman.

The Sunday I was in Toronto two bakers were arrested and brought before the judge Monday morning because they were preparing to mix their bread at nine o'clock Sunday evening, so that they would have their bread ready to deliver to their customers early Monday morning.

What surprises me is, that the people stand these ideas of the dark ages. You would think there would be an uprising. It seems as if they were all asleep. Wherever these blue laws are carried on you will always find in such a community the lack of progression in business and religion.

Boston, the modern Athens, was in an uproar on my arrival there, and well it might be, for Mr. Seaver who has been superintendent of the public schools of that city for twenty-five years, has been removed, to be replaced by a Roman Catholic and a Jesuit. Was Boston asleep?

Two magnificent statues have been erected here—a life-size bronze of Theodore Parker, at West Roxbury, Mass., in front of the site where his old church stood, and where a fine new Unitarian church has been built; and the new granite statue of William Ellery Channing, at the entrance of the Public Garden, facing Arlington Street Unitarian church. It is fine to see these statues to these great liberal thinkers in the face of the present opposition in Boston.

In a few weeks the Spiritual meetings and liberal churches will open their doors for the winter campaign. Dr. Minot J. Savage will return to his church early in October. I hope that his summer vacation has improved his health, for he told me before his church closed, that he was far from well; he is such a great worker all the time. I heard him say once that he had work laid out twenty years ahead, if he was spared to this life to accomplish it.

There is not room for all of the children in the public schools, so many thousands are on half time. What seems strange to me is that so many churches in this city all closed and locked up six days in the week. Why don't they use the vestries of these churches for school rooms?

The last sermon that Dr. Savage preached before the church closed in June, was "Sunlight," and it seemed to me as if he was inspired during the entire discourse. He closed with the following beautiful words:

"Suppose the flowers—the roses, pinks, lilies, and violets—should say 'I am wasting myself by scattering my fragrance on every wind. I am going to stop, I am going to keep it to myself and enjoy it on my own account.' There would be no more fragrance. There would be neither pink nor lily nor rose nor violet. There would only be black stalks and stubs. So, if we cease to give, cease to radiate love, tenderness, sympathy, help, care, we cease to have them, we cease to be men and women, children of God, creators and dispensers of good.

"Let us, then, be sunshine, and rejoice that like God's sun, we can give light and life and joy, that like God himself, of whom it is said that he is love, we can be love. And being love means the precise opposite of selfishness, means giving the very substance of one's life for the good of others."

J. OSBORNE LUNT.

New York

DON'T LAY IT UP.

Don't lay it up—that bitter grudge—
Against your friend or neighbor,
Or dig about its hidden root
With so much care or labor.
Nay! Rather nobly pass it by,
Or thrust it out to fade and die.

You may be right and he be wrong,
Yet, if you do your duty
And cultivate instead of hate
The flowers of love and beauty,
The time may come when he may feel
How grandly you with others deal.

Don't lay it up, nor let a thought
Of "sweet revenge" possess you.
When tales untruthful reach your ears
That trouble or distress you,
Nor chase the wrong with bated breath—
A lie will run itself to death.

Instead, build up an honest life
Upon a sure foundation,
And let the human castle walls
Be strong in their formation.
Then may you court earth's rudest shock—
Your house is built upon a rock.

—New York Weekly.

How a Woman Paid Her Debts.

I am out of debt, thanks to the Dish-washer business. In the past three months I have made $600.00 selling Dish-washer. I never saw anything sell so easily. Every family needs a Dish-washer and will buy one when shown how beautifully it will wash and dry the family dishes in two minutes. I sell from my own house. Each Dish-washer sold brings me many orders. The dishes are washed without wetting the hands. That is why ladies want the Dish-washer. I give my experience for the benefit of any one who may wish to make money easy. I buy my Dish-washers from the Mound City Dish-washer Co., St. Louis, Mo. Write them for particulars. They will start you in business in your own home. L. A. C.

HOW TO GROW TALL

A Startling Discovery That Will Revolutionize the Physical Condition of Mankind.

Why Remain Short and Stunted When You May Learn Free the Secret of How to Grow Tall?

No Matter How Short You Are or What Your Age, You Can Increase Your Height.



No new discovery has attracted more attention in the scientific world than that made by K. Leo Minges, of Rochester, N. Y. Mr. Minges is to short men and women what the great wizard, Edison, is to electricity. He has gathered more information relative to bone, muscle and sinew than any one else in existence. Making people grow tall has been a hobby with Mr. Minges for years, and the results he has accomplished are startling to a high degree. By his method every man or woman not over fifty years of age can be made to grow from two to five inches in height, and any one older than that may increase his height perceptibly. His method has the indorsement of leading physicians, and several prominent educational institutions have adopted it for the better physical development of their pupils. If you would like to increase your height you should read the book which tells how this remarkable discovery was made and reveals to you the secrets of how to grow tall. It is free. You are not asked to spend a single cent and if you desire it we will send you the statements of hundreds who have grown from two to five inches in height by following this method. The results are quickly accomplished. Many have grown as much as three inches in two months. There is no inconvenience, no drugs or medicines, no operation. Merely the application of a scientific principle in a perfectly hygienic and harmless way. Your most intimate friends need not know what you are doing. All communications will be sent in plain envelopes. The book "The Secrets of How to Grow Tall," contains illustrations that will interest and instruct any one. One thousand of these books will be given away absolutely free, postage prepaid, while the present edition lasts. If you want to grow tall write to-day, in strictest confidence, for a free copy.

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The Dark Side of Spiritualism. By I. K. Funk, D.D., LL.D.

Dr. I. K. Funk is the author of "The Widow's Mite," a work devoted to the elucidation of spirit return as witnessed by him in the course of a long, patient and painstaking investigation. Dr. Funk is an intellectual giant, and a conscientious investigator of the phenomena and philosophy of Spiritualism. In his search for truth he is exceptionally kind, charitable and forbearing; in fact he is an ideal investigator, and one that any genuine medium will be pleased to meet. Such a man, occupying the highest position among cultured and refined people, should be welcomed by every Spiritualist. Unfortunately he has met with a great deal of fraud and trickery in the course of his investigations, and the following from his pen, taken from the Homiletic Review for October, will be read with sad interest, as it portrays in some respects the exact status of our cause—a most lamentable state of affairs, and one which Spiritualists themselves should thoroughly understand. The fact is, the main points of the article have been published in every leading daily in the United States, reaching at least 35,000,000 of readers. Such being the case we concluded to spread the entire article before our readers enabling them to more accurately judge of the same than they could by reading only brief extracts. Spiritualists, unite as one body, and drive the rotten fakes from our ranks, and place Spiritualism before the world in its proper light.

AN IMPORTANT AND SUGGESTIVE LETTER.

To the Literary Editor:—You are at liberty to quote as freely as you like from the enclosed advance proofs of the October "Homiletic Review."

Note.—1. The report from B. F. Funk here given, having been noised abroad in distorted form, has brought me questions as to whether this has changed my attitude toward psychic phenomena. It has not. I was aware of the existence of this class of fraud. In the book, "The Widow's Mite and Other Psychic Phenomena," I gave much emphasis to the fraud side of this problem, but had not at hand quite so an effective exposure as this one, or it would have appeared with the other specifications of fraud (see pp. 74-76). Letters reaching me indicate that this fakir business in "Spiritualistic paraphernalia" is rapidly growing. Its victims are chiefly among those who are depressed by the death of husband, wife, child, or parent. There are nearly 2,000,000 deaths each year in this country, affecting 10,000,000 near relatives; and of these, tens of thousands are so crazed by grief as to fall easy victims to these heartless scoundrels. Then, this kind of comfort, like salt water to a thirsty man, increases the appetite, thus ensuring these fellows an unfailing source of profit.

2. But on the other hand, scores of psychologists and other leading scientists and hundreds of other trustworthy men make it certain that there are many **genuine** psychic phenomena, and the researches of these investigators indicate the near discovery and mastery of forces which are likely to prove of extraordinary value to the world, and that at least some of these forces belong to faculties which are in all of us, and in nearly all of us are more or less undeveloped. A careful study of the laws which underlie the development and use of these faculties is thought by many of our psychologists to be of first importance. Should it turn out to be that some of these psychic phenomena are due to "outside intelligences," as is thought probable by men like Prof. James of Harvard, Sir William Crookes, Prime Minister Balfour, Prof. Hyslop, Sir Oliver Lodge, and others, it is easy to believe that this might prove, when scientifically established, the beginning of a new epoch in human development. At any rate it is surely worth the while of these scientists to give for a time serious study to this investigation.

3. It happens that the investigation of these psychic phenomena depends very much on the psychic experiences of the **average** man. It would be almost fatal to the investigation to close from the psychologist this source of information, as we would close it should we make this average man over skeptical; it would be almost equally fatal should he become too superstitious. Either extreme hinders the phenomena. A large class of the public is too easily duped, and another class is so skeptical as to believe nothing that comes into experience otherwise than through the senses. The newspaper press will be doing psychic investigation good service if it help to keep the mass of people from either extreme.

Max Muller probably never uttered a wiser saying than this: "All truth is safe, and nothing else is safe, and he who keeps back the truth or withholds it from man for motives of expediency is either a coward or a criminal or both." Yours respectfully,

I. K. FUNK.

THE FRAUDULENT SIDE OF SPIRITUALISM—A DUTY.

By Isaac K. Funk, D. D., LL.D.

Life is growth. We cannot elect to stand still. The time comes when the bird must break its shell and come out or die. That which was house and home and life for it yesterday, to-day, if continued, is its death. This is the law of true evolution. There may be eddies and recessions, but, as with the sea, the incoming tide is bound finally to assert itself.

A profound question always in order is: What is the next stage of human development and what are its signs? Christ pronounced the doom of the Jews when He said: Eyes have ye, but ye see not; ye can discern the signs of the skies—that is, the changes on the plane of your present life; but ye can not discern the signs of the times—that is, the changes that forerun the coming of the new kingdom which comes through the fertilizing power of the above upon the lower. I come revealing to you this kingdom of which I am, but ye see me not; I call you to a new life, but ye hear me not; ye hear me not and see me not because the faculties within you which are to have their functions in this new kingdom are dead. Therefore is your condemnation just.

When the world moves forward, the man or age or civilization that will not accept the reform is plowed under and at least for a time, forgotten.

As a rule, the higher truths come in at what seems to be the bottom of society; the barn, the manger, is the doorway. Can any good thing come out of Nazareth? To the eyes of the ruling class—the class which is the fruitage, the logical outcome of the forces and laws of the lower plane of existence—Christ and Wesley and Garrison were contemptible. Christ consorted with publicans and sinners, the "low down." Garrison had no grace save the grace of God, and that grace had but little current value where birth and riches and college degrees and social standing were counters of chiefest value. Have any of the rulers believed? The common people, who are not the flower and fruitage of this plane of living, are accursed.

If all this is true and we apply it to what has been known as Spiritualism for the past half-century, we may make a grave mistake. Not everything that comes in at the barn door and is rejected by the "low down" is, therefore, from above. But this word of warning is just: If Spiritualism is from above; if it is a revelation, in whole or in part, to man of the next step upward; if telepathy, clairvoyance, clairaudience, prescience are rudimentary faculties which, when they become fully functional, will make us citizens of the cosmic universe as our present senses make us citizens of the earth, we must not be surprised if we are to search for the pearls of this coming kingdom among the things that are despised, and that we are to find the chief believers in it among the "publicans and sinners." Let us see to it that we judge a righteous judgment; that our standards for judging the coming kingdom are not the standards by which values are determined in the kingdom that precedes it; that we have eyes that can see and ears that can hear things that are above materiality, that are on the spiritual plane. The church committed an awful mistake in the days of Christ and went down. It is well to be alert, and even over-alert, in avoiding a repetition of that blunder and crime. If the historians tell us truly, there was much of ignorance and superstition in the so-called Christian church during the first century. We are apt to overlook the lesson that the crystallized excellencies of the lower plane may more effectually prevent the excellencies of the upper than do its uncrystallized faults. The harlots hindered less in the days of Christ than did the scribes and Pharisees.

"But a vast majority of Spiritualistic phenomena are fraudulent." That is certain. "Much are the results of coincidence and faulty observation." That is very true. We had settled down during the past twenty years—nearly all of us—to these conclusions; but the startling discoveries during the last few years among the new lines of psychology, as those of the subjective mind, secondary personalities, telepathy, clairaudience, and what not, the discoveries of wireless telegraphy, the X-ray, radium and its mysterious radioactivity, all suggestive of countless laws and countless forces as yet unknown to us, reaching upward and inward beyond the senses, make it increasingly easy for scientists to believe in the existence of psychic forces and psychic intelligences at work on earth other than man. We are now being startled out of our sleep by reports from some of the most careful scientific authorities—reports of strange things which they are discovering along psychic lines. They tell us that, after all deductions for fraud and coincidence, they find an unexplained remainder that bids fair to lead to the most profound discoveries—beyond all heretofore proved in the realm of science. When scientists like the late Professor Sidgwick of Cambridge and his expert wife, the sister of Premier Balfour, and that profound psychologist, Professor James of Harvard, Professor W. F. Barrett, Sir Oliver Lodge, Professor Hyslop, late of Columbia, and such accomplished scientists and trained observers as Sir William Crookes and Alfred Russel Wallace, and that group of scholars and observers who make up the Society for Psychical Research in this country, England, and on the Continent, tell us that they find, after years of careful investigation, an unexplained remainder in this world of spiritual phenomena that seems scientifically to demonstrate the existence of a spirit world which interpenetrates this, it behooves us all, especially those who are leaders in the church, to think carefully whether the time has not come to reconsider this whole question.

It seems certain that there is to be in the near future a serious revival of the study of psychic phenomena, including so-called Spiritualism—a subject that belongs to the "sphere of influence" of the clergy, to borrow a phrase from international statecraft. Is not a clergyman likely now to make a great mistake if he does not fit himself to help lead in this new series of investigations? Watchman, what of the night? Surely along psychic or soul lines we have a right to expect the clergy to keep us from error; but how can they unless they understand the subject?

If these Spiritualistic phenomena are the work of immature or evil spirits, as some clergymen hold, certain scientific knowledge of this fact is exceedingly important. A scientific demonstration that devils exist and are in communication with this world is far better than the hard, crass materialism of the scientific world a few decades ago, which denied all things spiritual as a priori impossible.

In a book which I recently published ["The Widow's Mite and Other Psychic Phenomena," published May, 1904], I tried to present clearly and impartially as possible the facts and arguments for and against the Spiritualistic hypothesis, especially those developed during the past score of years by the Society for Psychical Research and other scientists, giving also an account of my own personal experiences in this field of investigation. In this book the clergy are urged to take up courageously and earnestly the work of psychic investigation; but the clergyman who undertakes this line of investigation needs to be on his guard against deception, for fraud surrounds professional Spiritualism as an atmosphere. This deception and the specious arguments by which it is defended—evincing discouragingly in our evolved human nature reminiscences of the fox, the spider, the hyena—is well illustrated by a unique experience a brother of mine had a few weeks ago in Chicago. This brother has had considerable knowledge of Spiritualism and knows pretty thoroughly its fraudulent side. I placed in his hands the following curious business card, requesting him to report to me the facts:

RADIUM
Medium's Paraphernalia

Crowns, Belts, Hands, Heads, Veils and Full-size Figures all illuminated with the new Radium light. Will appear, gradually float about room and disappear.
All Work Confidential.

Chicago.

I quote the card verbatim, leaving blank the name and street address, both of which will be given to any one requesting them. The following is his report:

Mr. B. F. Funk's Exposure of a Fraudulent Side of Spiritualism.

"On my first call I was informed that in order to see this radium expert it would be necessary for me to make an appointment. The appointment being duly made and kept, I found the proprietor to be a youngish, gentlemanly sort of fellow, apparently refined and educated. The card [described above] served as an open sesame, somewhat stiff, gaining for me the desired interview. In reply to my question whether he sold outfits for mediums, he said, eyeing me closely: 'I sometimes sell things that are of interest to mediums and—to other people.' After a moment's silence he continued: 'What do you wish? What are you after?'

"Then followed much verbal fencing, when he finally said: 'I always insist, as a mark of good faith, that at the outset an order be given with payment for an outfit.' This outfit, he told me, varies in price from $50 to $1,000. Not caring to bait my hook with so large a bulk of greenbacks, I substituted diplomacy. I told him that a lady friend of mine in an Eastern city—all gospel truth—had some mediumistic power, sufficient to move a table, produce rappings, etc., but that her gifts had not enough money-making power in them to enable her to support herself and those dependent upon her. 'On receiving your card from a friend,' I continued, 'it occurred to me that you might be able to help her out—that is, should I be able to persuade her to follow mediumship as a business. I do not wish her to do wrong.'

"'Certainly not, certainly not; I understand. I have many such among my clientele. It is my business to help mediums make a good show. They do not do wrong: on the contrary, they are doing a great deal of good in getting people to believe that their friends who have died are really alive. I have seen mothers made happy at the sight of their dead children, husbands at the sight of their departed wives. It has often brought tears to my eyes to see the simple faith of these people. If a man is a philanthropist who can multiply blades of grass, surely I or a medium should be entitled to praise if we cause rejoicing where there are tears. Why, my dear fellow, Spiritualists are the happiest people in the world. Why undeceive them? They are in heaven. It does them no hurt, but much good to believe these things. My business is to put clever people in the way of making the world happier.' The man grew quite eloquent in dilating on his philanthropic calling.

"'But,' said I, 'my friend is quite sensitive and would hesitate much at the employment of any deception or trick, especially any that might be detected and bring disgrace upon herself and family and friends.'

"After some further talk of this sort, he got down to business and grew confidential, and let me into some of the secrets of his trade. He asked all manner of questions about my medium friend, as to her age, education, her height, whether she was thin or fleshy, tactful, had presence of mind, was quick in retort, etc. He finally asked: 'What kind of phenomena would you prefer that your lady friend should produce?'

"I replied: 'I wish her to give physical manifestations, such as the materialization of hands, of the entire human form, spirit voices, illuminated stars, sparks, rays of light, floating balls of fire, floating musical instruments, trumpet talks, slate-writing, mind-reading, etc. Are these things within the scope of your art?'

"He smiled at the modesty of my wish, then said: 'All this is merest child's play, provided your lady friend is apt, quick-witted, and has nerve. I am furnishing help after this sort to the mediums of Chicago—they all come to me; I know them all.'

"'Do good, genuine mediums use this kind of help?'

"'All mediums are good mediums and genuine mediums. I don't know any other kind.'

"'Is there no difficulty in manipulating this machinery or paraphernalia?'

"'It is so simple you will wonder why it is that people do not at once detect it. When you understand it, and understand the modus operandi of handling it, you will be much amused.'

"'How about slate-writing?'

"'Perfectly simple.'

"'With tied slates, glued and sealed?'

"'Yes, oh, yes. I have laughed until my sides ached after a seance at the remembrance of how easily and completely the d. e.'s ['dead easies'] were fooled. To see a doting father take the materialized form of his dead child on his knee and pet it and kiss it, and then hear the little one say, "Now, papa, I must go; I feel I am getting weak." and then see the child slip from his lap and disappear, to the infinite surprise of all the faithful—it is more laughable than an Artemus Ward "wax-figger show."'

"'But is there no danger of getting caught?'

"'No; there are two hundred mediums in Chicago. How seldom you hear of an exposure.'

"'But I have been where I was permitted to touch the hand of a form. It seemed warm, as if flesh and blood.'

"This seemed to amuse him greatly. Finally he said: 'Yes; it does feel precisely like flesh. But this is another phase of the business. It is all explained when the outfit is sent.'

"'But how is that done?'

"'I have nothing to say.'

"'Is it always fraud—never real?'

"'I don't know of any medium who is guilty of fraud. You know I am a good Spiritualist when I am with Spiritualists. I am the fast friend of all mediums.... What class of people will be the chief constituency of your lady friend—Catholic or Protestant, white or black?'

"'Why, what difference does that make?'

"'Well, if Catholic, they will prove the more remunerative, as they are much more ready to accept the supernatural. I have a splendid make-up representing a Catholic priest. The Catholics go wild over him. He is very effective with his priestly garb on and with his large cross.'

"'But how is one costume and one medium to represent different priests?'

"'Oh, given little light and plenty of faith and plausible assertion, a Catholic will see just the priest he wishes to see. It is amazing how easily people are deceived in a semi-dark room; with the lights low you can not tell whether an object is three feet or ten feet away. Distances and directions and proportions are extremely deceptive in the dark. As to the Catholics,' he continued, 'if you materialize a well-known priest or two or three dead friends of some one or more Catholics present, for the next week you will have all of the private "sittings" you can care for at $5 or $10 each.'

"I told him that the lady's clientele would probably be Protestant, and that she is rather conscientious and might hesitate to deceive them.

"'Why, my dear sir, why should she? A genuine Spiritualist, as I have already said, is supremely happy in his faith. People who come to seances are as a rule in deep sorrow. The medium wipes their tears and lifts their burdens. Can there be any wrong in this? Is not this doing a charitable, worthy thing? Your friend should learn to prize her calling as a helpful and noble one. These things must be judged by their fruits and looked upon in a broad way.'

"To my repeated questions how this and that was done, his almost constant answer was that these secrets were part of his stock in trade.

"'But,' I insisted, 'I have seen sometimes the medium and a spirit form stand side by side and I have taken hold of their hands and talked to them, sometimes both at the same time.'

"This gave the fellow much quiet fun at my expense. Finally he said: 'That reminds me of a seance I once attended. It was held by one of the best mediums in Chicago. There were a number of fine materializations—understand me, when I am with the Spiritualists I am an enthusiastic Spiritualist. The next day a wealthy woman who was a believer called on me. She said that she enjoyed the meeting the evening before very much, but that she wished to ask me a question. She desired to know whether spirits really perspire, for she had detected the odor of perspiration on one of the forms. She spoke with such earnestness and her question struck me as so ludicrous that I had to excuse myself and went out and laughed myself almost into a convulsion. When I was laughed out I returned, and with a long face said: "Yes, our dear friends materialize in perfectly natural bodies, and hence of course perspire on a hot summer evening just as the rest of us do." Her faith was fully restored.'

"I said: 'I know a man who had his little child on his lap, and it dematerialized while he was holding it.'

"'Certainly; that can be done easily with the d. e.'s.'

"'But,' said I, 'a hand will materialize and dematerialize right before me.'

"'You can not tell whether it is a hand or a foot six feet away. With my radium illumination, the front illuminated and the back not, you turn the hand and you have materialization, and you turn it again and you have dematerialization, amid the ohs! and ahs! of the d. e.'s. So with stars and so with the entire human form. Much success depends upon the skill of the medium in manipulating the black and the white cloth.'

"'My friend has not the power of ventriloquism. How would she be able to represent the different voices?'

"Again he smiled, and finally brought out an aluminum trumpet and several mouthpieces. It was a revelation to hear the different voices he could produce and the rapidity with which he could change from one voice to another. When my back was turned, I could have taken an oath that I heard two different voices speaking at the same time.

"'Do all mediums resort to trickery?' I asked.

"'None do. All are honest, perfectly honest.'

"'But,' I persisted, 'there are some genuine mediums and some non-genuine.'

"He replied: 'All mediums are genuine; they are all good and doing good, cheering hearts and lifting burdens, bringing out "the stars at night," as the poets put it.'

"After some more interchange of this kind of talk I said: 'Speaking seriously, do you mean to tell me that no mediums possess occult or abnormal powers; that it is all humbuggery and trickery?'

"After a few moments' thought, his face growing serious, he said: 'There is something mysterious, something that puzzles me at times about some mediums. I have seen phenomena that I can not explain. At times an outside influence seems to come over the medium, taking possession of her. What it is I don't know. Possibly telepathy will explain it, possibly spirits.'

"He told me much more, and ended by this business turn: 'I can fix up your lady friend and so instruct her, if she is clever—cleverness is essential—that she will be able to earn from $50 to $70 a week. I must have her bust measurement, her neck measurement, and also her height and weight. She need have no fear about detection and must give up all scruples about doing wrong. I showed to Herrmann when he was living some Spiritualistic tricks which he was never able to explain and which he afterward used. The lady can conceal enough of my paraphernalia about her person to produce many materializations of hands, forms, lights, etc., and walk to a private house, visit socially with the people half an hour or more, without awakening the slightest suspicion.'"

"B. F. FUNK.

"Westerleigh, Staten Island, Sept. 1, 1904."

It is well to call in the memory the following:

1. Notwithstanding the abundance and the disgusting nature of the frauds which attend many Spiritualistic seances, yet so keen an opponent of Spiritualism as Frank Podmore, in his late book, "Modern Spiritualism," is compelled to say:

"Whether the belief in the intercourse with spirits is well founded or not, it is certain that no critic has yet succeeded in demonstrating the inadequacy of the evidence upon which the Spiritualists rely."

And Dr. Hudson, the most popular of all writers against the Spiritualistic hypothesis, in his book, "The Law of Psychic Phenomena" (page 206), declares:

"The man who denies the phenomena of Spiritism to-day is not entitled to be called a skeptic; he is simply ignorant."

And the great scientist, Alfred Russel Wallace, recently said that no more evidence is needed to prove Spiritualism, for no accepted fact in science has a greater or stronger array of truth in its behalf.

2. The new psychology which is being shaped largely by current psychic investigations seems likely to modify in not a few ways the interpretation of Scripture, and hence should be of profound interest to the clergy.

3. These cautionary words: (a) When the facts which are now being told are admitted to be true, the reader must not leap to the conclusion that the hypothesis of Spiritualism is proved. There are many chasms, each miles and miles wide, yet to be bridged or filled. (b) There is danger—real danger—along these lines of investigation. I have seen psychic cobwebs—if cobwebs they be—tangle the feet of even intellectual giants; and the shrewdest experts—to change the simile—need to sail these mystic seas with sharp eyes and level heads, for these seas are almost wholly uncharted, and in sailing over them, at times, the ship's compasses exhibit inexplicable variations. Yet these investigations must be made and these seas must be sailed and charted. I. K. FUNK.

IT IS WRITTEN.

Have you seen—have you seen—in the heart of a tree,
Its tracings and lines
Its knots and its seams,
Where the fibre entwines,
Where the silken mesh gleams?
Have you read—have you read—in the heart of a tree!

Written deep in its history told in a tree,
Every leafbud lost,
Left its lasting scar,
Every twig downtossed.
Made the mark of its war,
All its life may be read in the heart of a tree.

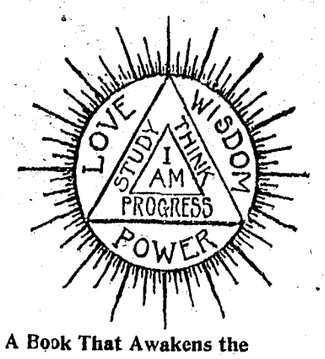
Have you seen—have you seen—in the heart of a man,
Its wreckings and woe,
The depth of its tide,
Where the long ago
And its memories hide?
Have you read—have you read—in the heart of a man!

Deep the records are graved in the heart of a man,
Each sorrow and sin
Left its mar in its mark,
And the tempests therein
Made their lines in the dark,
All his life may be read in the heart of a man.
—Luella Dowd Smith, in Woman's Tribune.

As the flower is before the fruit, so is faith before good works.—Whately.

There is no slander in an allowed fool, though he do nothing but rail; nor no railing in a known discreet man, though he do nothing but reprove—Shakspeare.

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BY MOSES HULL.

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The author, Moses Hull, has written many volumes on Spiritualistic and other themes and each one is full of careful study on the subject chosen. Mr. Hull, in his introduction of this work says:
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Dr. I. K. Funk is the author of "The Widow's Mite," a work devoted to the elucidation of spirit return as witnessed by him in the course of a long, patient and painstaking investigation. Dr. Funk is an intellectual giant, and a conscientious investigator of the phenomena and philosophy of Spiritualism. In his search for truth he is exceptionally kind, charitable and forbearing; in fact he is an ideal investigator, and one that any genuine medium will be pleased to meet. Such a man, occupying the highest position among cultured and refined people, should be welcomed by every Spiritualist. Unfortunately he has met with a great deal of fraud and trickery in the course of his investigations, and the following from his pen, taken from the Homiletic Review for October, will be read with sad interest, as it portrays in some respects the exact status of our cause—a most lamentable state of affairs, and one which Spiritualists themselves should thoroughly understand. The fact is, the main points of the article have been published in every leading daily in the United States, reaching at least 35,000,000 of readers. Such being the case we concluded to spread the entire article before our readers enabling them to more accurately judge of the same than they could by reading only brief extracts. Spiritualists, unite as one body, and drive the rotten fakes from our ranks, and place Spiritualism before the world in its proper light.

AN IMPORTANT AND SUGGESTIVE LETTER.

To the Literary Editor:—You are at liberty to quote as freely as you like from the enclosed advance proofs of the October "Homiletic Review."

Note.—1. The report from B. F. Funk here given, having been noised abroad in distorted form, has brought me questions as to whether this has changed my attitude toward psychic phenomena. It has not. I was aware of the existence of this class of fraud. In the book, "The Widow's Mite and Other Psychic Phenomena," I gave much emphasis to the fraud side of this problem, but had not at hand quite so an effective exposure as this one, or it would have appeared with the other specifications of fraud (see pp. 74-76). Letters reaching me indicate that this fakir business in "Spiritualistic paraphernalia" is rapidly growing. Its victims are chiefly among those who are depressed by the death of husband, wife, child, or parent. There are nearly 2,000,000 deaths each year in this country, affecting 10,000,000 near relatives; and of these, tens of thousands are so crazed by grief as to fall easy victims to these heartless scoundrels. Then, this kind of comfort, like salt water to a thirsty man, increases the appetite, thus ensuring these fellows an unfailing source of profit.

2. But on the other hand, scores of psychologists and other leading scientists and hundreds of other trustworthy men make it certain that there are many genuine psychic phenomena, and the researches of these investigators indicate the near discovery and mastery of forces which are likely to prove of extraordinary value to the world, and that at least some of these forces belong to faculties which are in all of us, and in nearly all of us are more or less undeveloped. A careful study of the laws which underlie the development and use of these faculties is thought by many of our psychologists to be of first importance. Should it turn out to be that some of these psychic phenomena are due to "outside intelligences," as is thought probable by men like Prof. James of Harvard, Sir William Crookes, Prime Minister Balfour, Prof. Hyslop, Sir Oliver Lodge, and others, it is easy to believe that this might prove, when scientifically established, the beginning of a new epoch in human development. At any rate it is surely worth the while of these scientists to give for a time serious study to this investigation.

3. It happens that the investigation of these psychic phenomena depends very much on the psychic experiences of the average man. It would be almost fatal to the investigation to close from the psychologist this source of information, as we would close it should we make this average man over skeptical; it would be almost equally fatal should he become too superstitious. Either extreme hinders the phenomena. A large class of the public is too easily duped, and another class is so skeptical as to believe nothing that comes into experience otherwise than through the senses. The newspaper press will be doing psychic investigation good service if it help to keep the mass of people from either extreme.

Max Muller probably never uttered a wiser saying than this: "All truth is safe, and nothing else is safe, and he who keeps back the truth or withholds it from man for motives of expediency is either a coward or a criminal or both." Yours respectfully,

I. K. FUNK.

THE FRAUDULENT SIDE OF SPIRITUALISM—A DUTY.

By Isaac K. Funk, D. D., LL.D.

Life is growth. We cannot elect to stand still. The time comes when the bird must break its shell and come out or die. That which was house and home and life for it yesterday, to-day, if continued, is its death. This is the law of true evolution. There may be eddies and recessions, but, as with the sea, the incoming tide is bound finally to assert itself.

A profound question always in order is: What is the next stage of human development and what are its signs? Christ pronounced the doom of the Jews when He said: Eyes have ye, but ye see not; ye can discern the signs of the skies—that is, the changes on the plane of your present life; but ye can not discern the signs of the times—that is, the changes that forerun the coming of the new kingdom which comes through the fertilizing power of the above upon the lower. I come revealing to you this kingdom of which I am, but ye see me not; I call you to a new life, but ye hear me not; ye hear me not and see me not because the faculties within you which are to have their functions in this new kingdom are dead. Therefore is your condemnation just.

When the world moves forward, the man or age or civilization that will not accept the reform is plowed under and at least for a time, forgotten.

As a rule, the higher truths come in at what seems to be the bottom of society; the barn, the manger, is the doorway. Can any good thing come out of Nazareth? To the eyes of the ruling class—the class which is the fruitage, the logical outcome of the forces and laws of the lower plane of existence—Christ and Wesley and Garrison were contemptible. Christ consorted with publicans and sinners, the "low down." Garrison had no grace save the grace of God, and that grace had but little current value where birth and riches and college degrees and social standing were counters of chiefest value. Have any of the rulers believed? The common people, who are not the flower and fruitage of this plane of living, are accursed.

If all this is true and we apply it to what has been known as Spiritualism for the past half-century, we may make a grave mistake. Not everything that comes in at the barn door and is rejected by the "low down" is, therefore, from above. But this word of warning is just: If Spiritualism is from above; if it is a revelation, in whole or in part, to man of the next step upward; if telepathy, clairvoyance, clairaudience, prescience are rudimentary faculties which, when they become fully functional, will make us citizens of the cosmic universe as our present senses make us citizens of the earth, we must not be surprised if we are to search for the pearls of this coming kingdom among the things that are despised, and that we are to find the chief believers in it among the "publicans and sinners." Let us see to it that we judge a righteous judgment; that our standards for judging the coming kingdom are not the standards by which values are determined in the kingdom that precedes it; that we have eyes that can see and ears that can hear things that are above materiality, that are on the spiritual plane. The church committed an awful mistake in the days of Christ and went down. It is well to be alert, and even over-alert, in avoiding a repetition of that blunder and crime. If the historians tell us truly, there was much of ignorance and superstition in the so-called Christian church during the first century. We are apt to overlook the lesson that the crystallized excellencies of the lower plane may more effectually prevent the excellencies of the upper than do its uncrystallized faults. The harlots hindered less in the days of Christ than did the scribes and Pharisees.

"But a vast majority of Spiritualistic phenomena are fraudulent." That is certain. "Much are the results of coincidence and faulty observation." That is very true. We had settled down during the past twenty years—nearly all of us—to these conclusions; but the startling discoveries during the last few years among the new lines of psychology, as those of the subjective mind, secondary personalities, telepathy, clairaudience, and what not, the discoveries of wireless telegraphy, the X-ray, radium and its mysterious radioactivity, all suggestive of countless laws and countless forces as yet unknown to us, reaching upward and inward beyond the senses, make it increasingly easy for scientists to believe in the existence of psychic forces and psychic intelligences at work on earth other than man. We are now being startled out of our sleep by reports from some of the most careful scientific authorities—reports of strange things which they are discovering along psychic lines. They tell us that, after all deductions for fraud and coincidence, they find an unexplained remainder that bids fair to lead to the most profound discoveries—beyond all heretofore proved in the realm of science. When scientists like the late Professor Sidgwick of Cambridge and his expert wife, the sister of Premier Balfour, and that profound psychologist, Professor James of Harvard, Professor W. F. Barrett, Sir Oliver Lodge, Professor Hyslop, late of Columbia, and such accomplished scientists and trained observers as Sir William Crookes and Alfred Russel Wallace, and that group of scholars and observers who make up the Society for Psychical Research in this country, England, and on the Continent, tell us that they find, after years of careful investigation, an unexplained remainder in this world of spiritual phenomena that seems scientifically to demonstrate the existence of a spirit world which interpenetrates this, it behooves us all, especially those who are leaders in the church, to think carefully whether the time has not come to reconsider this whole question.

It seems certain that there is to be in the near future a serious revival of the study of psychic phenomena, including so-called Spiritualism—a subject that belongs to the "sphere of influence" of the clergy, to borrow a phrase from international statecraft. Is not a clergyman likely now to make a great mistake if he does not fit himself to help lead in this new series of investigations? Watchman, what of the night? Surely along psychic or soul lines we have a right to expect the clergy to keep us from error; but how can they unless they understand the subject?

If these Spiritualistic phenomena are the work of immature or evil spirits, as some clergymen hold, certain scientific knowledge of this fact is exceedingly important. A scientific demonstration that devils exist and are in communication with this world is far better than the hard, crass materialism of the scientific world a few decades ago, which denied all things spiritual as a priori impossible.

In a book which I recently published ["The Widow's Mite and Other Psychic Phenomena," published May, 1904], I tried to present clearly and impartially as possible the facts and arguments for and against the Spiritualistic hypothesis, especially those developed during the past score of years by the Society for Psychical Research and other scientists, giving also an account of my own personal experiences in this field of investigation. In this book the clergy are urged to take up courageously and earnestly the work of psychic investigation; but the clergyman who undertakes this line of investigation needs to be on his guard against deception, for fraud surrounds professional Spiritualism as an atmosphere. This deception and the specious arguments by which it is defended—evincing discouragingly in our evolved human nature reminiscences of the fox, the spider, the hyena—is well illustrated by a unique experience a brother of mine had a few weeks ago in Chicago. This brother has had considerable knowledge of Spiritualism and knows pretty thoroughly its fraudulent side. I placed in his hands the following curious business card, requesting him to report to me the facts:

RADIUM
Medium's Paraphernalia

Crowns, Belts, Hands, Heads, Veils and Full-size Figures all illuminated with the new Radium light. Will appear, gradually float about room and disappear.
All Work Confidential.

Chicago.

I quote the card verbatim, leaving blank the name and street address, both of which will be given to any one requesting them. The following is his report:

Mr. B. F. Funk's Exposure of a Fraudulent Side of Spiritualism.

"On my first call I was informed that in order to see this radium expert it would be necessary for me to make an appointment. The appointment being duly made and kept, I found the proprietor to be a youngish, gentlemanly sort of fellow, apparently refined and educated. The card [described above] served as an open sesame, somewhat stiff, gaining for me the desired interview. In reply to my question whether he sold outfits for mediums, he said, eyeing me closely: 'I sometimes sell things that are of interest to mediums and—to other people.' After a moment's silence he continued: 'What do you wish? What are you after?'

"Then followed much verbal fencing, when he finally said: 'I always insist, as a mark of good faith, that at the outset an order be given with payment for an outfit.' This outfit, he told me, varies in price from $50 to $1,000. Not caring to bait my hook with so large a bulk of greenbacks, I substituted diplomacy. I told him that a lady friend of mine in an Eastern city—all gospel truth—had some mediumistic power, sufficient to move a table, produce rappings, etc., but that her gifts had not enough money-making power in them to enable her to support herself and those dependent upon her. 'On receiving your card from a friend,' I continued, 'it occurred to me that you might be able to help her out—that is, should I be able to persuade her to follow mediumship as a business. I do not wish her to do wrong.'

"'Certainly not, certainly not; I understand. I have many such among my clientele. It is my business to help mediums make a good show. They do not do wrong: on the contrary, they are doing a great deal of good in getting people to believe that their friends who have died are really alive. I have seen mothers made happy at the sight of their dead children, husbands at the sight of their departed wives. It has often brought tears to my eyes to see the simple faith of these people. If a man is a philanthropist who can multiply blades of grass, surely I or a medium should be entitled to praise if we cause rejoicing where there are tears. Why, my dear fellow, Spiritualists are the happiest people in the world. Why undeceive them? They are in heaven. It does them no hurt, but much good to believe these things. My business is to put clever people in the way of making the world happier.' The man grew quite eloquent in dilating on his philanthropic calling.

"'But,' said I, 'my friend is quite sensitive and would hesitate much at the employment of any deception or trick, especially any that might be detected and bring disgrace upon herself and family and friends.'

"After some further talk of this sort, he got down to business and grew confidential, and let me into some of the secrets of his trade. He asked all manner of questions about my medium friend, as to her age, education, her height, whether she was thin or fleshy, tactful, had presence of mind, was quick in retort, etc. He finally asked: 'What kind of phenomena would you prefer that your lady friend should produce?'

"I replied: 'I wish her to give physical manifestations, such as the materialization of hands, of the entire human form, spirit voices, illuminated stars, sparks, rays of light, floating balls of fire, floating musical instruments, trumpet talks, slate-writing, mind-reading, etc. Are these things within the scope of your art?'

"He smiled at the modesty of my wish, then said: 'All this is merest child's play, provided your lady friend is apt, quick-witted, and has nerve. I am furnishing help after this sort to the mediums of Chicago—they all come to me; I know them all.'

"'Do good, genuine mediums use this kind of help?'

"'All mediums are good mediums and genuine mediums. I don't know any other kind.'

"'Is there no difficulty in manipulating this machinery or paraphernalia?'

"'It is so simple you will wonder why it is that people do not at once detect it. When you understand it, and understand the modus operandi of handling it, you will be much amused.'

"'How about slate-writing?'

"'Perfectly simple.'

"'With tied slates, glued and sealed?'

"'Yes, oh, yes. I have laughed until my sides ached after a seance at the remembrance of how easily and completely the d. e.'s ['dead easies'] were fooled. To see a doting father take the materialized form of his dead child on his knee and pet it and kiss it, and then hear the little one say, "Now, papa, I must go; I feel I am getting weak," and then see the child slip from his lap and disappear, to the infinite surprise of all the faithful—it is more laughable than an Artemus Ward "wax-figger show."'

"'But is there no danger of getting caught?'

"'No; there are two hundred mediums in Chicago. How seldom you hear of an exposure.'

"'But I have been where I was permitted to touch the hand of a form. It seemed warm, as if flesh and blood.'

"This seemed to amuse him greatly. Finally he said: 'Yes; it does feel precisely like flesh. But this is another phase of the business. It is all explained when the outfit is sent.'

"'But how is that done?'

"'I have nothing to say.'

"'Is it always fraud—never real?'

"'I don't know of any medium who is guilty of fraud. You know I am a good Spiritualist when I am with Spiritualists. I am the fast friend of all mediums.... What class of people will be the chief constituency of your lady friend—Catholic or Protestant, white or black?'

"'Why, what difference does that make?'

"'Well, if Catholic, they will prove the more remunerative, as they are much more ready to accept the supernatural. I have a splendid make-up representing a Catholic priest. The Catholics go wild over him. He is very effective with his priestly garb on and with his large cross.'

"'But how is one costume and one medium to represent different priests?'

"'Oh, given little light and plenty of faith and plausible assertion, a Catholic will see just the priest he wishes to see. It is amazing how easily people are deceived in a semi-dark room; with the lights low you can not tell whether an object is three feet or ten feet away. Distances and directions and proportions are extremely deceptive in the dark. As to the Catholics,' he continued, 'if you materialize a well-known priest or two or three dead friends of some one or more Catholics present, for the next week you will have all of the private "sittings" you can care for at $5 or $10 each.'

"I told him that the lady's clientele would probably be Protestant, and that she is rather conscientious and might hesitate to deceive them.

"'Why, my dear sir, why should she? A genuine Spiritualist, as I have already said, is supremely happy in his faith. People who come to seances are as a rule in deep sorrow. The medium wipes their tears and lifts their burdens. Can there be any wrong in this? Is not this doing a charitable, worthy thing? Your friend should learn to prize her calling as a helpful and noble one. These things must be judged by their fruits and looked upon in a broad way.'

"To my repeated questions how this and that was done, his almost constant answer was that these secrets were part of his stock in trade.

"'But,' I insisted, 'I have seen sometimes the medium and a spirit form stand side by side and I have taken hold of their hands and talked to them, sometimes both at the same time.'

"This gave the fellow much quiet fun at my expense. Finally he said: 'That reminds me of a seance I once attended. It was held by one of the best mediums in Chicago. There were a number of fine materializations—understand me, when I am with the Spiritualists I am an enthusiastic Spiritualist. The next day a wealthy woman who was a believer called on me. She said that she enjoyed the meeting the evening before very much, but that she wished to ask me a question. She desired to know whether spirits really perspire, for she had detected the odor of perspiration on one of the forms. She spoke with such earnestness and her question struck me as so ludicrous that I had to excuse myself and went out and laughed myself almost into a convulsion. When I was laughed out I returned, and with a long face said: "Yes, our dear friends materialize in perfectly natural bodies, and hence of course perspire on a hot summer evening just as the rest of us do." Her faith was fully restored.'

"I said: 'I know a man who had his little child on his lap, and it dematerialized while he was holding it.'

"'Certainly; that can be done easily with the d. e.'s.'

"'But,' said I, 'a hand will materialize and dematerialize right before me.'

"'You can not tell whether it is a hand or a foot six feet away. With my radium illumination, the front illuminated and the back not, you turn the hand and you have materialization, and you turn it again and you have dematerialization, amid the ohs! and ahs! of the d. e.'s. So with stars and so with the entire human form. Much success depends upon the skill of the medium in manipulating the black and the white cloth.'

"'My friend has not the power of ventriloquism. How would she be able to represent the different voices?'

"Again he smiled, and finally brought out an aluminum trumpet and several mouthpieces. It was a revelation to hear the different voices he could produce and the rapidity with which he could change from one voice to another. When my back was turned, I could have taken an oath that I heard two different voices speaking at the same time.

"'Do all mediums resort to trickery?' I asked.

"'None do. All are honest, perfectly honest.'

"'But,' I persisted, 'there are some genuine mediums and some non-genuine.'

"He replied: 'All mediums are genuine; they are all good and doing good, cheering hearts and lifting burdens, bringing out "the stars at night," as the poets put it.'

"After some more interchange of this kind of talk I said: 'Speaking seriously, do you mean to tell me that no mediums possess occult or abnormal powers; that it is all humbuggery and trickery?'

"After a few moments' thought, his face growing serious, he said: 'There is something mysterious, something that puzzles me at times about some mediums. I have seen phenomena that I can not explain. At times an outside influence seems to come over the medium, taking possession of her. What it is I don't know. Possibly telepathy will explain it, possibly spirits.'

"He told me much more, and ended by this business turn: 'I can fix up your lady friend and so instruct her, if she is clever—cleverness is essential—that she will be able to earn from $50 to $70 a week. I must have her bust measurement, her neck measurement, and also her height and weight. She need have no fear about detection and must give up all scruples about doing wrong. I showed to Herrmann when he was living some Spiritualistic tricks which he was never able to explain and which he afterward used. The lady can conceal enough of my paraphernalia about her person to produce many materializations of hands, forms, lights, etc., and walk to a private house, visit socially with the people half an hour or more, without awakening the slightest suspicion.'"

"B. F. FUNK.

"Westerleigh, Staten Island, Sept. 1, 1904."

It is well to carry in the memory the following:

1. Notwithstanding the abundance and the disgusting nature of the frauds which attend many Spiritualistic seances, yet so keen an opponent of Spiritualism as Frank Podmore, in his late book, "Modern Spiritualism," is compelled to say:

"Whether the belief in the intercourse with spirits is well founded or not, it is certain that no critic has yet succeeded in demonstrating the inadequacy of the evidence upon which the Spiritualists rely."

And Dr. Hudson, the most popular of all writers against the Spiritualistic hypothesis, in his book, "The Law of Psychic Phenomena" (page 206), declares:

"The man who denies the phenomena of Spiritism to-day is not entitled to be called a skeptic; he is simply ignorant."

And the great scientist, Alfred Russel Wallace, recently said that no more evidence is needed to prove Spiritualism, for no accepted fact in science has a greater or stronger array of truth in its behalf.

2. The new psychology which is being shaped largely by current psychic investigations seems likely to modify in not a few ways the interpretation of Scripture, and hence should be of profound interest to the clergy.

3. These cautionary words: (a) When the facts which are now being told are admitted to be true, the reader must not leap to the conclusion that the hypothesis of Spiritualism is proved. There are many chasms, each miles and miles wide, yet to be bridged or filled. (b) There is danger—real danger—along these lines of investigation. I have seen psychic cobwebs—if cobwebs they be—tangle the feet of even intellectual giants; and the shrewdest experts—to change the simile—need to sail these mystic seas with sharp eyes and level heads, for these seas are almost wholly uncharted, and in sailing over them, at times, the ship's compasses exhibit inexplicable variations. Yet these investigations must be made and these seas must be sailed and charted. I. K. FUNK.

IT IS WRITTEN.

Have you seen—have you seen—in the heart of a tree,
Its tracings and lines
Its knots and its seams,
Where the fibre entwines,
Where the silken mesh gleams?
Have you read—have you read—in the heart of a tree!

Written deep in its history told in a tree,
Every leafbud lost,
Left its lasting scar,
Every twig downtossed,
Made the mark of its war,
All its life may be read in the heart of a tree.

Have you seen—have you seen—in the heart of a man,
Its wreckings and woe,
The depth of its tide,
Where the long ago
And its memories hide?
Have you read—have you read—in the heart of a man!

Deep the records are graved in the heart of a man,
Each sorrow and sin
Left its mar in its mark,
And the tempests therein
Made their lines in the dark,
All his life may be read in the heart of a man.
—Luella Dowd Smith, in Woman's Tribune.

As the flower is before the fruit, so is faith before good works.—Whately.

There is no slander in an allowed fool, though he do nothing but rail; nor no railing in a known discreet man, though he do nothing but reprove—Shakspeare.

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HUDSON TUTTLE.

Editor-at-Large for the National Spiritualist Association.

Mr. Tuttle has been engaged to answer all attacks in the secular or religious press on Spiritualism. Send him clippings when an attack is made, giving date and name of paper. Address him at Berlin Heights, Ohio.

Curious Historical Facts.

An interesting fact in regard to Bacchus, fabled as the Roman god of wine, appears in a note on page 55 of Del Mar's "Ancient Britain," from which we copy. Those students of ancient history versed in mythology, who have taken special interest in this character, will read the quotation with pleasure. The author had shown that our remote British ancestors were divided into two religious sects, one represented by the Druids; the other by the Goths, the latter representing Buddhism, and resembling the polytheism of the ancient Roman commonwealth; that Jupiter Tonaus, of the Romans, became Thor; that Bacchus became Woden, and Venus Friga. He then says, quoting a note to Herodotus by Rev. Wm. Beloe:

"Modern painters and artists have thought proper to represent Bacchus as a gross, vulgar, and bloated personage; on the contrary, all the ancient poets and artists represent him as a youth of most exquisite beauty." Then Del Mar:

"The bronze Bacchus taken from the bed of the Tiber at Rome, in 1885, has the form of a beautiful youth, with feminine features and long curling hair, parted in the middle. As represented in Lanciani's heliotype, he holds in one hand a staff, surmounted by some conical object. If this belonged to the figure, when found, it may be a staff of augury. The other hand, with its raised forefinger, imposes silence, a familiar attitude of the radiated figures of the same god which Mrs. Barker excavated at Tarsus in 1845. * * * Bacchus was known to the Gauls as Hesus."

Opening to Lemprier, article Bacchus, we learn he was identical with Osiris of Egypt. He was a favorite with all peoples who became acquainted with him; his conquests were everywhere made without bloodshed; he taught the use of the vine, the cultivation of the earth, and the manner of making honey. At his death Bacchus went down to hell to recover his mother.

A statue of Bacchus was found at Pontus, on the Black Sea, and was shipped to Alexandria, in Egypt, where a magnificent temple, one of the wonders of the world, was erected, in which he was enshrined; then, under the name of Serapis, he was worshiped as the resurrected Osiris.

All these ancient lesser Gods, as Mithra, Apollo, Harpocrates, Esculapius, etc., seem to merge into each other, and appear to have been avaters of Vishnu of the Indes. The original of the names was Jes Crishna, the 8th, and Buddha, the 9th, avater. Mr. Del Mar says the correct spelling, as he found it in the Sanscrit, for Crishna is Christna, but as Sir Wm. Jones, the first of the English Sanscrit scholars rendered it Crishna, he follows his example. He displays such integrity throughout his numerous works, the fourth of which we are now reading, we dare not suspicion for a moment he is pandering to his creed; but, singular, isn't it? He finds this Jes Crishna was worshiped as the Son of God in Mariandyna, a region in Bithynia, lying along the south coast of the Euxine, now known as the Black Sea, 500 years before our era, and that his worship extended all over Asia Minor and Syria in process of time. These scholars are making wonderful revelations, and it will be difficult for the Jaspers to defeat them.

Jes, with the Latin terminal us, becomes Jesus. The most learned Greek scholars insist christus is not a genuine Grecian word, but an interpolation from a foreign tongue. If so and the Christian author, Del Mar, is correct in his rendering of the Sanscrit, then it would be interesting to know what relationship existed between Jes Christna and our Jesus Christ.

DR. I. K. FUNK.

Dr. Funk's article on our third page this week will be read with great interest. As fragments of the same as published in all the leading dailies have reached at least one-half of the population of the United States, we have thought best to give space to the entire article, thus keeping our readers thoroughly posted in regard to passing events. About a year ago, however, we published the card of Mr. Myers, so that is nothing new to our readers. We have known for a long time of these dealers in bogus materializing paraphernalia, and the facts as given by Mr. Funk will prove an impressive object lesson to Spiritualists generally.

Visit to a Thibetan Temple.

An interesting side-light on Lamaism as it exists in Thibet, is afforded in a dispatch to the London Daily Mail, in which a British officer describes the diabolical rites of the monks, as seen on a visit to the Buddhist cathedral in Lhassa during the service. The correspondent says:

"The monks have extraordinary deep, devotional voices, reaching deeper tones than any western bass. The voice of a thousand monks resembles the drone of a subterranean monster, musically plaintive—the voice of the earth god praying for release to the god of the skies.

"In the inner temple are three enormous images of the Buddhist trinity, set with jewels from foot to crown. In the upper story in a place called 'hell,' some lamas were worshiping the demon protectress of the grand lama. The music here was harsh and barbaric. On pillars and on the walls were displayed every freak of disbolical invention in the shape of scrolls and devil masks.

"The obscene object of this worship was huddled in a corner, a dwarfish abortion, hideous and malignant enough for such rites. All about the lamas' feet ran little white mice, searching for grain, with which they are fed daily. They are scrupulously reverenced, as in their frail bodies the soul of previous guardians of the shrine are believed to be reincarnated.

Some of the rites were conducted in absolute silence. As we watched from a latticed window some acolytes looked up, but the monks sat like stone figures, apparently oblivious of our presence. The reek of candles was almost suffocating. "Thank God I'm not a lama,' said a subaltern at my side, as we clattered out of this unholy atmosphere of dreams."

Making Atonement.

The following choice morsel of news appears in the daily newspapers. It is of special interest as a manifestation of the spirit of Romanism toward freedom of thought and speech:

Rome, Sept. 26.—The pope has addressed to the cardinal vicar a protest against the congress of freethinkers held here last week. The text was published in the Osservatore Romano this evening, with a letter from the cardinal vicar inviting Catholics to attend a service of atonement to be held in all the basilicas of Rome on Thursday next.

The pope, in his letter to Cardinal Respighi, the vicar general of the pontiff, said: "A new cause of bitterness had been added to the many anxieties which, especially in our times, accompany the government of the universal church. We have learned with infinite sorrow that it is asserted that the cultivators of free thought have met in Rome while the painful echo of their speeches is unfortunately confirmed by their grim designs.

"Intelligence is the noblest gift the Creator has granted us, but it becomes sacrilegious when subtracted from dependency on the Almighty or rejects the direction and comfort of divine truth."

The pope says the insult was rendered the more grave by the freethinkers' meeting in Rome, the city which has been destined as a depository of the faith, thus taking from Rome its designation as the tranquil, respected see of Christ's vicar.

"We, therefore," the pope adds, "will make ours the offense offered to God, gathering in our hearts all its bitterness."

The pope recognizes that even on this occasion God sent comfort through the manifestation of filial affection received yesterday from the 1,000 members of the Catholic Association of French Youths, but he wishes to have in Rome a solemn function of atonement for the outrage to divine majesty and for the honor and good name of the city.

An intelligent and impartial reader of history would conclude that if the pope were to invite Catholics to attend services of atonement for the sins and crimes of the popes and church, committed against humanity, they would have their hands full, without service of atonement for the "cultivators of free thought."

This "protest against the congress of freethinkers" is an insult to the intelligence of the age. It proves that the spirit of medievalism and the Dark Ages still dominates the Romish church and would crush all liberty that manifested itself in any degree outside the rule of the church.

Free thought, free speech, free investigation, free schools, free men—all these are contrary to the spirit of Romanism.

Religious Fanaticism.

A peculiar case of religious fanaticism is reported as having occurred near Sterling, Ill., recently. As stated in the Inter-Ocean, Matthew Olsen, believing that he had received instructions from above to have his feet cut off by a locomotive, carried out the instructions to the letter. He walked seven miles to the Chicago, Burlington & Quincy tracks nine miles southwest of Sterling, where, under the cover of the early darkness, and at a curve he placed both feet over the rails, and with his body outside of the track, he permitted the Barstow passenger at 5 o'clock to dismember both feet at the ankles.

The engineer was unable to stop the train in time to prevent the accident. As the train did its awful work Olsen got on his knees and sang, "Praise God From Whom All Blessings Flow," and told the train crew that he was a disciple of God, and that he was only doing penance, such as God had directed him in a dream a few hours before.

He was placed on the train and taken to the hospital, but it was under protest, he claiming that God would heal his wounds, and that medical aid was unnecessary. Olsen is a well-to-do farmer, but has always been considered a religious crank, but he was never thought to be demented.

He still insists that he has carried out the divinely expressed will of Christ.

Such fanaticism is of a piece with the church-lauded deeds of Romish religious enthusiasts who, to gain the favor of God, have subjected their bodies to all sorts of painful self-imposed cruelties, in order to "crucify the flesh" and attain religious purification and spiritual exaltation. And for these self-imposed sufferings they have been canonized by the church as "saints."

There is a lesson in this for Spiritualists as well as church religionists, that whatever spirits or "God" or "Christ" may tell them to do, it is their right and their duty to exercise their own reason, judgment and common sense in the matter, and maintain their own self-control.

"Meatless Dishes." Very useful. Price 10 cents.

Spiritualism's Progress

It is as futile for all opposition of whatsoever kind to attempt to check the advance of Spiritualism as for John Alexander Dowie, with his rantings about the use of whiskey, tobacco and pork, to attempt to make the world see as he does, though everyone may know, down in their very being or ego, that not one of these is a necessity to the life and health of anyone. And the daily and hourly occurrences along the occult line among the godly and the godless; among the everyday, common people and the aristocratic lords and ladies of the world; among the scientists, the authors, the inventors, the preachers and the priests, and editors of the secular press; in fact among humanity everywhere, of whatsoever race or color; in the circles of wisdom and among the most ignorant.

The philosophy, or principles and the phenomena are ours, but not to the exclusion of anyone else on earth.

Its principles are true, and being true, must eventually become a part of all literature, all science, all religion.

Religionists may be slow to adopt the name, in fact, quite frequently do rail against it bitterly and harshly, and in the next breath advocate exactly the same principles, and when they do so, now that we have grown large and strong, we should remember the words, almost the last ever spoken by the great spiritual Master: "Forgive them, they know not what they do." They will do better when they know better.

Spiritualism should abound in kindness, generosity, toleration, patience, energy, purity, truth, justice, broadness.

Its principles are right and will push on, but to perpetuate the name we must make it so sweet and good to the public ear that it will be sacred to all; this can only be done by living its truths, its moral teachings. We must keep it white, and clean, and it will attract the clean, pure and sensible portion of the world. We must make the name sound holy, good and right to the world, and not nauseating to the olfactory or harsh to the auricular organ of good people.

It was all right to shout our great and glorious discovery to the world when the discovery was made. It started people to looking and thinking and they are discovering the same thing in every part of the globe, and each one has the right to discovery, and owns all he or she discovers, and there will not be a patent laid upon it in any form. It is as free as the air.

The world is ours and we are the world's.

Read the following editorial, taken from the Sunday Record-Herald, of this city; it portrays the common trend of thought along this line, under the head of "Dreams and Their Explanation":

Dr. Isaac K. Funk, himself a Spiritualist, admits that there is a fraudulent side to Spiritualism and tells of a Chicago man who supplies "mediums" with the necessary paraphernalia for bringing about "spirit materializations." That there are mediums who seem to need adventitious aid no one will deny. Unless appearances are in effect lies, we should as soon associate the spiritual with certain grunting animals as with these queer vehicles of communion between soul and soul.

Is there need of any gross medium whatever, or of any material medium gross or tenuous? Is there such a thing as communion between spirits of the unknown world and those lodged in human bodies? Do the spirits of living bodies traverse space to communicate with one another in scorn of all bodily limitations? These questions still interest people as much as if the fakirs among Spiritualists, mind readers and telepathists had never existed, and every year brings forth its crop of marvelous stories concerning mysteries that are frankly called supernatural, or that, having a supernatural appearance, are scientifically explained upon natural principles. And though a man like Goldwin Smith may scout a comparison between telepathy and wireless telegraphy by saying that the latter has a medium while the former has none, he is promptly asked: "On what grounds does he base his statement and make such an assertion with so much confidence?"

His interrogator is William L. Stone, nephew of the late Francis Wayland, president of Brown University, who contributes to the New York Sun a goodly bunch of mysteries. Once he dreamed that his aunt, Mrs. Wayland, bent over his chair at the dinner table and kissed him. The next morning, on going to his office, he found a letter announcing her death. Recently he thought hard all day long about an old classmate, though there was nothing to bring him to mind, and the day after he received a letter from him which was written while the thinking was going on. He dreamt that an old friend was dying, and got the death announcement according to expectation in the morning paper. Quoting from the "Life of Dr. Wayland," he repeats an anecdote to the effect that when Wayland was a young man and away from home his mother cried out one day to his father, "Pray for my son, Francis is in danger," and about that time Francis was struggling in the waters of the Hudson, into which he had fallen from the deck of a sloop.

Now let us turn from Mr. Stone to Mr. Rider Haggard, who is also a dreamer of dreams, and who adds to the strange experiences not only of human kind but of dog kind also. Mr. Haggard's, or Miss Haggard's dog, Bob, was killed by the cars on a night when Mr. Haggard himself was having a terrible time with a nightmare. And while Mr. Haggard was coming out of the nightmare, with the earnest assistance of Mrs. Haggard, whom he had awakened with the "horrible and weird noises" he was making, he had a vision of Bob lying on his side among brushwood or rough growth of some sort by water. Furthermore, the dreamer's personality "in some mysterious way seemed to be arising from the body of the dog," which, says Mr. Haggard, "was trying to speak to me in words, and, failing, transmitted to my mind in an undefined fashion the knowledge that it was dying."

In commenting on this story Andrew Lang relates several new ones of his own and confesses to the belief that "coincidences between the death or other crisis of one human being and the coincident impression of the events in dream or hallucination on the mind of another human being at a distance" are "the result of a sort of Marconi's waves, or rays, or whatever they are, always pervading space, but very seldom finding a hospitable cerebral recipient; very seldom producing a veridical corresponding dream or vision in a person at a distance."

That should please Mr. Stone, if it does not convince Professor Smith, and ingenious Mr. Lang may be trusted to bring up reinforcements every month in Longmans Magazine for the Stone side if he is challenged to a controversy.

SEEN AND HEARD.

Brief Notes on Topics of Interest, by Hudson Tuttle.

The "Exposure of the Fraudulent Side of Spiritualism," by B. F. Funk, brother of Dr. Isaac K. Funk, has led to the report that the Doctor has changed his views since writing "The Widow's Mite." Nothing could be more untrue. The reader of that volume will remark the impartiality with which the true and the false are treated by the writer and the spurious not allowed to overslaw the genuine. From the beginning of his investigations Dr. Funk was met by this element, and yet he never rejects the wheat because buried under mountains of chaff.

After all, what does this "exposure" by his brother amount to? Simply, this brother responded to an advertisement of a dealer in fake paraphernalia, appliances for the performance of fake mediumship. This dealer said all mediumship was deception. He did not explain a single trick and would not unless paid exorbitantly for the lesson.

It seems quite unnecessary for Dr. Funk to declare that it has not changed his opinion in the least. He says: "This has not changed my attitude toward psychic phenomena. I was aware of the existence of this class of frauds. In the book, 'The Widow's Mite,' I gave much emphasis to the fraud side of this problem.

"But on the other hand, scores of psychologists and other leading scientists, and hundreds of other trustworthy men, make it certain that there are many genuine psychic phenomena, and the researches of these investigators indicate the near discovery and mastery of forces which are likely to prove of extraordinary value to the world, and that at least some of these forces belong to faculties which are in all of us, and in all of us are more or less undeveloped."

True Spiritualists will be rejoiced that Dr. Funk will make no friendship with fraud. They will agree with him "that the best service that can be done to Spiritualism is for those who are friendly to it to mercilessly assail the fraud side of it."

Dr. Funk concludes his remarkable article contributed to the dignified and orthodox "Homiletic Review," with suggestions he says it is well to carry in memory. Among them are the fact that Frank Podmore in his book on "Modern Spiritualism," notwithstanding the abundance of frauds, says:

"Whether the belief in the intercourse with spirits is well-founded or not, it is certain that no critic has yet succeeded in demonstrating the inadequacy of the evidence upon which the Spiritualists rely."

The eminent Doctor would make Spiritualism an interpreter of the Bible, and thus recommends it to the church ministers:

"The new psychology which is being shaped largely by current psychic investigations seems likely to modify in not a few ways the interpretation of Scripture, and hence should be of profound interest to the clergy."

In this we think his expectations will be vain. Spiritualism interprets the Bible so far away from the creeds that the clergy are lost sight of.

In conclusion:

"These cautionary words: (a) When the facts which are now being told are admitted to be true, the reader must not leap to the conclusion that the hypothesis of Spiritualism is proved. There are many chasms, each miles and miles wide, yet to be bridged or filled. (b) There is danger—real danger—along these lines of investigation. I have seen psychic cobwebs—if cobwebs they be—tangle the feet of even intellectual giants; and the shrewdest experts—to change the simile—need to sail these mystic seas with sharp eyes and level heads, for these seas are almost wholly uncharted, and in sailing over them, at times, the ship's compasses exhibit inexplicable variations. Yet these investigations must be made and these seas must be sailed and charted."

Dr. Funk has undertaken a most difficult task, that of educating his fellow church members to the appreciation and acceptance of phenomena he considers of great importance. With his splendid training, he can hold his conclusions in a balance and reject a part without rejecting the whole. But the masses cannot do this. They must have a reliable statement and authority. They will not take his tentative position. They must have certainty on one side or the other. They dare not follow a leader who may at any moment by some new found light turn to the other side.

Preparatory to Preaching.

In no Catholic institution of learning is "hazing" or anything but the treatment one gentleman gives another known among the students. Whatever may be said about their educational methods, here the other sectarian and independent colleges and universities may well find example for imitation. Hazing has become a part of college life, and its unwritten history in each institution handed down from class to class, and each successive class strives to excel the past achievements, in cruelty and brutality. To the appeal of humanitarians, college faculties and managing boards reply that it is impossible to prevent hazing, class rushes, and other manifestations of innate savagery. This is palpably untrue, for the Catholic schools have the same elements to contend with, and have perfect control.

The most contemptible, cowardly and brutal manifestations of this spirit have always marked the classes at Princeton, N. J. This is especially a training school for gospel ministers. Its professors are profoundly orthodox, and from it the full-fledged pastors go forth to teach Christ crucified. The following was reported to the Associated Press, not because uncommon, but because the fight was more than usually severe. A class rush is a euphonious term for a fight, or a battle wherein the savage can have unrestrained license:

"The freshmen, surrounded by juniors, approached the old gymnasium in small groups to encounter a crowd of sophomores prepared to resist their entrance to the building. The upper classmen, however, were equal to the occasion and after some fierce bloody hand to hand encounters succeeded in getting the freshmen into the gymnasium.

After the elections the juniors paraded the freshmen down Nassau street and the attacks of the sophomores caused many bloody noses, cuts and broken fingers. Frequently cabs were called to pick up disabled victims of the fight. In the evening hostilities were again renewed, when the freshmen rushed the sophomores, who were lined up about the cannon back of 'Old North,' and succeeded in carrying off the honors of the day. Several were laid out after the rush."

For aspirants for the mantle of Jesus, young men who believe (?) that they have been redeemed by the blood of Christ, and have entered into work of human salvation, this department of the prize ring is reprehensible, and shows the hypocrisy of those who claim to be divinely called, when to them it means simply an easy way to preferment and honor.

Princeton is not alone for the malady—it is something that affects all Protestant colleges. Last week it was reported that the sophomores of an Ohio college, caught three freshmen and put them in an empty box car. Before they were released the car was taken up and carried several hundreds of miles, and the victims nearly perished from hunger and exposure.

At pious Oberlin, students were taken many miles into a forest, and left bound to trees. In all the freshmen must expect to submit to the grossest indignities, and to have no protection from the faculty.

If good results come of it, in any form, it might be tolerated, but it does not. There is not the least excuse and it is self-evidently demoralizing, brutalizing and degrading. One object of education—and the principal one—is to cultivate the intellectual or spiritual: To bring the animal nature under subjection to the spiritual. The popular pastimes of the colleges tend directly in the opposite direction.

The Color Line.

The students of the Ohio Northern University at Ada, are not to be disgraced by a colored classmate, and have rebelled. There is only one colored student, and he is said to be well balanced, and of more than ordinary ability. He has entered the law course, and the law students are out on a strike. They do not claim to be jealous of the negro or that he will eclipse them in the race; they detest him because of his color, and if he is not expelled, then he will be the only law student at the university! To express their feelings they burned the ambitious colored person in effigy. That is a fool's attack and remnant of the times when it would have been burning the real person at the stake.

If the Princeton students give promise of anything but angelic preachers, these Ada students may not achieve greater success at law. It is reported they gathered around and "formed a howling mob." These embryo lawyers should know that in this country there is no color line, and a black is equal before the law to a white man. If he does things as well, or better, he should have perfect freedom to do his best. It has been made impossible for him to do anything for himself, and then he has been ostracised for not doing.

As George T. Angell, the humane worker, says in his monthly, the colleges are educating devils instead of worthy citizens. In evidence the following dispatch to the Associated Press is one of many which daily appear:

Lafayette, Ind., Sept. 17.—As a result of the annual fight of the freshmen and sophomore classes of Purdue University, Frank Miller is dying of pneumonia at his home.

The sophomores repeatedly drove, or threw, him into the middle of the Wabash River, and Miller finally swam to the opposite shore, making his escape.

He started for his home across the railroad bridge, naked and weak, and fell from exhaustion.

If it is asked why Spiritualists desire schools of their own; why they object to sending their children to the great and world-widely known universities already established, can a better answer be given than these reports of the doings of the young devils, who pursue their cruel sport unreproved by the management of such institutions?

It is a sad outlook for a loving mother and expectant father to send a son to a college, where with class rush, street fight, and ball game, he is exposed to more dangers than on the battle field, and may be brought home any day in a casket. And yet more, the moral effect, and spiritual degradation of such "amusements" and "athletics," is sufficient to prevent parents having regard for the well-being of their children entrusting them to the care of such "strenuous" institutions.

If education means anything it is to purify the character and make kind, tender, loving and thoughtful of others. With the present college instruction it appears to stand for rude brutality which will crush the life out of an opponent; claw, strike, kick and jaw one's way through opposition, regardless of the hurts inflicted on others.

Does any one for a moment think that should a great Spiritual School be established, the Morris Pratt Institute become all its friends desire, that the standard of excellence would be fixed by brute force, and the brawn of the pugilist take precedence over spiritual and intellectual achievement?

HUDSON TUTTLE.

To Those Attending the Convention, or the World's Fair.

To the Editor:—Permit me through the columns of your valuable paper to offer to the delegates and visitors who expect to attend the forthcoming convention in St. Louis, a little advice regarding accommodations.

During the World's Fair all the hotels are overcrowded and we found it impossible to arrange for general headquarters at terms that would come within the reach of most of our friends. There is, however, abundance of accommodations in rooming and private houses for all who may desire to come at reasonable rates. Many of our own people who do not make a business of renting rooms have thrown open their spare rooms for visitors. The rates are from 75 cents to $1 per day per person, where two persons share a room. A single room can be had from $1 to $2 per day. Meals can be had at the many restaurants at prices from 25 cents up; in addition to which the ladies of our society are arranging to furnish meals at the Temple for those who desire to stay. I believe our delegates will be able to attend convention this year as cheaply as heretofore, and will be quite as comfortable. Friends, make up your mind to come to the convention, and as a side attraction we offer you the greatest exposition the world has ever seen. Friends desiring accommodations can write me. Please state if you want a single room or will share. Enclose stamp for reply.

T. GRIMSHAW.
5835 Theodosia Ave., St. Louis, Mo.

Dowie in Jerusalem.

It is reported that Dr. Dowie declares he will, in imitation of Jesus, enter into Jerusalem, riding an ass. It would be a sight worth beholding were he to do as Jesus is said to have done, as recorded in Math. xxi:5, 6, 7: "Behold thy king cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass. And the disciples went and did as Jesus commanded them, and brought the ass, and the colt, and put on them their clothes, and they set him thereon." As of old, we think "all the city" would "be moved" by the spectacle of the redoubtable Dowie "riding upon an ass, and a colt the foal of an ass." Selah.

"Just How to Wake the Solar Plexus." By Elizabeth Towne. Valuable for health. Price 25 cents.

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15 Cents The Fall and Winter Campaign of The Progressive Thinker will be especially important to every Spiritualist. We want to spread the paper broadcast, hence we will send it out on trial, 12 weeks for 15 cents, or 7 copies to one address for the same length of time for $1.00—sent on trial to those only who have not been subscribers to the paper at least for one year. We want everyone brought in touch with the grand, spiritualizing, and soul elevating thought that the paper will contain each week. In sending in these trial subscriptions always state whether Spiritualists, church members, or investigators.

Wants the Open Court Again.

To the Editor:—Why not open the Court again? Thousands are asking for it. It has done great good. It was a strong elucidation of facts. Not only instructs, but sounds the death knell to frauds. I asked the question to a large audience and it was responded to by hearty applause, and "Yes, Yes!" from everyone. You don't know the good that has done. Let us have the Open Court again. Yours fraternally,

Frank T. Ripley, Peru, Ind.

THE OPEN COURT.

The Open Court was continued for nine weeks, and certain questions were discussed therein by prominent Spiritualists with most excellent results. Those not avowed Spiritualists were not allowed to express their opinion. Heretofore no other Spiritualist paper had dared to open its columns to a discussion of the subjects considered, hence the Open Court created an interest in our ranks heretofore unparalleled. When we discontinued it, we had a vast amount of matter on hand on the same line of thought, but as the sentiments expressed were practically the same as already presented, we thought better to discontinue it for the present. A few, with only a small quantity of grey matter in their brains, railed against the editor for allowing this discussion, and abused us because we did not suppress freedom of speech.

The Progressive Thinker appeals to honest Spiritualists and mediums and never before in the fifteen years of its life, has it been more prosperous than now. Its success has been unparalleled in the whole history of Spiritualism on this entire earth. And now that the Fall and Winter Campaign has been inaugurated, the paper will be especially interesting, and every Spiritualist should try to extend its good work. Send us, as a reward for the Open Court, an additional subscriber.

CLUBS! CLUBS! CLUBS! CLUBS!

Now is the time to get up Clubs. Those who join a club of ten can secure The Progressive Thinker one year and a premium book for $1.10. The book is an actual gift. There are four premium books you can select from: "The Great Debate Between Rev. Moses Hull and W. F. Jamieson"; "Vol. 3 of The Encyclopedia of Death, and Life in the Spirit World"; "A Wanderer in the Spirit Lands", and "Seers of the Ages", by Dr. J. M. Peebles. The one who gets up the club can have the paper one year, and any two of the premium books in our list, which he may select.

"Discovery of a Lost Trail." By Chas. B. Newcomb. Excellent in spiritual suggestiveness. Cloth, $1.50.

"Death Defeated; or the Psychic Secret of How to Keep Young." By J. M. Peebles, M. D., M. A., Ph. D. Price $1. 10 cents.

THE BEST EXPONENT OF SPIRITUALISM.

To the Editor:—The sample copies received. Accept my thanks for same. So many persons ask me, "Where can I obtain something which treats of Spiritualism?" I always advise the earnest investigators to subscribe for The Progressive Thinker, telling them that therein they will find the glorious truths of Spiritualism more clearly set forth, explained and discussed, than in any other publication.

MRS. F. M. SNARRENBERGER.
Columbus, Ohio.

KIND WORDS FROM STOCKTON SPRINGS, MAINE.

Long may The Progressive Thinker live and carry the light to many homes, and cheer to all hearts as it has to mine these many years during which I have been a constant reader.

MRS. P. E. COLLINS.
Stockton, Springs, Me.

Will Russia Ever Surrender to Japan?

Our National Affairs Considered. Discourse through Mrs. Cora L. V. Richmond.

Mr. Chairman:—These subjects have been suggested by members of the audience and the majority of those voting have voted for them, so we will speak upon them both briefly.

A great many times people say in Spiritualist meetings, "We do not want to hear you speak about politics."

Now we are not going to talk about politics. Fortunately the politics of the nation is in such a condition that we do not have to talk about it. It seems to be at a standstill. Therefore we leave political subjects in the hands of the politicians. National affairs, however, belong to the people.

The first question pertaining to Russia and Japan is one upon which we have many times voluntarily spoken as an illustration of the trend of human life and of nations. We have said in past time, and we say again, that Japan is the rising star of the Orient; the one nation that is to unlock the great store-house of Oriental knowledge and Oriental history, and bring such regeneration to the Orient as is possible. That China, as a nation, will never rally, because China, as a nation, is dead and has been buried many hundreds of years. But the Chinese people, however, are not all dead. There is a vast army of them, millions upon millions of people, some of whom will be absorbed into the new civilization, others will pass out of existence in fruitless warfare. The majority of them will be absorbed by the other nations who are battling for the Oriental commerce.

Russia has long been the shadow upon modern civilization. Absolute imperialism holding its sway has made of Siberia a grave-yard, the cemetery of Freedom; and what Russia has been with Siberia, so it has been to the freedom and liberty that the Russians have sought.

Imperial Russia will be destroyed. The hand of Japan is skillful in conflict, is ready with modern inventions and implements of war. Imperial Russia must yield to the onward march of the civilization of the Orient.

But a new Russia is to be born. Russia will be a republic before Great Britain, before Germany, before any other European power. For the new republic will be born out of Siberia. The hands that have been shackled, the minds that have been fettered, those principles that have been slumbering, or only awakened in minds like Tolstoi, will come forth. Japan will furnish the opportunity to set the political prisoners free.

Russia has been intent upon an outlet to the Orient for many decades of years, for more than a century of time. The intervention of Great Britain with her Indian possessions, conquered partly by force and partly by fraud; the intervening of other nations having their outlets to the Orient has delayed this. But Russia has had her eyes upon the commerce of the East as a necessity for many, many years. The building of these long lines of railroads, the taking possession gradually of territory along its frontier, the pushing into Manchuria and other countries bordering upon the far east have been in response to a purpose.

Even though the Czar of Russia called a meeting of the powers, not long ago, asking that they each partially disarm and lessen their armies, there was no ultimate intention of peace. Russia has been intending to do what she is now trying to do for many, many years. But she reckoned without knowing how much preparation Japan had made, and is still making; she underestimated Japan as did all the western nations, although Japan so easily gained the victory over her formidable enemy, China.

But Japan, realizing the situation, has been steadily going forward making preparation. When in the recent conflict it was thought, that Japan, in her own waters, could easily gain naval victories, it was believed that upon the land the Russian soldiers, better trained and more skillful, would easily conquer the Japanese army. But this is not true.

We do not say that Russia will voluntarily yield, but we do say, that sufficient victory will be obtained by Japan to warrant the intervention of other powers who will insist upon a partial yielding. We do say, that Siberia gains courage from the defeats of the Czar's armies in the far East. And that element which you know as "Nihilism," but which in reality is the republicanism of Russia, will spring into active existence. If you lived there you would be bound to be a Nihilist. Even Count Tolstoi's peace contemplates even with his spirit of non-resistance, this possible republic that is to grow up from Siberia and the persecution of those exiled patriots.

You must remember that imperialism in Russia is only a shell. It is of iron it is true; it is strong as a military power; its surveillance is an eye that is everywhere; it has under its espionage all the people. But liberal thoughts, nevertheless, have been spreading; the spirit of freedom has, nevertheless, been growing. We predict, that it is this new Russia that is to appear after the present conflict between Russia and Japan. We predict that it is to be a republic after imperialism has done its best or worst, and the forces of the imperial army have become more and more demoralized.

Russia is strong, but she is not invincible. Russia is determined, but she is not eternal. That which has been sown will surely be reaped; for remember, those who have been banished to Siberia, who have been exiled because of their advocacy of political freedom, are not the lower strata of Russian subjects, are not those who have violated just laws intentionally, are not those guilty of crime—that is, of any other crime except that of loving freedom. The truth is that there is a better element transported to Siberia than remains in Russia, and that element will form the basis of the new nation, the new republic.

Meanwhile, Japan will go on steadily making up her loss and her preparations.

While there has been a great cry in European countries and in America that the Japanese are really "heathen," that they represent an imperialism as strong as that of Russia, that they have a religion that is "atheistical" and not in harmony with the Christian religion, and it has also been presented that Russia is really a Christian nation, that the Greek church is the direct Apostolic church, and, that therefore, the sympathies of Christian nations ought to be with Russia instead of Japan—the truth is, that the spirit of Russia is not any more Christian than, nor as much as is Japan; that neither nation is fighting for Christ, but both are fighting for their possessions; Japan because hers are imperiled, Russia because she wishes to increase her dominion. The right must forever be on the side of the one that acts in the defensive. No one, not utterly in favor of imperialism, and of the entire latitude of conquest by aggressive warfare can for a moment sympathize with Russia, in any other way than as you sympathize with any plunderer, any robber, who, if he continues to plunder, continues to rob, must have a certain outlet in order to do it. That is Russia's present position.

There have been previous emperors of Russia that saw a little way into the future and have taken steps for the emancipation of the serfs. But this was not wholly an act of an imperial power in favor of freedom, nor the perception of the spirit of freedom. These serfs were not enlightened, they would vote in accordance with the imperial decree, and in that respect would use their influence against the liberal thought which the emperor feared.

There are also times when even a Czar has moments of illumination. There was a period of time when forty years ago the then reigning czar had access to spiritual counsel, understood the meaning of the ministry from the other world, and under that czar there were steps taken for the carrying out of that which was afterwards proposed in the disarmament of the nations. Yet the present czar has no intention of disarming himself or of other nations disarming. The present czar is hedged around, as all kings are, by warlike men; men who look for position and power under imperialism. And being so hedged around, whatever his own feelings or wishes might be they could never be carried out.

We see the conflict in the Orient. It means a new Orient. That out of Japan there shall arise a new Lily of nations, which will unite with that portion of China that is released to freedom, that shall extend into India, and perhaps Egypt as a restored nation will be included in this galaxy of Oriental nations, brighter, perhaps, than those that gleam in the western lands.

This is our prediction of the ultimate consequence of the present conflict. While, as said before, a new Russia will rise from the ashes of destroyed imperialism. The men that have been trained and educated in the school of adversity, with the great sorrows of oppression upon them, will rise to the new banner of freedom, and press forward to the voice of the new republic; which will be, perhaps, the beginning of the fulfillment of Victor Hugo's prophecy.

To this western republic all oppressed people have longingly tried to come. Some of them have failed in coming, have been prevented at home. Others have been prevented by your own legislation.

As soon as a nation fears to have any and all the nations of the earth to participate in the spirit of freedom, it places limitations upon its advancement and prosperity.

Your national affairs we are treating of, not your political affairs of to-day.

If you do with the inhabitants of your Philippine possessions what you have done with the North American Indians, you will do not have much to boast of, for there are only a handful of Indians left, and before another half century is passed they will all be gone. In the St. Louis Exposition you will find an exhibit of the United States Indian schools, in which the children are the peers of any of the children in the public schools of your land. Yet you have been told, told repeatedly, that the Indian could not be educated, that the Indian would not work. But here every branch of industry has been borne forward, every opportunity taken up enthusiastically by these Indians; the arts, sculpture and literature have been encouraged and executed by them, until it has been clearly proven that had the American government taken charge of its "wards," as it called the Indians, and included them in its protecting power; sent the children to school, and given the "braves" and "chiefs" corn and wheat to plant instead of whiskey to drink, and garden seeds instead of the poisonous drugs that have been sent them, you would have had a vast population of vivifying and enlightened people today. The government did not do that. It chose to treat the Indians as separate nationalities. It made a succession of treaties with them from Cape Cod to the Rocky Mountains, and from the Rocky Mountains westward, that were all intended to be broken and have been broken. The only vestige of that which you have of the North American Indian is the exhibit at the St. Louis Fair. The only other heritage is that which you have as expressed from the fair Hunting Ground of the spirit world in the loyalty, the strength, the devotion and the excellence of those Indian guides and controls, who heal your sick, and prepare the way for the manifestations in the cabinets and seance rooms, who take possession of your mediums to strengthen and restore them, and everywhere are messengers of love and peace instead of war. Not having been "Christians," they come from the peaceful hunting grounds to illustrate to you the only practical evidence of the Golden Rule that we find in your national affairs.

If you do with the Filipinos as you have done with the Indians, you know what will befall the races that are capable, strong, and no more "savage" than were the best of the North American Indians. Many of them, (the Filipinos) advanced to a high state of civilization, will be hunted out under the very aggressive Yankee commercial spirit. For it is commerce that the Americans want. You will find in the official government reports relative to the retaining of those islands a most formidable array of facts concerning the productiveness of those islands in agricultural products and mineral wealth as a reason for their being annexed. If you do with the Philippine Islands what you have done for Cuba, although under restriction and restraint, you will do that which you should have done in the beginning.

The Filipinos, the enlightened ones, wished for self-government. They were at war with Spain because they wanted it. You took possession of Cuba to conquer Spain for the sake of releasing Cuba. Who will take possession of the Philippine Islands for the sake of releasing them from you? It is barely possible that Japan may help. It is barely possible that the presence of the new rising light in the Orient may reach the Philippine Islands. You do not need them; you do not want them. In the highest sense you should not have them, even if you have a greedy desire to possess them.

We are saying this in the highest and holiest spirit of American freedom. Colonies under subjection you cannot have. Unlimited possession of territories conquered by military force you cannot have. Provisional governments cannot last forever. The Filipinos who are intelligent have great difficulty in determining their present status with reference to the United States. If you saw them, intelligent, eager, well-mannered, well-spoken, as the one standing before you has, if you conversed with them on their thoughts and ideas concerning their own country, you would feel perfectly assured that you have no more right as a nation to govern their affairs than your neighbor has to govern your business, or your household arrangements because he has driven a robber from your door. You may think and do what you like in reference to this matter, but there is no spirit from George Washington to Abraham Lincoln whose name has been synonymous with patriotism who does not think as we have expressed.

Concerning your internal affairs: Having become a "world power," having followed the example of Rome and the imperial Caesars, you do know what may follow.

The armies of the United States should be volunteer armies. A large standing army and navy is a menace in time of peace, as well as a degradation. The "frontier" has been debauched from the time it was established along the border line territorially until the present time by the standing army. At the close of the War of the Rebellion the war continued along the frontier to support the army. Although your militia of states and nation acquitted themselves nobly, the volunteers of New England, the Middle States and the West saved the Southern states to the Union.

But after the seeming necessity, which we grant, of intervention in the case of Cuba, the spirit of new conquest seemed aroused. While you are celebrating in St. Louis the acquisition of your greatest territory by treaty, by arrangements of peace, you are also continually celebrating the victories that have given you other territory by war. The soldiers who went to the Philippines, the army that bore the brunt of battle and the brunt of malarial fever; the sons, husbands, brothers who never came back in body, or if they came, came as wrecks physically and mentally, these are not to blame, excepting in so far as each one formed one of the body-politic of this nation.

When in 1865 or 1866 Colonel Wynkoop of a Colorado regiment, was asked to go and fight the Cheyenne Indians, who were peaceful, he threw down his commission and said: "I will not fight the allies of this nation." And he did not. This proves that the spirit of justice and freedom is strong within a man who may be willing to be shot as a deserter, but who certainly will not fight against his convictions.

It is a great thing to boast of your conquest over Spain. But you must remember that in bearing forward that conquest to the present condition there is an imitation of Spain, and not consideration for the freedom of the people. The nation to-day seems to have passed a certain stage of its progress, and has reached a stopping place. Perhaps you will believe that it has gone beyond. There was a time, but few years ago, when we said upon these camp grounds, that it was the nation's opportunity to press forward in the fulfillment of the spirit of Washington, of the spirit of the Adamses, of the spirit of Jefferson, of the spirit of Paine, of the spirit of Lincoln. If we tell you that is our opinion to-day, that that great opportunity has passed, that the pathway of this country to-day is not in the direction of Ideal Freedom of the forefathers of the country; that all this physical success and physical prosperity is an indication of decadence instead of progress, you may not accept it, you may not believe it, but nevertheless it is true.

When Rome was given over to material wealth and material power Rome was doomed. When Egypt was given over to material success and material power after a period of peace for a thousand years, Egypt was doomed. When Greece preferred physical conquest to the arts, sciences and literature Greece was doomed.

How is it that the most enlightened nation of the earth, standing upon the vantage ground of the centuries can look back over those empires that have perished and not realize that America is traveling in their footsteps? How is it that the love of material gain takes possession not only of the government itself, but of the people? They forget their duties to their country in the business of seeking wealth and the gain of commerce. The prominent men, the "best citizens," as they are called, withdraw from political interests and look to the slums to the bearing forward of the business of the nation, instead of each one pressing forward to do his public duty. Why is it that gold or wealth becomes the ideal of the nation, that you sell your sons or your daughters for gold and for titles? The flowering out of your civilization is this, the creation of the "six hundred" of New York is this, and the wealth and "culture" of Boston is given over to the imitation of English royalty and nobility. Is this the result of more than a century of republican civilization; that some of the fairest daughters of your land would rather wear a ducal crown, or even the crown of a countess or baroness than marry the noblest American living? If it is true, then that which the so-called leaders of society and the leaders of the country and their slaves do will be imitated by the many. Then what would you do in the event of some one strong enough and arrogant enough seeking to be "dictator?"

Oh we know there are voices millions strong that would uprise against it. But if the crisis were nigh? "A little more sleep, a little more slumber, a little more folding of the hands to sleep" and the lulling of conscience beneath the drowsy influence of the drug of, miscalled, "Prosperity," then what?

There is only one hope. What is it? The present conflict between capital and labor and the necessity of co-operation, which will follow arbitration.

If arbitration were impossible, the nation is already doomed. If co-operation is not the hope of the future, the nation is already doomed. You will simply wait, but your children's children will live to experience what we say.

The spirit of despotism in the ruling of a class is just as despicable as imperialism in the Czar of Russia. There is no choice.

We are saying this while you are slumbering securely on the seeming foundations of your liberties. While the Declaration of Independence and the Constitution of the United States are scoffed at by those who regard them as "traditions of the past," and sneer at them as relics of a prehistoric time.

Let us consider in the spirit of truth that which is upon you, that nothing can save your nation to the spirit of freedom that was its origin and its heritage, until you vote out in the right spirit; if you do not vote with the right spirit your ballots will count to assist worldliness and this beautiful nation will go down as have the nations of the past, until another cycle, and another Washington and another Lincoln shall arise to set your descendants free.

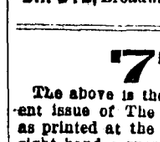
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IN THE WORLD CELESTIAL.

BY DR. T. A. BLAND,

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A COLLEGE EDUCATION.

Some Interesting Points Raised by Mrs. Clara Watson.

Well, the Open Court has closed its session. The testimony has all been submitted, and I suppose the people pronounce the verdict—guilty; that is, all agree that fraud exists in this great world of ours.

The "Court" has been interesting, and let us hope helpful to individuals and to the cause at large, and we will await with interest the next sitting thereof.

But I took my pen to say a word regarding the article of E. W. Baldwin in the issue of Sept. 3, "The Spirit World the Shadow of This." Surely the writer sets forth original and unique philosophy, and gives us something to think about, and we can keep on thinking and speculating and reasoning, and then how will we know? Mr. Baldwin seems to reverse the order of reasoning that spirit was first in evidence in the causation of things, and makes the earth and man first, and quotes scripture to prove it. But, who knows? Who can tell?

But touching upon the Morris Pratt Institute and the Mediums' Relief Fund, it is stated that it is easier to get money for both together than for either separately." Now, that's good, if it only continues true in principles, or rather in practice.

Mr. Baldwin seems to make a college the all-important factor in future enlightened mediumship, and says: "Mediums can understand mediumship sufficiently only through a Spiritualistic college," and further claims that intelligent mediumship thus acquired will be self-sustaining.

But, my good friend, college education does not always insure success in business or on a financial way. A case in point comes to my mind which occurred in my own city. A few years ago there came to this place a Unitarian divine. He was intelligent, scholarly, cultured, and a graduate of a Unitarian college (after which some Spiritualists like to pattern). He had fluent command of seven different languages, and yet he could not get a job; with all his college training he could not earn his own living; his education did not render him self-sustaining, and he had to be assisted and a "ministers' relief fund" would have come in handy there; and this case is only one of many.

Spiritualists are not a privileged people over and above others. Intelligent mediums sent out second-hand from a college will have to compete with intelligent mediums who receive their enlightenment first-hand, or from spirit source, coupled with their own brain power and effort.

If enlightened mediumship can only come through college training, or, if mediumship can be sufficiently understood only through a college, how comes it that Hudson Tuttle, who never had a collegiate training, could write a book of such sound philosophy and concise reasoning on mediumship, spirit and kindred subjects as to constitute it a fitting text book to be used in the Morris Pratt Institute?

Mr. Hull informs us that Mrs. Hull has decided to use it as such in her psychic class, and surely this is well. But what's to hinder any one from buying Mr. Tuttle's book, and other works on mediumship and studying them for one's self, opening up communication with the spirit world in their own home, as Mr. Tuttle did, and having a psychic class of one's own? And then, if sufficient understanding of mediumship can only come through a college, how can people who never had a college experience, be qualified teachers in such an institution?

I quote again: "When mediums understand mediumship which they can sufficiently understand only through a Spiritualist college, there will then be no more need for Mediums' Relief Funds than there is now for ministers' and lawyers' funds."

But, my good friend, there are ministers' funds. The great Methodist church has a relief fund for its superannuated and worn-out ministers, and I am quite sure other churches have, too. And while I am not quite sure about lawyers' relief funds, I do know that in my own state a measure has been introduced into the legislature to pension judges when they get through with active effort through age or decreptitude, and this comes mighty near a lawyers' relief fund.

I quote still again: "Unenlightened mediums attract unenlightened controls. There are exceptions, but it is where mediumship is unconscious."

Not always, kind sir, by any means. Very many of our ablest workers in Spiritualism both conscious and unconscious were unenlightened when the spirit chose them for a great work, and enlightenment and education came with the unfoldment.

Mr. Tuttle tells us in the preface to his Arcana of Spiritualism, though sometimes in an unconscious or semi-conscious state, in the earlier years of unfoldment, yet usually he wrote by impression, and the thoughts which came were a constant source of instruction, and very many others could be mentioned did space permit. One Mrs. Juliette Manley, now many years in spirit life, was one of the first "writing mediums" of modern times. Plato is said to have been her guiding influence and there was certainly in her writings every evidence of superior ability, both in thought and in method of expression, and she was perfectly conscious, and in her normal state, and while possessing an ordinary common school education, yet she possessed no college enlightenment.

And if I may be pardoned a personal reference, I will say that when I was immured in ignorance, superstition, bigotry and fear, with only a desire for enlightenment, then wise and exalted spirit helpers came my way, and I have never had a sign of unconsciousness.

It is true this may be called an age of education as Mr. Baldwin states, and humanity is to be congratulated thereupon, but I can see no reason why this fact should drive the spirit helpers from the field, and I do not believe the faculty of the Morris Pratt Institute nor of any other Spiritualist school that may yet be (possibly) have or will ever have the discernment or knowledge of the latent powers of mind and spirit awaiting unfoldment in the mortal as do the immortal helpers. I do not believe there is a teacher in the Spiritualist college that can take the unlettered and unlearned, and kindle the fires of inspiration within the soul, and quicken the mentality of one of the students therein, as did the spirit instructors of Hudson Tuttle and of scores and scores of others.

Since organized Spiritualism came to the front with its creeds and rituals, its form and "usages," its fads and furbelows, its imitation institutions, the power of the spirit is waning. Spiritualistic theological schools are compelling the wise teachers in spirit life to take back seats, and if they come at all to aid, they must come in under the discipline of the "faculty."

I believe in enlightened mediumship and enlightened Spiritualists, but this does not depend upon a Spiritualist college.

CLARA WATSON.

Jamestown, N. Y.

IF DEATH SHOULD COME.

If death should come, O soul,
Though some heart ache because thine own is stilled,
Say not that all life's rarest wine is spilled;
A new to-morrow with its glad surprise,
More sweet than light that shines in woman's eyes,
Would hail thee, comrade, in the spirit land,
And thou need'st mourn the loves of earth no more.
O soul, the lotus flower is at thy hand;
Why longer toil and pull the heavy oar?
Death brings to thee the boon forgetfulness,
No king could ask for more, nor beggar crave for less;

AXEL.

Is Life an Unsolved Riddle?

The writer hereof had a very pleasant interview the other day with an old friend, who is an intelligent and broad-minded gentleman, and who is not a member of any church. He, however, is pleased with the philosophy of Spiritualism, but does not believe that there is or can be any communication between the spirits of the quick and the dead. He gave his ideas pretty fully, and among other things he said, that the Bible is the text book of the Christian faith, and should contain a description of heaven and define the attributes of God. It fails to do so. One may search its pages from Genesis to Revelations and he cannot find out anything about God and heaven. The Catholic priest, when he defined "mystery" to be "a very mysterious thing indeed," came much nearer to a correct definition of that term, than the whole body of the church has ever come to a correct comprehension of God and the hereafter.

Whenever a disciple of the Christian church attempts to describe them, his language is couched in such general and ambiguous terms that he but makes confusion the worse confounded. He is as non-committal as an Ephesian soothsayer. Go to the Bible and one finds a knowledge of God and heaven nowhere to be obtained. No doubt the Bible writers did the best they could; the trouble was they did not know.

Spiritualism is troubled in the same manner as to the attributes of Jehovah and the condition of the human soul after death. It is just as much at sea as regards any knowledge of heaven. It is true that the world is full of mediums, who claim that they convey messages from the souls of the departed to their friends in this world, but such messages are ambiguous and devoid of specific meaning. Spiritualism, in these respects has not improved very much on the church. Its explanations do not explain. In the light of certain and reliable data, it must be admitted that spiritualistic phenomena have not demonstrated, as a fact, the existence of the soul after "life's fitful fever is over." And, assuming that the soul does exist, it has failed to prove that it can and does communicate with the living.

It is very true that there is a great deal of pretended phenomena which tends to prove that there is a future life of some kind, existing somewhere in infinite space, but where that life is and of what it consists, are riddles which baffle rational solution.

Spiritualists as well as Christians have found out that the judgments of God are unsearchable and His ways past finding out.

Now what is the implication of all this? It clearly is that the riddle of life must, during human existence, forever remain unsolved; that by no possibility can we as human beings, know what there is beyond human existence. We may have faith equal to a grain of mustard seed; we may have hope intense enough to anchor the soul; we may have a belief which admits of no doubt, but a knowledge of the hereafter is not to be ours on earth. If life is continuous we will know it when we lay down this life and not before; and if it is not continuous, individual being will cease when we die.

For many centuries finite man has striven to solve the insoluble, and to-day he is just as far from the realization of success in his undertakings as he ever has been. From the very nature of the case fallible man must forever remain in darkness as to the future life, so long as he remains on the earth.

It then becomes the part of wisdom to let the insoluble alone, and direct all of our energies to the affairs of human life. If there is a future life it will take care of itself, and will not yield up its secrets to the children of men.

I give the foregoing views of my friend, not that I agree with him, but in order to elicit light from our many well-informed Spiritualists.

CARL C. POPH.

..GENERAL SURVEY..

THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper.

ITEMS.—Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require.

TAKE DUE NOTICE, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

KEEP COPIES of your poems sent to this office, for they will not be returned if we have not space to use them.

Mr. John W. Ring, of Galveston, Texas, the National Superintendent of Lyceum Work, and a noted inspirational speaker, will lecture at the Rising Sun Spiritualist Mission, 378 So. Western avenue, on Monday evening, October 10, 1904. Subject: "In What Way Will Spiritualism Benefit Me?"

The Cross and Crown Aid Society, connected with the Church of Sacred Communion, Brooklyn, N. Y., elected the following offices for the coming term: Mrs. L. Roach, president; Mr. G. E. Smith, vice-president; Mrs. P. J. Loeb, secretary; Mrs. Semsoth, assistant secretary, and Mr. J. Glover, treasurer.

The Minneapolis Times, speaking of the State Spiritualist meetings, says: "An address by Elizabeth Harlow, of Haydensville, Mass., was the real feature of the evening, the closing feature of which was the reading of messages by Will J. Erwood, the Wisconsin medium. Mr. Erwood read a number of messages from the other world and they were all verified by the recipients."

In Jersey City, a man through prayer, is said to have caused the hair to commence growing on his bald head.

C. W. Leadbeater, eminent as a lecturer among Theosophists, claims everything. The Tribune says: "C. W. Leadbeater, the English Theosophist, talked in the morning on the relationship of Theosophy to Spiritualism, Christian Science, and Telepathy. He declared these are different sides of a many-sided question, while Theosophy embraces them all, and in time will come to be the great accepted religion."

Who has not felt at times an elation of spirits which makes all obstacles to happiness seem as naught and at other times an unaccountable sense of depression when life seems not worth living? Why is it not reasonable to suppose that in the one case some optimistic nature shared its blessing with us, while in the other the pessimism of some unfortunate has detracted from our pleasure in existence?

W. F. G., of Bellport, N. Y., says: "Thirty-seven years ago this January my father was run over at the corner of University place and fourteenth street, and received injuries from which he died a few years later. He was crossing the highway to go to John Duncan's store to get his little five-year-old son some oranges when he met with the accident. That afternoon I had gone to Ferraro's dancing academy with my older sister, and in the midst of the exercise a terrible knowledge came over me that my papa was in danger. I was sure something dreadful had befallen him. I compelled my sister to leave her class at once and take me home, where we found our father on what proved to be his deathbed."

Mr. Leadbeater says: "Remember, every one of you, that there is a great national opportunity. I made a tour of the United States three years ago, and the difference between that tour and the present one is very striking indeed. In the vast majority of places visited I found audiences double, treble and four times what they were then. We are influencing contemporary thought to a very great extent, and I believe the time will come when there will be only one religion in the world, and it will be Theosophy. You can see traces of our influence everywhere—you may see it in the popular literature. And look again at the novels, the stories, the things which people first read and most. You will hardly take up one of those without finding in it something psychic or a psychological problem involved, or a case of apparition or telepathy, or some idea which we have thought of as exclusively ours. So it is true we have largely affected contemporary thought."

Gladstone not long before his death addressed these words to the secretary of the Society for Psychical Research: "You are engaged in the most important work in the world—by far the most important. I am a member of that society, and I do not simply believe in telepathy, I know that it exists. I think that I am not wrong in saying that this opinion is also held by such eminent men as Prof. James, Sir William Crookes, Sir Oliver Lodge, Dr. A. R. Wallace and many other men equally distinguished in scientific research. It seems to me that the S. P. R. has scientifically demonstrated beyond doubt the existence of telepathy."

On Saturday evening, Oct. 8, there will be a social held at the home of Mrs. Nora E. Hill, 705 W. Madison street. There will be a good program and lunch following. A number of good workers will be present, with vocal and instrumental music and recitations and messages. Collection 25 cents. All made welcome.

Take due notice that items for this page in order to insure insertion must contain the full name and address of the writer. Otherwise they may be cast into the waste basket.

ATTENTION LYCEUMS. — During June, July and August the Progressive Lyceum will be sent to Lyceums for one cent per copy. This will enable you to increase your subscription one-half its present number, with no extra expense. Address J. W. Ring, care of the Spiritualist Temple, Galveston, Texas.

A Voss writes: "A very pretty Spiritualist wedding occurred at the residence of Dr. and Mrs. G. E. Chesbro, 139 W. Fifth street, Los Angeles, Cal. Rev. Chesbro, pastor of the First Spiritualist Mission, officiated, assisted by his wife. The parlor was fragrant with many flowers, the color scheme being white and green. The bride was tastefully gowned in white silk and lace, and carried a cluster of white carnations. Miss Anna Watson acted as maid of honor, while Geo. Runnells stood with the groom. Mrs. Hughes gave her daughter away. Mr. and Mrs. Morse expect to make their home in San Pedro, where the groom is employed in the railroad service."

J. H. N., of Milford, Ct., says: "What is the explanation of the premonition of things about to happen which many people have? Three hours before the breaking out of one of the most terrific fires I ever witnessed, my mother said: 'Something terrible is going to happen,' and was quite upset by her feelings. Why is it that a person can often compel another to look around, as in a crowd or audience, by willing him to do so?"

Wm. Fitch Ruffle writes from Church of the Spirit, Schiller Building, Hall 300: "I desire to announce that owing to the increasing audiences in the afternoon, the lecture will not be given after the 11 a. m. service hereafter, as the time is needed for tests and messages, which we give to all."

Paul Lawrence Dunbar was a full-blooded negro. He was a poet—a fine one, too. More than that his verses were the result of inspiration from the higher spheres. A few days ago he passed to the realm of souls. The Chicago Chronicle says of his poems: "They have reached a larger sale than any recent verses except those of Eugene Field and James Whitcomb Riley. They consist chiefly of short lyrics, negro melodies and songs that touch the popular ear. Only 32 years of age, the poet has lived long enough to justify his claim to the name. He is a credit to his race and has closely identified his interests with theirs. One of his best poems is the 'Tuskegee Song,' in which he praises the ring of the anvil and the sound of the hoe—a song especially adapted for the institution which emphasizes manual labor."

The tenth annual convention of the State Spiritualist Association of Nebraska, will be held in Lincoln, Neb., on the 11th day of October, 1904. The 11th will be devoted to business only, convening at 2 p. m., and to which the public is invited. A special attention will be given to lecturers and mediums being presented to the public during the balance of the week. A special engagement is desired with some good and true materializing medium. We are willing to guarantee a reasonable amount to such a medium. Given under the orders of the State Spiritualists Board, and sealed and signed by G. S. Klock, Secretary S. S. A. of Nebraska.

J. H. Hammond makes favorable mention of the mediumship of Mrs. Zena Stanly, of Anderson, Ind. He says: "Quite a number of church members are (privately) attending her sittings. They want that something the church cannot give, spiritual truths."

F. H. Rice writes: "The first regular meeting for the season of 1904-'05 of the Ladies' Spiritualistic Industrial Society will be held at Appleton Hall, 9 Appleton street, Boston, Mass., Thursday evening, October 6. Supper at 6:30. Services at 8 p. m. All are cordially invited."

Isa A. Cross, corresponding secretary, writes: "I am pleased to announce that on October 9, Dr. Geo. B. Warne will lecture for the Hyde Park Occult Society at 319 E. 55th street. Come out and hear him. We all know he will give us something good as he always does. The young folks are thinking of having a dance at our hall on Wednesday, October 12. Any who are interested in dancing come out; come anyway; maybe you will get interested after you get there. We will manage to have a good time some way."

Mary Skogland writes from Wellington, Ohio: "Let me thank you for the premium books. They are so much better than I had ever dreamed of. Your own 'Encyclopedia of Death' is of untold value. Who can do wrong and believe the spiritual philosophy?"

Mrs. Mary A. Speight writes: "On Saturday evening, Sept. 24, the Ladies' Auxiliary of the Englewood Spiritual Union held a most enjoyable Hard Times surprise party at the home of Mr. and Mrs. J. Delphin, 6037 Marshfield avenue. Over fifty friends were present, most of whom were good samples of hoboes. Brother Russell rendered a number of jovial selections on the violin, and dancing was the feature of the evening. Vice-president, Brother Speight, of Englewood Spiritual Union, was awarded first prize as best appearing hobo, and Mrs. C. Nader received the ladies' prize. All expressed the fond hope that at last a nucleus had formed for our much talked-of church, for our amiable president, Mrs. Isabella Powderly, courageously digested a doughnut with sawdust filling, prepared by Sister Oswald. Space will forbid details, but the event will be a pleasant recollection to all who attended."

A. A. Averill writes from Lynn, Mass.: "The many friends (in Lynn and vicinty) of Dr. Alexander Caird, for the past four years president of the Lynn Spiritualists' Association, and honorary president for life of the same society, have presented his name as a candidate for a portion of the Boston Globe's offer of 25,000 for educational purposes. He has pledged himself to devote the same, or whatever portion he may obtain of it, to the educational work of the society and lyceum. We ask all friends of this earnest worker and all friends of Spiritualism to save the coupons, which are to be found in every issue of the Globe, and send them either direct to the office or to the writer. If sent to the Globe they should be filled out as follows: Alexander Caird, Physician, Lynn, Mass. Any assistance in this matter will be gratefully received."

When writing for this paper use a pen or typewriter.

We go to press early Monday morning, hence communications intended for that current issue should reach this office not later than the previous Saturday morning. Bear this in mind.

Correspondent writes: "The Temple Society of Spiritualists in Newport, Ky., began its season this year on 'Founder's Day,' Sept. 25. The auditorium was beautifully decorated with flags, flowers and palms; a great 'burning-bush' of American Beauty roses, right in front of the rostrum—a white dove just over it, and our Bro. Crawley's portrait (the founder of the society and promoter of the temple) on an easel in front, rounded out the setting. In the afternoon the address of the day was given to a full house by Dr. J. O. M. Hewitt, who was listened to with intense interest. Dr. Hewitt is engaged here for three months, and his Newport address will be at 404 East Fourth street; his home address as before, at 533 W. Madison street, Chicago. After the services of the afternoon, a fine supper was served in the dining-rooms of the Temple, and then came the social good time of mutual greetings, and introductions of friends from Cincinnati and Covington and other near-by towns. Our well-known and loved speaker, J. Clegg Wright, was visiting with Covington friends, and coming over with them, he was invited to give the evening address, which he did to the pleasure and satisfaction of all. So the year is again begun, and we hope it will be a year of success for both the society and the cause."

M. F. Hammond would like to make arrangements with societies for the coming winter to lecture. His terms will be as reasonable as any spiritual society can wish. He would prefer to go south, and any society willing to pay his expenses from Chicago can secure his services for a reasonable time, for a nominal price. Address him in care of The Progressive Thinker.

T. A. Thompson writes from Wichita, Kansas: "Mrs. Maggie Vestal, an honest and successful trumpet medium, in full lamp and sunlight, has been with us the last two winters, a month each. I have engaged her to spend next November with us. Her work has been instrumental in convincing many of the truth of Spiritualism, as many have conversed with departed friends in full daylight, and in full, clear audible voice Much good has resulted to the cause of spirit unfoldment through her ministrations here. Anyone desiring to correspond with her while in Wichita, can address her at 812 N. Lawrence avenue, during November."

Correspondent writes: "On Saturday evening, Sept. 24, the members of the Rising Sun Spiritualist Mission held a benefit for one of their sick members, at the home of their pastor, Mrs. Nora E. Hill, 705 W. Madison street, with about sixty in attendance. The beneficiary wishes to thank all who brought with them their kindly thought, for his speedy recovery."

A member writes from Brooklyn, N. Y.: "Our church is coming up to the head of the list as a place where spirit return is taught. Our medium, Miss E. C. Resch, gives some wonderful messages at our services. Mr. J. D. Glover, our president, is foremost among those who teach the lessons in the Bible. Mr. P. J. Loeb is among the best. We have a nice hall. Our services are free, every Sunday evening at 1246 Bedford avenue. The services are opened at 8 p. m. sharp, and out at as near 9 p. m. as possible."

Wm. Bellairs writes: "Your paper is the only comfort I have in my declining years; it makes me somewhat acquainted with the country and inhabitants of the land to which we are all hastening, thereby making us in a better condition to progress when we shall have arrived there. When I have read my papers I then go on a missionary tour, distributing them to my neighbors. Many a home has been blessed and comforted by the light of Spiritualism through The Progressive Thinker. Surely it is a light that shineth in the darkness."

Geo. E. Blake writes from Galesburg, Mich.: "We have had C. J. Barnes of Chicago, trumpet medium, with us for one week. He has been holding bota light and trumpet seances. The best people of this place were pleased with his trumpet seances."

Dr. S. N. Gould writes: "Spiritualist Anniversary of the West Braintree (Vt.) Spiritualist Association was held in Hall Chapel, Braintree, Vt., Saturday and Sunday, Sept. 17 and 18, consisting of three sessions each day. The attendance was large and appreciative. The speakers, Mrs. Holt, of Montpelier, Ida Lewis of Bethel, A. F. Hubbard of Plymouth, and Rev. D. H. C. Thompson of Barre, rendered very able service at the different sessions, which were interspersed with good music. Mrs. Holt and Mrs. Lewis pleased the audience by many very satisfactory tests and spirit messages. Officers of the association elected: President, Sarah E. Tarbel; vice-president, Minnie Batchelor; secretary, S. R. Batchelor; assistant secretary, Minnie Batchelor; auditor, Pearl Flint; board of managers, Henry E. Farr, Minnie Batchelor and S. N. Gould. The chapel was beautifully decorated with autumn leaves and flowers. A vote of thanks was extended to the speakers, singers and all who had helped to make the meeting a success. The last session closed by singing, 'God be with you till me meet again,' and the following words from Achsa W. Sprague's poem, rendered by A. F. Hubbard:

"'Good night! My soul pours out its prayer,
That Heaven's eternal light
May be the mantle thou shalt wear,
Good night, good night, good night!'"

W. V. Nicum writes from Dayton, O.: "The Light of Truth Society of Dayton, Ohio, have leased a new hall at 112 South Broadway, on the ground floor and furnished it in first-class style. It began its winter campaign the first of September, and the audience every Sunday evening quite large—made up not only of Spiritualists but church people, Theosophists and New Thought persons. This is very encouraging, when we can interest the outside world enough to get them to attend our meetings, give us their support and good wishes, then we can rest assured we are making some headway toward changing the race thought of the age into a broader concept of life. The writer has been engaged as the regular speaker until January 1, 1905."

H. F. Coates writes: "Moses Hull, of whom you have read and heard so much about, speaks for the Church of the Spirit Communion, Kenwood Hall, 4308 Cottage Grove avenue, October 9, both afternoon and evening. His subjects are, 3 p. m., 'Angels; Are They the Spirits of the Dead?' 8 p. m., 'Angels; Do They Administer to the Inhabitants of Earth?' Mr. Hull also speaks for us October 16, at 3 and 8 p. m. We will begin sharp at 3 and 8 p. m. Good music and messages by different mediums will be a feature. Our afternoon meetings will be continued from now on. Come and take a part in them."

Mrs. Ella M. Dole, one of Chicago's best mediums, is now in Boston, Mass. She will visit all the attractive localities around that Hub of the Universe, and expects to return to Chicago in about one month. She has a large clientele in this city, who will carefully watch The Progressive Thinker announcing her return.

Wanted.—A first-class, honest female medium to come to St. Johns, Mich., and spend one month. Board and lodging given free, with a chance to give readings and hold circles. Address A. B. C.

Dr. G. B. Warne visited Whitewater, Wis., last week to attend to business in connection with the Morris Pratt Institute.

Chas. H. Green writes: "Sunday, September 25, 1904, Rev. Mrs. N. E. Hill addressed the Rising Sun Spiritualist Mission at its hall, 378 S. Western avenue, describing her trip through several neighboring states, which she had just finished. That evening Judge W. L. Snell, and ex-States Attorney Hon. Chas. Hughes, addressed the members of the mission and their friends, who made an audience of exceptional size considering the inclemency and threatening condition of the weather. Mr. Snell delivered the first lecture, using as his subject, 'Religions,' speaking first of the early forms and of their development using a manner of speech that captured his hearers with its originality. Mr. Hughes, owing to lack of time, was forced to postpone the lecture that he had prepared for that evening, and in its place substituted one, although short, that displayed to the greatest advantage his natural oratorical ability. Sunday, October 9, Miss N. G. Warren will deliver an inspirational lecture. That evening Dr. J. A. McFarland will lecture. Both discourses will be followed by spirit messages. We cordially invite all to attend."

Dr. J. A. Bailey writes from Galesburg, Ill.: "It has been quite a while since I sent a report to The Progressive Thinker of my pilgrimage, as I have been attending camp; now, however, I am again devoting my time to the work, and feel that the friends of he cause should know where I am, and what I am doing, for I do not believe in keeping one's light under a bushel. If you have any aspirations to gratify, any truth to reveal, any hopes to mainain, or any knowledge whatsoever to impart that will enable mankind to give a higher expression to their individuality, why, by all means, let your light shine through the columns of The Progressive Thinker, or wherever and whenever you can, that good may come from it. We have announced a meeting for Sunday, in which I am to lecture and follow with tests. I will respond to calls for funerals within a reasonable distance of Galesburg. Address me at No. 312 E. Simmons street."

Harry J. Moore delivered two lectures last Sunday before the Hayesville, Iowa Spiritualists Society. Mrs. Eva McCoy followed both of his lectures with messages. Address Mr. Moore for the present at Hayesville, Iowa, care of Geo. Richardson.

Simon Westway, of Salem, Mass., writes: "Please continue The Progressive Thinker. I have become addicted to the habit now, and think I shall have to continue thinking progressively. Yours for truth, 'though the heavens fall.'"

The Chicago Tribune says: "'I don't believe much in old women's dreams,' said Ald. Carey yesterday, 'but this one certainly was all right.' The alderman was referring to a vivid premonition which came to him in his sleep last Tuesday night of the falling of the building which is being erected for him at Ashland aenue and West Fifty-fifth street. 'I was not surprised when I heard of the accident,' said the alderman. 'It appeared the fitting outcome of a dream I had Tuesday night. I retired at 11 o'clock, and in the early morning was visited by such a vivid dream of the collapse of my building that it awakened me. I heard the groans of the injured and saw and almost felt the crashing timbers. I thought it was my residence that was falling. I jumped out of bed to see if everything was all rignt. I can't understand it.' Yesterday morning the dream came true. The center of the west wall gave way, carrying three bricklayers to the ground and severely injuring one. Three other men were on the roof structure."

Mrs. Henry writes: "On Saturday evening, Sept. 24, at the residence of Mrs. Blondin, 2903 Groveland avenue, a social was held under the auspices of the Universal Occult Society. About sixty attended, and it was a very enjoyable entertainment. Mr. Coe from the West Side entertained us with a song entitled 'The Old Musician and His Harp,' and we had a great many mediums who gave messages and tests. Mr. Hillis gave quite a number, as did Mrs. Cooper, Mrs. Vaughan, Mrs. McMenamin, Mrs. Dixon and others; then Mr. Fraser gave some very fine messages blindfolded. Then we had a recitation by Miss Jessie Charlson, entitled Christmas Eve; it was highly appreciated. On Sunday, the 25th, our services at the Universal Occult Society, held at 77 E. 31st street, in hall C, consisted of song and messages. We were favored by several songs by Mr. Roberts, a talented singer and music teacher; also by Mrs. Lora Holton Upson, and messages by our mediums connected with the society, Mrs. Vaughn and Mrs. McMenamin and Mrs. Hartwell and some very clear messages by Mr. Fraser, and tests from Mr. Stoler, who will lecture for us, October 2."

A Worker in the Good Cause writes: "I wish to ask all who can, to help make up a box of most any kind of fruit and send it to the Morris Pratt Institute before freezing weather commences. As the canning season is nearly over most any housewife can spare a can of fruit of some kind. Some might like to send table linen, which would be very much appreciated also. As there are many farmers, they could perhaps, spare a few bushels of potatoes for the Institute. This is a request of spirit friends to one who has done and will do likewise yearly."

Chas. A. and Allie Buhland write: "We have been appointed missionaries of the Indiana State Association of Spiritualists. We are now ready to hear from all persons or societies who need our assistance. It is our desire to make this a banner year for our cause in the state of Indiana. Let us hear from you at an early date, so that we can map out our route accordingly. Address us at No. 1224 North Senate avenue, Indianapolis, Ind."

In five months five witnesses have died in the case of the people vs. Catherine Gillespie and Eva Carson. An old colored man hovered around the courtroom at the first trial, sprinkling a white powder about and muttering that death would overtake the witnesses against his friends. Evidently died through fear.—Chicago Daily News.

W. F. Nye, a prominent Spiritualist of New Bedford, Mass., has been paying a visit to Chicago. Although nearly an octogenarian, he is as bright intellectually as when in his prime, and we hope he will live to reach a hundred years.

Frank T. Ripley, platform test medium and lecturer, is engaged at Seymour, Ind., for October.

Margaret E. Sangster says:

"Live in the sunshine, don't live in the gloom;
Carry some gladness the world to illume.
Live in the brightness, and take this to heart—
The world will be gayer if you'll do your part.
Live in the housetop, not down in the cell;
Open-air Christians live nobly and well.
Live where the joys are, and, scorning defeat,
Have a good morrow for all whom you meet
Live as a victor, and triumphing go
Through this queer world, beating down every foe.
Live in the sunshine, God meant it for you!
Live as the robins, and sing the day through."

AN IMPORTANT MESSAGE.

To the readers of The Progressive Thinker, who are residents of the state of Washington:—As the friends at our recent state convention saw fit to elect me to the position of State President, I would like to say that I shall be at liberty to meet engagements to lecture or organize societies at any time after October 1. Up to January 1, 1905 I would prefer to give my attention to Western Washington. After January 1, to the territory east of the Cascades.

I will be prepared also on due notice to furnish speakers and psychics to those localities needing co-operative effort. I shall be pleased to correspond with reference to the same.

Expenses will be made to bear as lightly as possible in all cases. The ubiquity of The Progressive Thinker which permits me to thus notify you by sending this message two thousand miles to you, my neighbors and associates, is very suggestive and also thoroughly appreciated.

"In union there is strength." Let us work together. R. F. LITTLE,
President Washington State Spiritualist Association.
Postoffice address, General Delivery, Seattle, Wash.

A VETERAN SPIRITUALIST.

He Gives His Views in Regard to the Manufacture of Material for Bogus Materializing Mediums.

To the Editor:—Stunned—practically stunned—at the startling sensational revelation made in last Sunday's Chicago American, telling of the Myers' factory manufacturing on a large scale, to order, certain bogus ghost show equipments, for exploiting in dark seances, at a dollar a head, by certain bogus ghost show fakirs under the name of "materializing mediums," in Chicago and elsewhere, and telling of their great demand by that class of fakirs everywhere.

Intensified with curiosity at this startling revelation, I determined to see for myself, and know for myself the truth or falsity of this newspaper report as communicated by Mr. Myers himself. Interviewing Mr. Myers, he acknowledged the truth of the report in every detail. Upon asking for some names of his patrons, he positively declined to give any, asking, "Do you want me to be killed," remarking that he was already threatened with death should he reveal any. I did not, therefore, press him for names. Suffice it to say that I have learned that there are in Chicago and elsewhere quite a number of so-called "materializing mediums" who, in fooling the people, are doing quite a land office business.

Now, Mr. Editor, as delusive tricks in dark circles are vile, intended only to deceive, and a disgrace to Modern Spiritualism, I maintain that a continual fight for their suppression must be inaugurated, and when begun will be among the noblest and most important work of the spiritual press, for years to come.

Protection, in the interest of Spiritualism, against the wicked delusions of the dark seance, is a vital necessity, and as publicity in exposing them would be the only rational means of suppressing them, Spiritualist journalists in particular should open their columns for a continued crusade against them.

What The Progressive Thinker, as a Spiritual journal, has done and is still doing in this direction, battling for the true against the false in mediumship, is of greater worth to the spiritual public than that of all other Spiritual journals combined.

In the face now of this new revelation, it is to be hoped that the victims—the innocent victims—of the dark seances, who in their childlike simplicity will swallow anything and everything, however absurd, presented them in the name of Spiritualism, will profit thereby, and consider how easy it was for them to get fooled by such ingenious equipments in dark seances.

Of course we have no fault to find with the skillful manufacturer, Mr. Myers. Such is his business. He manufactures to order all kinds of things wanted in dark seances. For these he gets spot cash, and for spot cash, he delivers the doors. No, we have no quarrel to make with Mr. Myers.

And now in conclusion, for what the Chicago American has providentially done, I for one, a Spiritualist, am grateful, and as a token of my gratitude I hereby move that we, readers of The Progressive Thinker, give to the Chicago Sunday American a hearty vote of thanks. DR. R. GREER.

Chicago, Ill.

An Asthma Cure at Last.

It gives us great pleasure to announce the discovery of a positive cure for Asthma, in the wonderful Kola Plant, a new botanic product found on the Congo River, West Africa. The cures wrought by it in the worst cases, are really marvelous. Sufferers of twenty to fifty years' standing have been at once restored to health by the Kola Plant Compound. Among others, many ministers of the gospel testify to its wonderful powers.

Rev. S. H. Eisenberg, Ph. D., Centre Hall, Pa., perhaps one of the worst cases, was permanently cured after many years suffering. Rev. D. S. Hopkins, Wilson, Ind. Ter. writes May 25th, his wife was cured two years ago after eight years suffering. Rev. F. F. Wyatt, the noted Evangelist, Abilene, Texas, writes was cured of Hay-Fever and Asthma after eight years suffering and had no return of the disease. Mr. L. H. Johnson, of Gainesville, Ga., Manager of the Gainesville Shoe Co., writes, the Kola Compound is a death blow to Asthma. It cured my daughter after all hope had gone and words are inadequate to express our gratitude to the Importers.

To prove to you beyond doubt its wonderful curative power, the Kola Importing Co., No. 1166 Broadway, New York, will send a large case of the Kola Compound free by mail to every reader of The Progressive Thinker who suffers from any form of Asthma. This is very fair, and we advise sufferers to send for a case. It costs you nothing and you should surely try it.

"An Infamous Dynamite Roman Catholic Conspiracy Detected and Exposed," "Romanism Exposed." Two pamphlets by Rev. J. G. White, author of Startling Facts. Price 10 cents each, or two for 25 cents.

The Cause at Wellington, Ohio.

Perhaps the workers along our lines of thought would be pleased to know that notwithstanding much opposition our little Progressive Thought Society in Wellington is undaunted and is facing the future with hearts of hope, and with the determination to give to those about us, as far as we can, the blessed truths of spirituality. We have decided to hold meetings every Sunday afternoon during the winter, and shall have speakers furnished us twice a month by the Ohio Association.

We have a developing circle, which meets every Friday and is meeting with good success.

The books sent us with The Progressive Thinker are indeed more than worth the price paid. We shall form a circulating library, with a librarian to attend to all the details.

A dear old lady from Independence Mo., responded to our request for books by sending us, we paying postage, five good books, for which we feel like making public acknowledgment and thanks, while the request for books is still open.

Mrs. Baird, of Elyria, has been more than kind in coming to us, and giving us convincing messages that none who receive them can gainsay their truth; and we would not forget Mr. F. W. Martin, of Elyria, who comes without money and without price, and gives us lectures, also exhibiting slate-writing and photographs which he has received in his investigations. Then there are Mr. L. M. Jenney of Oberlin, and Mrs. Elizabeth Schauss of Toledo, all of whom have been most kind.

As I have been penning this, my beloved spirit friends have rapped their approval in the secretary before my desk. Yes, they do come. I hear them often in this secretary as I sit thinking. I have become clairvoyant and they show me such beautiful symbols, teaching me such divine truths. I feel their touch upon my face and hair. Last night I beheld a vision of the material of which the streets of the spirit world are composed. It was beautiful beyond description; and I was allowed time to examine closely. It seemed to be a sparkling substance not unlike diamonds, yet looking more like the glistening snow as it is sometimes seen in the sunshine. I asked of what it was composed, and was told that it was a chemical composition resembling diamond, yet not exactly the same. That we of earth would some day learn to manufacture it in small quantities, but that it would never become of common use. I could write for hours of what I have seen and heard through this spiritual sight. And yet when I tell my dear loved ones of earth of this, they tell me it is my imagination." Every day I see before me the exemplification of these whom the man of Nazareth called "blind leaders of the blind." And if the blind lead the blind they shall both fall into the ditch. Thanks to the angel world, I who was once blind and deaf, can now see and hear. And I can truly say with the good brother in the last Progressive Thinker, "I know that Spiritualism is true."

MARY SKOGLAND.

Wellington, Ohio.

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.]

Passed to spirit life, aged 74, on Friday, September 23, Mrs. N. J. Marshall, at the residence of her daughter, Mrs. Frances A. Koehler, 222 Irving avenue, Chicago. For many years she had been a confirmed Spiritualist. She was blessed with a kindly, charitable spirit and feelings, and had many warm friends. Mrs. Cora L. V. Richmond officiated at the funeral. The body was cremated at the Graceland Crematory.

Harry W. Hoeck passed to spirit life, Sept. 21, 1904. He leaves a wife, father, mother and two brothers and one sister to mourn his loss. He was a Spiritualist and death had lost its sting with him. Harry J. Moore conducted the funeral services. I. F. ANDREWS.

Sanford M. Sweeting, aged 74 years, a native of Connecticut, passed from the earth life, Sept. 22, 1904, after an illness of three months. He leaves a wife, daughter and three grand-children to remember his kindness, patience and love. He and his wife were prominent members of the First Spiritualist Society. Mrs. Lily M. Thiebaud delivered the address, a message from "The Gospel of the Angels."

M. D. THIEBAUD.

San Diego, Cal.

Mrs. Jennie L. Tubbs, a Spiritualist of many years, passed to a higher life very unexpectedly at her home in South Pasadena, Cal., August 25, aged 63 years. She was born in Deering, N. H., Oct. 21, 1840. She married Alvin Tubbs June 25, 1863, and left besides her husband, one daughter, Mrs. George McNeil, and a little grand-daughter. The funeral services were conducted by Mrs. Maude Freitag, assisted by Mr. Bowman. COR.

Mr. William Randal of Americus, Ind., passed to spirit life, Sept. 23, 1904, after a long illness. He was 80 years old and a devoted Spiritualist. The funeral was conducted by Mrs. India Hill of Decatur, Ill., and was largely attended. COR.

Dr. Foster, of Baraboo, Wis., passed to the higher life at the home of Mrs. Fisher, in Baraboo, after having suffered a stroke of paralysis. Deceased left many friends, and was known for his genial personality. Services were held at Mrs. Fisher's residence, after which remains were taken to Appleton, Wis., which place was his former home. Services conducted by the writer.

WILL J. ERWOOD.

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QUESTIONS AND ANSWERS.

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

NOTE—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected. HUDSON TUTTLE.

B. T. Spencer: Q. How much reality is there in "Divine Healing," and can those who make the claim be really honest?

A. This correspondent has particularly in view the claims of Mrs. M. R. Woodworth-Etter, who as an evangelist supplements her revival work by healing the sick. Crowds attended her meetings at Indianapolis, but were disappointed in her method. Not all who come are treated. She exercises her gift only on those who are converted! She said:

"Those persons who may come to my meeting expecting me to heal them when they are unprepared spiritually, will be disappointed. They can not hope to be healed until they have accepted Christ and believe in His saving power. The moment that faith comes I can help them."

It is thus made evident that it is hypnotic or mesmeric power and not "Divine" influence that heals. The convert is promptly hypnotized by the united influence of the believers, directed by the speaker, as in all revivals, and while in this condition the suggestion of being healed dominates all others. Ignorant of the cause, and educated in the church ways, she may honestly believe that she is carrying out the assurance of Jesus to lay hands on the sick and they shall be healed. Very few ministers have faith like this. They may be as ignorant of hypnotism, but they have not the courage to bring their faith to this test, any more than they would to pray for a mountain to tumble into the sea.

As an illustration of the exercise of this power as mesmeric and not "divine," the instance Mrs. Etter gives is a complete refutation of her belief.—

"My most remarkable cure was in restoring sight to a little blind girl. She was also helpless from paralysis and had to be carried into the tent. She became converted after a glorious outburst of religious enthusiasm and when I placed my hands on her she was healed instantly. She could see plainly and was able to walk."

"A glorious outburst of religious enthusiasm," means the surrender of personality of a concourse of people, to a dominant religious idea, and its united, spontaneous expression. A susceptible person present, is by it as thoroughly brought under its hypnotic influence, as can a subject under the will of the most skillful operator. The "Divine healers" see in this the influence of God, or Jesus. They misinterpret the facts, and may be honest.

This influence may come in another form—that of self-hypnotism, that is the dominance of an idea or suggestion which is made by the recipient. In illustration take the following reported in the account of the Etter meeting:

"I healed myself through divine faith many years ago," said the Rev. John Vinson of Indianapolis, who took an active part in last night's meeting. "I had the catarrh so badly that it was affecting my memory. In prayer one morning I promised to enter the ministry if God would heal me. Instantly the catarrh left me. That was more than twenty-five years ago and I've been in the ministry ever since."

The good minister is no doubt honest, and believes he had a "call." He may have done a great deal of good preaching for twenty-five years, but his "call" was out of his own conceit and not from Jesus.

Eugene Pohl: Q. Which is the best book on Nature's Cure?

A. As all "cure" is Nature's cure, the best books on the subject are the standard works on hygiene and physiology, and the worst are those which treat of the subject as a specialty under the catch-name of "Nature's Cure." The "cure" may be briefly stated as pure food, pure water, pure air; rest when weary of body and mind, with exercise of both if needed.

Seeker of Light: Q. What is the cause of the lights, which appear to me?

A. Such lights usually are produced by spirit friends, to signal their presence. They indicate according to their frequency and intensity the sensitiveness of the recipient, and invite to the using of the means for its cultivation.

H. H.: Q. In case of ghostly appearances, as in haunted houses, how is it that such spirits "materialize" without a medium or cabinet?

A. The researches of the Psychical Society have proved as completely as facts can prove anything, that there are such appearances, and that they occur without an arranged cabinet, or medium. Hence we may conclude that these are not absolutely essential for such appearances. Such ghostly forms are more often seen by the sensitive, and it may be inferred that without some degree of this state it is impossible for them to appear. Those not usually mediumistic may become so to an intense degree, perhaps once only in a lifetime. But such "appearances" are more "etherealizations" than "materializations." They are shadowy forms which fade into the unseen. The persons who see them furnish whatever mediumistic power that may be required. The house or room frequented by the spirit, perhaps having been its earthly home, has the requisites of a "cabinet."

Sarah J. Armstrong: Q. How can lost mediumship be regained?

A. Having been rarely blessed with various phases of mediumship, this correspondent has now lost them all, and repeated seances have been failures. Such experiences come into the lives of all sensitives, even the most developed. At least it proves conclusively that the influence, whatever it may be, does not emanate from the medium.

Sensitiveness is such a multiplex state, so many conditions enter therein, that it is difficult to determine what may prevent it in any special instance. The influence of surrounding individuals; the health; mental strain; the shock of grief, or expectation; the health, any of these may negate mediumship. Especially is the psychic influence of associates, in instances this acts as forcibly in destroying sensitiveness, as an acid neutralizes an alkali. There is a spiritual chemistry more potent than of physical elements.

Seances with a harmonious circle, or alone with concentration of mind is the only means recommendable to bring restoration.

A Little Child's Voice.

"Papa! Papa! Papa!" It rang out clear as a bell—a little silver bell, made to be sweet rather than powerful in its tone.

"Papa! Papa! Papa!"—and the little silver bell of a voice made the music that for the moment caused everyone in the great newspaper office to forget all about his work.

The electric fans were humming, the typewriting machines were clicking away like mad, the cries of "Boy," "Copy," were making the place a veritable pandemonium; but through it all there floated the music, the peace, the joy of that little one's voice.

Her "Papa" worked in the office. She had come to pay him a short visit, and midst the confusion and din of the place she was calling for him—"Papa! Papa! Papa!"

The men in the office were busy with larger and important matters. A great war was on in the Far East, and they were getting the news on that. A great presidential canvass was close at hand, and they were interested in that. Beef strikes and railroad strikes, big fires and monstrous murders, the markets in Wall street, and the revolutions in South America, all had to be looked into and reported to a waiting public.

It was a busy, bustling, a wild, mad, furious place—that great newspaper office; but in a flash that little silvery voice had captured every one's attention!

Nothing else was worth thinking of—wars and rumors of wars, the prospects of presidential candidates, the rise or fall of prices in Wall street or of governments in South America—were trivial matters compared with the simple goodness and unspoiled joy that rang out in that little one's voice!

It was the best "story" of the day, and if it could be printed as it was felt all the world would be better for it.

"Thank God," said every one in the office, "thank God for the little children!"

And, well, too, was that sense of gratitude; for what would this old world be, with its wars and rivalries, with its commercialism and competition, with its labors and worries, if it were not for the eternal good cheer that comes to us from the little one whom God has decreed shall be always with us?—Rev. Thomas B. Gregory in the Chicago Examiner.

Letter From Nellie S. Baade.

To the Editor:—As it has been some time since I made any report of my work, will say The Progressive Thinker has reached me and seems like a dear friend. I cannot get along without it and while I remain here during the remainder of this month and October shall do all in my power to secure subscribers for our favorite spiritual paper.

I commenced my spiritual work here this month and found a society that owns a pretty little church, remodeled, refurnished, a large addition having been built of late consisting of large parlors, kitchen and everything necessary to make it complete—a furnace in the church proper, electric lights, etc., has made it one of the most convenient and pleasant places I have ever seen during several years of travel.

The president, Mr. Mattison, is a capable and efficient officer, filling the position with dignity and is an honor to the society.

Sunday, September 18, the church was re-dedicated. the beautiful memorial chairs were covered with a profusion of white flowers in loving memory of Mr. and Mrs. Davis, who before their transition presented this church to the spiritual society.

Quite an interest has been manifested by the people of this city regarding the meetings, and a good audience greets me at every session. The choir furnishes good music and next Sunday a Spiritual Sabbath-school is to be organized which we hope will be of interest to all concerned. I shall suggest that The Progressive Lyceum, published by John W. Ring, be used in the school as an incentive to right thinking and living. My only regret is that I cannot remain with the good people of Watertown for an indefinite time; but serious illness in my family calls us home in the near future; but no matter whether actively engaged upon the Spiritual rostrum or otherwise, my desire is to see the cause prosper and good accomplished. With regard to my work here should any society in adjoining cities desire my services for week-day work some portion of the time in October, I would be glad to make arrangements to that effect. NELLIE S. BAADE.

Watertown, N. Y.

"Why I Am a Vegetarian." By J. Howard Moore. An address before the Chicago Vegetarian Society. Price, 25 cents.

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SCINTILLATIONS

As They Emanate from Mrs. Clara Watson, Dr. J. M. Peebles and Pottawattamie Jones, in Regard to Obssession or Evil Spirits.

SHE GETS SOMEWHAT EXCITED.

Dr. Peebles' Demonism of the Ages Sets the Noted Lecturer, Mrs. Clara Watson, to Thinking Along the Line of Devils.

Holy Moses! What a smoke!

Talk about The Great Psychological Crime book! Judging from the review of Dr. Peebles' latest work, "The Demonism of the Ages," as published in The Progressive Thinker of recent date, The Great Psychological Crime is a gem of beauty in comparison.

I have not read the Doctor's new book, but perused the review by James Voldo, with wonder and with horror, and felt like crying out, "Where is the safety, if the book is true?"

Here Spiritualism has been fighting the "devil business" idea for more than a half century, and many of us who in early life had the devil, satan, demons and imps stamped into our mentality, and who after years of study and travail of soul through which we passed in unlearning the false teachings of the past, had laid their hideous carcasses on the shelf of oblivion, and for a few brief moment at last had breathed in the atmosphere pure and bracing, untainted by foul breath of devils, only now, in the dawn of the 20th century to have the devil-demon "racket" revived by one of our leading Spiritualists, with vehemence a thousand times stronger than the old Bible concept, leads us into the Slough of Despond, deep, dark, damp and dismal, and if the picture be true to fact, I may add disastrous, diabolical and damning.

Not one supreme, pompous, potential devil as of yore, but now ten million billion demons crowding the atmosphere to suffocation. It seems the good Doctor has ransacked the sacred (?) literature of the ages, of the barbarous and ignorant past, for proof of his diabolical theory.

Only think—kind reader—millions and billions of demons surround us, that were once mortal, "with greater power to do evil than when on earth," and not one of us exempt from liability to their malicious influence. The rule that "like attracts like" seems not carried out in the demon realm, but the pure and good are subject to their diabolical power. "Sad beyond language to describe have been the obsessions, the possessions, the delusions, the betrayals, the infernal psychological crimes practiced in all ages upon innocent, trusting, virtuous, worthy, but wholly unsuspecting media, victimized to their physical, mental, if not moral ruin"—so says the review.

But there is a "Balm in Gilead," and the demons play an important part in human unfoldment, for they give incentive to the development of the "power over demons" in, and give employment to the "exorcists," who, with incantation, enchantment, magic, sorcery, etc., can drive them out of us, to roam at large and enter someone else. Of course, if we have enough of the almighty dollars with which to richly remunerate them.

The review makes good Brother Peebles say that: "Almighty God is over all." But of what use is an Almighty God that won't take care of the demons in his own kingdom and not let them loose upon unsuspecting humanity? Almighty means all-power, and that means power to stop "demonism" were it deemed advisable to do so. And if Almighty God allows demons to prowl around in the dark to entice people to sin, can a mortal "exorcist" thwart an Almighty God's almighty plan?

But my soul is sorrowful that again as of the days long past, I must even dread the approach of devils, and never more can sweet peace of mind be mine. Alas, alas, it were better humanity had never been. Waking and sleeping, demons our boon companions. Selah.

CLARA WATSON.

Jamestown, N. Y.

Dr. Peebles' Strictures Upon Mrs. Clara Watson's Article.

There is this virtue in Mrs. Watson's articles, be her subject what it may—we know just what she means, for she writes in good, plain, though not always in calm classic English.

She frankly admits that she has not read my book, "The Demonism of the Ages, or Spirit Obsessions," and so she does not—cannot conscientiously review it. She only reviews the review of one of the reviewers of this book, Mr. Voldo, a literary gentleman, and an old-time Spiritualist. Personally, then, I might consistently drop the matter right here, but as the book is a production of mine, I feel it to be but justice to offer a brief reply.

Mrs. Watson's first exclamation shows considerable excitement. It is this: "Holy Moses!" If she here refers to Moses of the Pentateuch, he was not holy, but a murderer according to the Jewish record. If she refers to Moses Hull, towards whom her prolific pen has often bristled, I have to say that he has never pretended to be holy, but has pretended to be, and as I believe, really is, an excellent, upright man—a most zealous worker, and one whose views upon biblical Spiritualism are in perfect harmony with my own.

In her third paragraph she states that she has read Voldo's "review with horror, and feels to cry out, 'Where is the safety, if this book be true?'" Keep calm, my sister, the book points directly to the safety. See it on page 371;—"There is one eternal, omnipresent, omniscient, omnipotent all-energizing Force at work in an evolutionary and orderly way in cosmic dust, in the mineral, in the vegetable, the animal, the man, the spirit, and all pointing unerringly to the upper regions of an angelic and seraphic blessedness. The highly developed, harmonial man is immune from demon influences. When lived in moral purity, Spiritualism is the safeguard against—the happy preventative of obsession, for it wards off and puts up electro-etheric auras against all low, insidious influences from the Tartarean spheres of darkness."

Mrs. Watson has read a review, and then painting a picture from her own fancy, exclaims, "If the picture be true to fact, I may add, disastrous, diabolical and damning."—Our sister in her article slings around the words "diabolical," "devil," and "devils," quite too freely, it seems to me, to be either logical or convincing.

I have not believed in a personal, semi-omnipotent devil for these sixty years and more. Has she not heard that he was "dead," and have I not been helping to bury him out of human belief and consciousness these sixty years and more? Devil, demon, and satan have different meanings in the original, and the cultured invariably differentiate them in their writings.

"The ten million billion demons crowding the atmosphere to suffocation," of which she speaks, are only human beings relieved of their mortal bodies. And assuredly Mrs. Watson will not contend that these millions of the uncivilized, the barbarous Hottentots, the polygamy-practicing cannibals, the thieves, the liars, libertines, lynchers, and malignant murderers of this country are all, in the physical act of dying, purified and transformed into saints and sages. She will not contend that their identity—consciousness, memory, tendencies, and purposes are annihilated by death!

Where, then, are these millions? She surely will not argue that they were translated in the twinkling of an eye into the beatific splendors that make radiant the summerland. She will not argue that a hempen rope jerks blackhearted murderers into joys and glories unspeakable.

Where, then, are they?

Mrs. Watson will doubtless say, as do all intelligent Spiritualists, they are residents of the encircling lower spheres, the lower, over-arching zones of spirit life,—in brief, earth-bound, and here!

Very well,—what are they doing? Are they asleep? Are they hibernating? Have they become unconscious stupids? Are their wills paralyzed, their feet fettered, their lips pad-locked, and are they mechanically chained, police-bound and barred away from earth and its inhabitants, where their thoughts, purposes, schemes, and attachments were and necessarily are? If so, our clairvoyance, our clairaudience, our trance testimonies, our thousand spirit communications are illusions, blinding, bewitching illusions that have only dazzled to deceive and curse.

Mrs. Watson continues, "The review makes good Brother Peebles say that Almighty God is over all." Will Sister Watson permit me to inform her that long weary years ago I discarded all belief in a limited, located, human-shaped personal God, and so that arrow, rebounding, falls at her own feet.

Again, all tearful in spirit, she pathetically exclaims, "Nevermore can sweet peace of mind be mine! Alas, alas! It were better if humanity had never been; waking, sleeping, demons our boon companions!"

Cheer up, cheer up, beloved Sister! Surely there is a "balm in Gilead," and this balm of Spiritualistic comfort you will find on pages 375, 376 of this book, which by confession you have never read. Here are the cheering words: "Though obsessions prevail, though vast multitudes of earth's discarnate dwellers people the Cimmerian shadowlands of Hades, the Divine Impulse changes not. The altruistic work of rescue goes on. Uplifting grace spans all worlds. The angelic voice of good will to men is ever being enchanted in all spheres from lowest hells to highest heavens. Up from the mud and slime the early flowers spring, and beyond the cross lies the crown. Under the roughest exterior, mortal or immortal, there lies the Ego, the divine spark, the buried image of God, awaiting the perpetual resurrection call: 'Awake, come up higher!' * * * Obsessing spirits are hearing, believing, and vast multitudes of them are moving up on to higher planes of existence, where, after a time, they become divine helpers. Sometimes they bring these dazed, distressed spirits of the lower spheres into quiet, orderly seance rooms, that they may the more fully cognize both their shadowy environments, and their moral incompleteness. Seeing, kindles in them the smouldering fires of aspiration and soul-unfoldment. Evolution is tireless. Leading, it shouts from every moral mountain-top, in all spheres, and in all realms, 'Come up higher.'"

There, Sister! Do not these optimistic words cheer and gladden you? Let us all add to our fears hope, to hope faith, and to faith knowledge. Did not the apostle say that "perfect love casts out all fear?" Twenty-four pages of this work have the heading, "Rescue Work on the Border-land." It is from the pen of Henry Forbes Kiddle, worthy son of the illustrious Prof. Henry Kiddle, who had charge of all the New York public schools.

Be it said to Mrs. Watson's praise that her writing is most tender and genial as compared with one Olive Pennington, who writes and publishes that such a book as mine "is a crime, and I for one (she says) wish it were punishable by the law. * * * I wish some grinning devil would impale the aforesaid Doctor (Peebles) on his red-hot pitchfork, and dip him a moment in the seething cauldron of fear that he has prepared for so many others."

How is that for venom, spite and the spirit of a professed Spiritualist? Is Olive obsessed by the spirit of John Calvin, or is it rather by one of those old Roman Catholic priests that kindled the flames which burned the martyred Giordano Bruno?

Only think of it! Now in my 84th year, wriggling, twisting, frying on a "grinning devil's red-hot pitchfork,"—and all this in the 20th century by a self-pronounced Spiritualist!

People differ; I will put Clara's and Olive's words and opinions against those of W. T. Stead, editor of the London "Review of Reviews," Moses Hull, Prof. E. Whipple, and other fair-minded reviewers.

W. T. Stead:—"A book calculated to give very salutary warning to many persons who are disposed to display carelessness upon matters psychic and occult—a very timely volume."

Moses Hull:—"I have finished your book upon obsessions. It is a timely book. The world needs it. * * * This book will throw much light on the questions introduced. I hope it may have thousands of readers."

Prof. E. Cushman:—"This fine-appearing volume throws a searchlight and many side lights upon the subject of Spiritualism. Tersely stated, it is at once an alarm, a tonic and a safeguard."

Prof. E. Whipple:—"Dr. Peebles never wrote a more entertaining, reasonable, or thoroughly useful, and important volume than this. No work that has emanated from his fertile pen has been charged with such potential qualities for accomplishing practical good as this book that lies before me. The 'Psychological Crime' gave great offense in some quarters, but 'Spirit Obsessions' (their cause and cure), while it presents a wonderful array of facts, is nevertheless, sympathetic and just towards all classes. It is the book for our troublesome times."

J. R. Francis, ever earnest, able and practical, said editorially awhile since, "Obsession will not down." Emphatically, it will not down, because a fact—a well-established fact,—a positively demonstrated fact, and while affecting sensitive spiritists, it is literally festering in the ranks of churchianic sectarists. This question of obsession has to be met. To shirk, to shun it as a fact, is impossible, and none are so competent to cope with it as Spiritualists.

J. M. PEEBLES, M. D.

Battle Creek, Mich.

The Book Defended.

To the Editor:—I cannot tell you how sorry I am for Dr. J. M. Peebles. It seems such a pity that a man of his years and learning should make the egregious mistake of publishing so great a work as his "Demonism of the Ages," without taking into account the shocking effect it might produce on the delicately attuned nervous organism of Clara Watson.

How he is destined to suffer when he comes to realize the depths of sorrow and despair into which he has thrust that supersensitive soul. Out of the depths she cries unto him in the bitterness of her agony, "My soul is sorrowful that again as of the days long past, I must even dread the approach of devils, and nevermore can sweet peace of mind be mine. Alas, alas! it were better humanity had never been."

Knowing somewhat of his chivalrous disposition, I can understand how such a wail from such a soul would tempt the good Doctor to write another book at once to prove,—

1. That he never wrote "Demonism of the Ages."
2. That if he did write it, he didn't mean to.
3. That when he wrote it he was "obsessed" by a "demon."
4. That there is no such thing as obsession or demons.
5. That if he was obsessed when he wrote the book, this fact of itself is sufficient to condemn it as unworthy of serious consideration by supersensitive women.
6. That therefore, Mrs. Watson ought to come up out of the depths immediately and read the book.

Truly, it seems incredible that a woman of sufficient intelligence to be a "lecturer," should thus figuratively throw up her hands and tumble down with such an awful thud, without first having read the truly great book to which she refers with so much unchristian charity.

Why is it that anyone with seeming intelligence will thus jump into print and with the bitterness of blind fanaticism condemn a work she has never read, is a psychological problem which might be discussed in your Open Court department with much profit.

If Mrs. Watson will take the time and do herself the courtesy and Dr. Peebles the justice to sit down and study the book from beginning to end, she will at least then be in position to write intelligently of its contents.

On the first three pages of the book, in his introduction, the author lays down eleven propositions which constitute a foundation of fact and principle, and on the basis of these he asks a number of questions which he proposes to discuss.

The great body of the book is devoted to a presentation of a vast number of authenticated cases of "obsession," including many that have come under his personal observation and treatment. His object in this array of illustrative data is evidently to answer as many of those questions as possible which lie in the field of his intended consideration.

If there is any one of his eleven preliminary propositions that Mrs. Watson is able successfully to dispute, that would be a matter of interest to those who have read the book but who lack the knowledge necessary to disprove it.

If there is any one of the hundred or more cases of "obsession" referred to by the author, which Mrs. Watson is able to prove was fraudulent, or in any material way misstated, it would be entirely proper for her to give us all the benefit of her superior knowledge—unless she preferred to embouy it in one of her "lectures" and charge a fee for it.

If she is able to demonstrate that the author's data is false, or that he has drawn conclusions therefrom which are not warranted by the facts, all honest and unprejudiced readers of the book should be thankful to have her do so. Even good Dr. Peebles himself could find no fault with her, though it might make it necessary for him to write another book in order to set himself right with his readers.

But facts are stubborn things, and will not down, nor take to the woods even though an angry woman who signs herself Clara Watson, should throw up her hands and in a spasm of ridicule, cry, "Holy Moses! What a Smoke!"

As the parrot said to the preacher, "What we want are FACTS!" And Dr. Peebles has crowded his book full of them.

Has Mrs. Watson any on the subject of "obsession" to submit?

POTTAWATTAMIE JONES.

HIS NEXT MOVE.

When Dowie rides into Jerusalem
On the back of a milk-white ass,
The Hebrews will doubtless all rubber-neck
To watch the great prophet pass,
And the fringe of his face will wildly wave
Like a bunch of fluttering grass.

When Dowie rides into Jerusalem
With a halo glued fast to his pate,
His deacons will hurriedly follow him in,
Each one of them passing a plate,
For they'll have to pay a good price for the show
And the show will surely be great.

When Dowie rides into Jerusalem
On the back of a milk-white ass,
Will the mule lift his voice like Balaam's of old
And talk to the folks as they pass?
And what would he say if he should speak out
In a voice of the texture of brass?

When Dowie rides into Jerusalem
Will the ass chuckle loudly: "Hee-hee!"
And say: "There are two of us in the same boat,
My funny old master, and me,"
And begin to hee-hawing at his own joke,
And to wriggle his ears in his glee?

When Dowie rides into Jerusalem
Will the stinkpot reporters be there,
To take some snapshots as he trundles along
While the rocks and the mountains stare,
Or will his own press agents see to the job
And publish him everywhere?

When Dowie rides into Jerusalem
On a mule that is white as a ghost,
No doubt he will make a most touching appeal
To the opend-eyed, rubbering host,
And if they don't cough, gee whizz and great scott!
But those natives will get a hot roast.

—Chicago Chronicle.

BOOKS FOR ALL SPIRITUALISTS TO PERUSE.

A Conspiracy Against the Republic. By Judge C. B. Waite, author of "History of the Christian Religion to the Year 200. Price 25 cents.

A Few Words About the Devil. By Chas. Bradlaugh, the great English freethought leader, with a story of his life as told by himself and a history of his Parliamentary struggles. Price, 50 cents.

After Her Death. The Story of a Summer. Pervaded with pure and sublimely spiritual thought. Something to make the reader pause and reflect almost to entrancement. By Lilian Whiting. Price $1.

After the Sex Struck, or Zugassent's Discovery. This book is intended to teach husband and wife how to agreeably adjust their differences. Highly agreeable is its contents. By Geo. N. Miller. Price 25c.

Age of Reason. Being an investigation of true and fabulous theology. A new and complete edition, from new plates and new type; 186 pages. By Thomas Paine. Price, paper, 25 cents; cloth, 50 cents.

Ancient India, Its Language and Religions. Translations of the articles "Religion of the Veda," and "Buddhism." The Study of the Sanskrit. By Prof. H. Oldenberg. Price 25 cents.

A New Catechism. By M. M. Mangasarian. A book suited to express the thoughts of men, women and children living in the new times. Price, cloth, 75 cents; paper, 50 cents.

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Automatic or Spirit Writing, with other psychic experiences of the author. A book well worth the price, for its valuable suggestions to others wishing the phase. By Sara A. Underwood. Price, cloth, $1.

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Bible of Bibles, or Twenty-seven Divine Revelations containing a description of twenty-seven bibles, also a delineation of the character of the principle personages of the Christian Bible, and an examination of their doctrines. By Kersey Graves. Price $1.75.

Big Bible Stories. Placed in the crucible of Mathematics, they are made too absurd for anyone who can count on his fingers, one, two, three, etc. New and unique. By W. H. Bach. Price, 50 cents.

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Children's Progressive Lyceum. A manual, with directions for the organization and management of Sunday-schools. Something indispensable. By Andrew Jackson Davis. Price, 25 cents; postage, 5 cts.

Christianity a Fiction. The astronomical and astrological origins of all religions. A richly sarcastic poem, by Dr. J. H. Mendenhall. Price 50 cents.

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Clairvoyance. A book of 109 neatly-printed pages, pertaining to a system of philosophy of clairvoyance, its law, nature and unfoldment. By J. C. F. Grumbine. Price, cloth, $1.50.

Coming American Civil War. This excellent book is written in the interest of humanity, of liberty, and of patriotism. By Burton Ames Huntington. 300 pages. Price, paper, 50 cents, postpaid.

Common Sense. A book of the Revolution, and yet adapted to the present day. A book to inspire the reader to love his free America. By Thomas Paine. Paper, 15 cents.

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Continuity of Life a Cosmic Truth. By Prof. W. M. Lockwood, the well-known lecturer. Those who have had the privilege of hearing Prof. Lockwood lecture will understand and appreciate the character of this work. Price $1.

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Diakka and Their Earthly Victims. A very interesting and suggestive work. It is an explanation of much that is false and repulsive in Spiritualism. By A. J. Davis. Price 50 cents.

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Elsie's Little Brother Tom. An interesting story for children. Allen Thurber, author. This book fills a need for literature for small folks as there are but a few books, and we recommend this as being interesting and instructive. Price, 75 cents.

Encyclopedia of Biblical Spiritualism, or a concordance of the principal passages of the Old and New Testament Scriptures which prove or imply Spiritualism. By Moses Hull. Price $1.

HOW THE LIVING MAY TALK WITH THE DEAD.

There are many things in Spiritualism and Theosophy that are in perfect harmony. The student of psychic science can explore with most excellent results both of these enticing fields. It will not do for Spiritualists to become narrow or circumscribed, in view of the fact that spirit return is common to all humanity, goes as freely to the humble home of the peasant as to that of the king. The experiences of Mr. Leadbeater will be read with great interest.

Bringing a philosophy, not at all new, but decidedly picturesque, the Theosophists again came to Chicago last week, says the Inter-Ocean.

Theirs is a science that explains evolution before the world began, and describes invisible things in realms marvelous and strange. They have come to say that their investigations have not been confined to physical sciences alone, but that they have inquired into the occult, the hidden, ghostly side of things.

These realms, where wraiths abide, they assert, are not thousands of miles away, as conventional religions picture heaven, but are right here, interpenetrating the world that we see, so that it is not necessary to move in space in order to get into touch with people who are dead and gone.

One of the oldest students of Theosophy, C. W. Leadbeater of London, came to Chicago to attend the convention. From the quiet life of an English vicar, he has risen to a plane where, he says, his thoughts and feelings ascend above this mundane world. He is recognized as one of the most reliable teachers of the philosophy.

For the past twenty years he has devoted his life to the investigation of the ordinarily invisible side of nature and man. A member of the Royal Asiatic society, a university graduate, a world-wide traveler, a close student of philosophy and psychology, he talks not only on a scientific basis but to bring the lessons home to every-day life and conduct.

Unlike most teachers, Mr. Leadbeater is a man of sincere modesty. The wonderful experiences which he relates he does not describe as his own. To his fellow students he admits that they are his. To the world he tells them in the third person. He believes it would not benefit theosophy to tell the public that he passed through these experiences which to the ordinary mortal are unbelievable.

Through the Sunday Inter Ocean are given some of the most interesting of the experiences. His friends and fellow students say they are his own experiences.

It appears that the most important work done on the finer planes, according to his teachings, is the helping of persons in distress. Those who do this work are called "invisible helpers." An older helper—generally admitted to be Mr. Leadbeater—and a younger, by the name of Cyril—his nephew—are concerned in the following experience:

"This Cyril is always particularly sensitive to children in trouble, and seems to have a rare faculty for finding them out and assisting them," Mr. Leadbeater has this third person say. The times that I have come to his help and through my advice directed him, are among the most pleasant events in my memory.

"One day Cyril and I (the third person) were traveling through the astral world when suddenly we heard the cry of a child in pain. We moved in the direction of the sound, and, coming to a lonely cliff, found that a boy of 10 or 11 years had fallen over it, and, cut and bruised, was hanging to a projecting root.

"Let us help him quickly or he'll die," exclaimed Cyril.

"I saw that in order to stop the bleeding it would be necessary to have physical help. One of us must be materialized, that is, must be made visible in the ordinary world, to tie the bandages and so that the wounded boy might be reassured by seeing some one aiding him. I materialized Cyril and stayed at his side to tell him what to do.

"Under my directions he took the neckerchief from the boy, bound it around his thigh, and with a stick twisted it tight to stop the flow of blood. The boy saw and felt the ministering hands, and, rousing from his stupor and fright, said to the white figure at his side: 'Be you an angel, master?'

"'No, only a boy come to help you,' replied Cyril.

"The boy's immediate needs cared for, I hastened to go for the mother, more than a mile distant. I found her at home about her daily work at the time, not giving a thought to her son. She could not see me, but mentally I urged on her the boy's needs.

"'Well, I don't know what's come over me, but I must go and find that boy,' she finally declared, dropping her work and starting in the direction I was leading her.

Saw Angelic Figure.

"When the mother came to her boy Cyril vanished, but not before she had seen his angelic figure. That night, while again in my astral body, I returned to the humble home. The mother was relating a story of divine intervention to the wondering neighbors. She told of the white figure she had seen, and how her boy had refused to let her remove the bandages because he said the kind angel boy had tied them. The physician who was called later said that if the bandages had been removed the boy would have bled to death.

"In connection with this unusual rescue I found a strange situation. It seems that in their pre-existence, 1,000 years before, Cyril and this boy had been playmates. At that time the boy was Cyril's slave. He saved Cyril's life and was given his freedom. It was 1,000 years before Cyril had an opportunity to save the life of his friend."

Few persons, unless they have the clairvoyant power developed, can remember events and incidents of the astral plane after returning to the physical life, according to Mr. Leadbeater. However, everybody, consciously or unconsciously, is in daily communication with the inhabitants of the astral world.

"When we sleep we really leave our bodies in slumber," said he, "whereas we, the true men within, go out into the universal ether that interpenetrates physical matter, and there we can meet and do meet our dear dead friends. The many dreams that people have of their loved ones are in truth not dreams at all. They are real meetings.

Can Leave Body at Will.

"If men would only develop these powers within themselves by pure living and right thinking, the hours of night while they are out of their physical bodies would be as clear, as real, and as useful to them as the hours of the day. The clairvoyant when sufficiently trained is able to leave his body at will and project himself into an ether finer than physical matter, where the dead are, and, returning, relate what he found. Such reports have been verified again and again by different investigators."

To the Theosophist one of the most important contributions of clairvoyant investigators to the important problems of life is the light they have thrown on the subject of death and the life beyond it. The methods used in this case are not those of Spiritualism, which for its manifestations demands a return of the dead to this earth life. Theosophy recognizes death as merely a process by which man drops his physical body and then remains living in a finer matter, something like the ether of science.

The influence of dead people on the affairs of the living is verified by another story from one of Mr. Leadbeater's statements:

"A friend of mine possessed an Indian dagger which had the grewsome property of inspiring whoever took hold of it with a longing to kill some woman. Two women were known to have been murdered with it. The moment I took the dagger a curious dragging, as though some one were trying to move me, began. I refused to stir and looked to see what it was.

"I saw a wild-looking man, very angry because I would not go where he pushed. I questioned him, but he could not understand. I went on a higher plane, where I could read the records of nature, and saw that centuries ago his wife had left him for another man and that he had murdered them both with the other man's dagger, the one which I was holding. He had sworn revenge on the sex, and had murdered two women before he was himself killed.

Agreed to Destroy Dagger.

"I handed him over to an Indian friend who could understand his language. He was gradually led to a better life and agreed that the dagger be destroyed. I broke it up and buried it. **It seems that this vengeful man had been attached to the dagger, obsessed its various owners, and with considerable success urged them to murder women.**

"Just as it was impossible to communicate with this Hindoo, so persons on the astral plane have their varying capabilities and limitations as on the physical plane. It seems that a great mathematician, recently deceased, came to a clairvoyant full of delight over certain additional discoveries he had made since his death.

"He was anxious that they be published to the world, and I well remember how he was disgusted because the physical brain of his friend was unable to grasp the intricacies of the wonderful new discoveries. He did not realize that they had been possible only by his mastering the law of the fourth dimension after his rise to the astral plane."

One evening while the two helpers, already mentioned, were moving along they were attracted by the sight of an immense summer hotel in flames. Everybody had been rescued except one small boy, sleeping in an inner room. His parents were away, unconscious of the fire, and the helpers tried in vain to make any of the many spectators and firemen remember him. It is doubtful if physical aid could have saved him as it was.

Cyril to the Rescue.

Cyril, entering the boy's room, roused him, half-stupefied with smoke, from the bed. They attempted to escape through the central passageway, but the flames cut them off. They returned to the room, and with Cyril supporting him on the outside, the boy walked the length of a narrow window ledge, one foot wide. He entered another window, climbed down the elevator shaft and onto the veranda of the hotel, Cyril always guiding him.

Sliding down the posts of the veranda Cyril reached a boat, and rowed out into the lake. They were seen from a steamer, and Cyril then vanished. Reports were that two boys were in the boat, but that one had fallen overboard just before they were rescued. It was two weeks before the boy's parents heard of his rescue, though the helpers, according to Mr. Leadbeater, had mentally attempted to assure the parents of his safety. They had given the boy up as lost.

His miraculous rescue has never been accounted for by the parents. When the boy timidly suggested that the mysterious figure which came to his aid might have been an angel, the older persons always shook their heads knowingly.

Many other illustrations of the good which this Cyril, and the older helper, have done could be given. One will be sufficient. One of two brothers, who were almost inseparable, died. The other was inconsolable. Cyril and the one called the "older helper" brought back the departed brother. Taking the hand of the living brother, he assured him that he was always near.

Indian Shouted, "Spring Back!"

An account of friendly intervention which saved his own life is given by Mr. Leadbeater. It was on an exceedingly wet and stormy night that he was plodding along a dark street with his umbrella pulled down close in front of him. Suddenly a voice he knew full well as that of an Indian teacher, supposedly thousands of miles away, shouted in his ear, "Spring back!"

Without stopping to think, he jumped backward. As he did so a huge metal chimney pot crashed in front of him, knocking the umbrella from his hands and wrecking itself at his feet. The warning voice of his Indian friend, he says, had saved his life.

At another time the apparition of a very dear one who had long left this world came to him and advised him against committing a certain act of retaliation. He followed the advice, and in after years found that he had done rightly.

One of the questions which many are always asking with regard to this life beyond the grave is, "Shall we meet and recognize our friends?"

"Certainly we shall," says Mr. Leadbeater, "for neither they nor we shall be changed, and the affection which is still there will act as a magnet to draw together those who feel it, far more readily and more surely than it does here."

THE BOOK OF WISDOM

The Progressive Thinker

It Leads In All Things That Pertain to Spiritualism and Psychic Laws.

Unparalleled Prosperity Has Marked Its Course for Fifteen Years

THE N. S. CONVENTION.

From N. S. A. Headquarters—Important Convention Notice.

To the Editor:—Kindly give space in your valued journal for the following important announcement concerning the place of meeting of the N. S. A. convention to be held in St. Louis, Oct. 18, 19, 20 and 21.

The committee of the World's Fair Congresses assigned to this association—as to others—the music hall of the great Coliseum, for convention purposes, and we had every reason to suppose all was in readiness for our occupancy. At this late day comes the information that Music Hall has been rented for the season to a musical company, and that another hall has been allotted to the convention societies. Investigation shows that the second hall is not adequate for our purpose—its acoustic properties are not good, and as the musical company aforesaid gives a musical extravaganza day and evening its sounds are sufficient to completely drown the voices of our speakers and delegates. Hence the N. S. A. official board has decided that the convention be held at the Spiritual Temple in St. Louis, 3015 Pine street, where the reception of Monday, Oct. 17, at 8 p. m., will also be held. We regret exceedingly the necessity of changing location of meetings at this late day, but are so obliged to do in justice to our people. Pine Street Temple is reached from Union Station as follows: Take 18th street car to Olive, transfer west and ride to 30th street, walk one block south; or, take Laclede car and ride to 30th or Garrison, and walk two blocks north.

All delegates and other friends who intend to be in St. Louis during the time of convention, are requested to arrange their plans for visiting the Fair or sight-seeing, so as to enable them to attend all sessions of the convention—day and evening. Important business is sure to come up at all day sessions, while the evening meetings will be more attractive to Spiritualists and investigators, by the able and brilliant talent we shall present. All are cordially invited. Come one and all and help to make this the grandest convocation of Spiritualists the world has ever known.

Information concerning rooms can be had by addressing Thomas Grimshaw, 5835 Theodosia avenue, St. Louis. Forward postage to prepay his replies.

MARY T. LONGLEY,
N. S. A. Secretary.
Washington, D. C.

N. S. A. CONVENTION.

OCTOBER 18, 19, 20 AND 21.

Headquarters of the N. S. A. official board will be at the Lindell Hotel, St. Louis, Mo., from October 12 till Oct 22.

All convention meetings will be held in the Spiritual Temple, 3015 Pine street, St. Louis, also the reception on Monday, October 17, at 8 p. m.

All meetings—day and evening—absolutely free. No admission fee. All are invited to attend.

Evening talent of the best, will be presented. Among those who are to participate as speakers are Will J. Erwood, Dr. J. M. Peebles, W. J. Colville, Mrs. R. S. Lillie, Mrs. Laura G. Fixen and others of note. Mediums: Rev. E. W. Sprague, Mrs. Maud Lord-Drake, Mrs. G. G. Cooley, Mrs. E. A. Sauer and other well-known test workers. A grand time is expected for our cause.

Business sessions will present many features of the utmost importance to our cause. The usual routine will be followed, but it is expected that many questions and issues of great value will be presented which will call for wise deliberation and much discussion on the part of the brainy delegates who will be with us. No person should miss even a single session. Kindly arrange your plans for sight-seeing so as not to interfere with your attendance at the meetings.

The N. S. A. cannot make terms for rooms for delegates or others. Information on this matter can be obtained from our trustee, Thomas Grimshaw, at 3015 Pine street, St. Louis, by addressing him with stamp for reply. A list of rooming houses, comfortable and convenient, is to be found at his address.

In reply to critics, we are led to announce that it is impossible for any outline of convention work to be published prior to the meetings; for aside from the Amendments and usual routine work that have to be presented, we have not sufficient data of what is to be done to enable us to give any intelligent idea of the special work to the public; nor can we give our annual reports at an earlier date, as we do not close our books nor make up reports till October.

As reference has been made in one of our journals, to the liberal spirit of the N. S. A. treasurer, but with the remark that money is not everything, it is my duty to herewith say, that in addition to his generous monetary help, Mr. Mayer being a man of keenest business acumen and sagacity, is of invaluable aid, not only at conventions, and board meetings, but also during the entire year as adviser, helper and one of far-seeing judgment at headquarters in the management of official affairs. Your secretary feels deeply indebted to him for his generous aid, as should every member and society of this association.

MARY T. LONGLEY,
N. S. A. Secretary.

"Social Upbuilding, Including Co-operative Systems and the Happiness and Ennoblement of Humanity." By E. D. Babbitt, LL. D., M. D. This comprises the last part of Human Culture and Cure. Paper cover, 15 cents. For sale at this office.

"The Present Age and Inner Life; Ancient and Modern Mysteries Classified and explained." By Andrew Jackson Davis. We have a few copies of this work by the celebrated seer. Cloth, $1.10.

"A Plea for the New Woman." By May Collins. An address delivered before the Ohio Liberal Society. Price

"Handy Electrical Dictionary." A practical handbook of reference, containing definitions of every used electrical term or phrase. Price 25 cents.

SPIRITUALIST MEETINGS.

It is important when a meeting is suspended, that notice be given us, so that inquirers may not be mislead. We want new notices of all meetings being held here in public halls at the present time.

First German Spiritualist Society on the West Side. Meetings every Sunday at 3 p. m. in Gar———'s Hall, corner Ashland avenue and W. 13th street.

The North Star Spiritual Union holds services at Perl's Hall, 1546 Milwaukee avenue, every Sunday at 7:30 p. m. Mrs. Johanna Roennaw, test medium.

The Hyde Park Occult Society holds regular Sunday evening services, 7.45 o'clock, at 319 E. 55th street, between Kimbark and Monroe avenues. Jackson Park cars pass the door. The best talent available will be secured for all meetings. To spread the truth is the object of this society. Address all communications to Mrs. Isa A. Cross, corresponding secretary, 560 East 55th street. Entrance to hall, 319 E. 55th street.

The Light of the Truth Society meets each Sunday at the northwest corner of 47th street and Cottage Grove avenue. Conference at 3 p. m., and lecture and tests at 8 o'clock. Mrs. M. A. Burland, pastor.

The Progressive Society holds services every Sunday at 183 East North avenue, corner Burling, at 3 and 8 p. m. Good speakers, tests and messages at every session. Mrs. Hilbert, pastor.

Central Spiritual Church holds services every Sunday evening at 8 o'clock, and Wednesday afternoons at 2 o'clock, at Hornberg's hall, 31st and Lock streets. Conducted by Mr. and Mrs. Howes.

The German-English Society Bund der Wahrheit No. 18, holds services every Sunday evening at 7:30 in Brandt's Hall, 152 E. North avenue, between Halsted and Clybourn; and every Thursday evening at their new hall, northwest corner Sedgwick and Blackhawk streets. Mr. Frank Joseph, medium.

The Church of the Psychic Forces holds services at Wilcox Hall, corner Champlain avenue and 43d street, every Sunday. Conference at 3 p. m. Lecture at 8 p. m. The hall number is 361-363 East 43d street. Conducted by Mrs. Isa Cleveland.

Spiritual Church, Licht und Wahrheit, meeting every Sunday evening at 8 o'clock in Wicker Park Hall, 501 W. North avenue. Lecture and tests by Mrs. Th. Loll and Mrs. J. Villruak.

Church of the Spiritual Truth holds meetings every Sunday evening at 7:30 at 962 Milwaukee avenue, near North Paulina street. Mrs. J. DeLong, pastor.

Church of the Spirit Communion, Kenwood Hall, 4308 Cottage Grove avenue. Conference and messages at 3 p. m.; lecture at 8 p. m. Messages by H. F. Coates and others. Good music.

Church of the Soul Communion holds meetings every Wednesday evening at 8 p. m., and Sundays at 3 and 8 p. m., at 207 Lincoln avenue, between Garfield and Webster avenues. Lecture, messages and tests. R. S. Ray, pastor.

The Rising Sun Spiritual Mission holds its meetings every Sunday at 2:30 and 7:45. Sunday school at 1:30. Star Lodge Hall, 378 S. Western avenue. All welcome.

Spiritual Science Society meets every Sunday from 2 to 10 p. m., at Arlington Hall, N. W. corner of 31st street and Indiana avenue. Admission to afternoon meetings, free; evening service, 15 cents. Mrs. Dixon and her daughter, the child wonder, will always be in attendance. Others will assist. These meetings will be continued all summer. Dr. Beverly, president, No. 44 East 31st street.

A Spiritualist Temple has been opened by Mrs. Schwann, at 523 Belmont avenue. Services held every Sunday and Thursday evening at 8 o'clock. Tests and music at every service.

Occult Scientists. St. Peter's Church, No. 3665 Indiana avenue, corner 37th street, 7 30 p. m. :Lectures, "proof positive tests," etc. Mrs. W. Brockway, psychic. No fee charged at the door. All are welcome.

The Spiritualistic Church of the Students of Nature will hold Sunday evening services at 1565 Milwaukee avenue, corner Western avenue, Mrs. M. Schumacher, pastor.

The Universal Occult Society holds its meetings at No. 77 East Thirty-first street, Hall "C," every Sunday afternoon and evening, the Hon. Robert Gilray, pastor. Good mediums to give messages. Conference at 3 p. m. Regular service at 8 p. m.

Church of the Spirit, Schiller Building, 109 East Randolph street, third floor. Services every Sunday at 11 a. m., 2:30 and 7:30 p. m. Tests, spirit messages and mental telepathy under blindfold conditions through William Fitch Ruffle, psychic, assisted by Mrs. Marie Jacobsen, Danish palmist and psychic.

Lake View Spiritual Union holds Sunday afternoon meetings at 3 p. m., at Wells Hall, No. 1629 North Clark street, corner Fletcher, conducted by Dr. and Mrs. Carl A. Wickland. All cordially invited. Residence 616 Wells street.

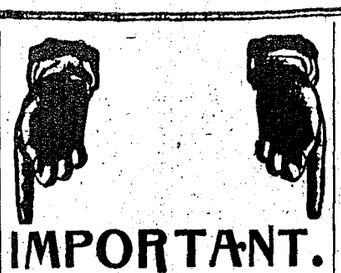
Church of the Soul, Mrs. Cora L. V. Richmond, pastor, meets every Sunday in room 309 Masonic Temple. Service 11 a. m. Sunday-school 10 a. m. Superintendent of Sunday-school, Mrs. S. J. Ashton. Pastor's address, 3802 Ridge avenue, Rogers Park. Day at home, Friday.

Band of Harmony, auxiliary to the Church of the Soul, meets the first and third Thursdays of each month, at room 512 Masonic Temple, from 9:30 to 10 p. m. Coffee and lunch at 6 o'clock.

Psychic Research meetings at Schott's Hall, corner Belmont and Racine avenues, Sunday afternoons at 2:30 o'clock sharp. Advanced course in occultism, teacher and lecturer, P. M. Esser, 82 Willow street; test medium, A. K. Edwards, 675 Osgood street. Visiting mediums all welcome.

The Brotherhood of Spiritual Truth meets Sunday, 7:30 p. m., in Temperance Hall, 330 W. 63rd street. Services conducted by Prof. J. K. Hillis and wife.

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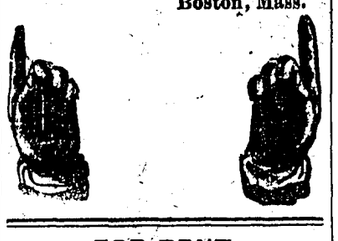
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VOL. 30 CHICAGO, ILL., OCT. 15, 1904. NO. 777

A BATTLE ROYAL!—In Which the Intellectual Giants of Our Grand Cause Will Participate.

J. S. LOVELAND, A Master Mind on the Pacific Coast, Will Lead Off with a Lucid, Comprehensive Attack on

the Great Book, "Spirit Obsession, the Demonism of the Ages," by Dr. J. M. Peebles. The learned Doctor and others will write on the subject, pro and con, making A BATTLE ROYAL, which every Spiritualist should read. Send in your Subscription, or remain in the rear of the procession. A Battle Royal will begin some time in November. This subject and its discussion must attract the attention of all who are interested in the discovery of truth and in human enlightenment.

A PUZZLING THEORY.

Illusion—Illusion—All Is Illusion.

September 11.—I attended Christian Science meeting to-day, and I did some hard thinking while there. I wonder they do not all become insane. I know I had "a swelled head" while there and since—not from an overplus of brains, but for the limited capacity for action within my—there it is—I was going to say cranium; but I bethought me, I have no cranium—it's an "illusion!" I am some like the fellow named Ami, who had been somewhere with his oxen and wagon. Coming home, having imbibed too much of the "illusion" liquor he became illusively intoxicated, and fell into illusive dreams, during which period the oxen became detached from the wagon in which he was, went on and left him. On waking and finding himself alone in the wagon, he commenced to soliloquize: "Am I (hic) Ami, or am I not Ami? if (hic) I am Ami, I have lost (hic) a yoke of oxen; if (hic) I am not Ami I (hic) have found a wagon. If I am (hic) Ami, where (hic) am I? If I am not (hic) Ami, who the (hic) hell am I anyhow?"

The subject was a sermon or lecture compiled from Mary Baker Eddy's writings and was called "Spirit and Matter." I was sorry I had not taken my note book along so as to have taken verbatim extracts. It commenced by stating that "Matter was not life. Matter is inert. Spirit is life!" from which an argument was made that matter is illusion, and therefore it cannot be diseased, etc.,—you've heard the statement before. And here is where I got up a brain action, or one was got up within me, provided I have a brain, or that which I think is brain is not "illusion," which it would seem it is.

If matter is not life, how comes it that particles cohere? Unless there is an affinity, there can be no coherence. In the first place the particles must be drawn together by some process, and whatever that process is is a manifestation of life. What draws two drops of water together? How comes it that lodestone has such an affinity for iron, if there is no such thing is inherent life in matter? But stop! Matter is illusion—there is no such thing as matter! It is not a thing without a name, but a name without a thing—that is, something that is nothing (confound it, here it comes again) a mere name without a relation—a combination of letters if you please; but there it is, again; letters are elementals of sound—and sound is a concussion on the tympanum; and there is no tympanum, neither can there be any concussion (Good Lord! somebody help me out before I forget what I wanted to speak about!), for there can be no such thing as "airwaves" since matter is "illusion!" But this integration of matter: I wanted to say more of it—only the matter—the illusion—(now I have got it! Illusion is not denied; so I will call it by that name). If there is no life to matter—illusion—why do the planets not disintegrate to atoms, and become a mist? How comes it that the rays of the sun interpenetrating the atmosphere create an electrical friction and consequent heat?

If matter is not, if there is nothing of us but spirit, why do we wear clothing? Without matter there can be no such thing as heat and cold, and if we have no bodies—if all is "illusion"—heat or cold could not hurt us. Neither do we need clothes to hide our nakedness, for we have no bodies to screen—there is nothing of us but spirit—no bodies to hide from the gaze of others.

Out in the barn a man has hanged himself, and if we do not haste to cut him down, it will be impossible to save his life! Hanged himself! Impossible; there was nothing to hang! He was all spirit, and that body that you saw hanging there was "illusion." Go and tell the man he is not hanging; that he just thinks he is hanging; that he is a spirit and can't hang! Cut the rope! why, you can't cut the rope; the rope is matter and matter is an "illusion!" and cannot exist! Beside you cannot have a knife to cut it with without having matter, and matter is non-existent, an "illusion;" therefore, you cannot get a knife to cut the rope. There is no matter; therefore, no rope, no place to tie a rope, no neck to put a rope around; no knife to cut the rope—all is "illusion!" All there is is spirit, and that is wholly disconnected with matter.

We talk about beautiful scenery! That, too, is all "illusion." Without matter there can be no scenery; and as there is nothing but spirit, and spirit is entirely divested from matter, what we call beautiful is "illusion;" for if there can be no pain, there can be no pleasure; there is nothing either beautiful or ugly! All is one eternal monotony. Spirit is independent of all but itself—companionless and alone. It is mind with nothing to think upon, for since there is no matter, and since all is spirit, divested of all but itself, there can be no relation of things, for there are no things to be related, and where there is no relation of things there can be no thinking. Therefore, there can be no mind, because mind is a conception of relations, and there can be no conception where there is nothing to conceive.

Olympia, Wash. D. W. HULL.

It is only necessary to grow old to become more indulgent. I see no fault committed that I have not committed myself.—Goethe.

Friendship must be something else that a society for mutual improvement—indeed, it must only be that by the way, and to some extent unconsciously.—Stevenson.

We should avoid whatever may display bad feeling, and attend with civility to what may be addressed to us; all hearts are conciliated by politeness and affability.—Socrates.

Nothing destroys authority so much as the unequal and untimely interchange of power, pressed too far and relaxed too much.—Bacon.

Better a thousand fold abuse of Free Speech than denial of Free Speech; the abuse dies in a day, but the denial slays the life of the people and entombs the hope of the race.—Bradlaugh.

MISSIONARIES' MONTHLY REPORT.

Work Done by Mr. and Mrs. E. W. Sprague.

During the month of September we held twenty-seven meetings and organized one society. We served the Battle Creek (Mich.) Society the Sundays and Tuesdays of the month and on other week days we visited four other towns, viz., Chesaning, Centreville, Rockford and Girard, Mich.

We opened this season's meetings for the Battle Creek society. Our meetings here were not as well attended as usual, because the Sundays were warm and many people spent them at the beautiful resort at Coguac Lake, near town. Nevertheless our congregations increased in size and interest while we remained there. We added six new members to this society, and the officers and members were pleased with our labors.

Dr. J. M. Peebles took an active interest in our work there, attending every meeting excepting one. In this we felt especially honored.

At Chesaning we found the society that we organized one year ago last February, doing a splendid work. They have held meetings regularly ever since. They have employed leading speakers and mediums to help them to present the teachings of Spiritualism to the people of that vicinity.

They make it a rule not to allow a member to be buried without a Spiritualist funeral, if so desired. The good work of this society is primarily due to the work of the missionaries in organizing it, as there was nothing being done previous to its organization.

At Centerville we were antagonized by two ministers of the Dutch Reformed church, who made the attempt to destroy the influence that our meetings might produce upon the community. They seemed to think their task would be easy and that they could readily break down our arguments and proofs. They acted very ungentlemanly, asking some trivial and unimportant questions, quoting certain passages of scripture that they thought would baffle us, etc. In replying to some of these scripture passages we quoted other passages from the "Holy Book" that were direct contradictions to the ones they had presented. Every one of their questions proved a boomerang and this, together with their conduct, helped to win for us the victory.

We had the full sympathy of the audiences that packed the house to overflowing, as their repeated applause plainly showed.

We held three meetings in this place and organized a society of twenty-two members, composed of some of the best people of this town. These ministers were of the "Reformed church," and we made a supreme effort to start them on the road to reform. We undoubtedly made a total failure in their case, as they appeared to be beyond redemption in this particular. These two ministers will not be likely to attack a Spiritualist in the same way again, for they certainly learned a lesson that will be lasting.

We were treated lovely by the other members of the congregation. The lectures and Mrs. Sprague's messages reached the minds and hearts of the listeners and touched the tender side of a goodly number of the church members, as was proved by their conversation with us. One of their leading members said to us in private, "I endorse every word you uttered tonight." But enough! We feel that our work was a great success in Centreville, since there had never been a public Spiritualist meeting held in that town previous to our going there.

At Rockford, we served one of the oldest societies in the country. Meetings have been held there for many years. A large number of our leading speakers and mediums have served this organization. This society has a lovely little church of its own, and has a standing in that community equal to the other church societies of the place. Where our people own their church or temple, it is certainly a great help to the society and to the work.

The society at Girard, we found in a flourishing condition. It is fortunate in having an excellent speaker in the person of the president, Mrs. Emily D. King. The officers and members of this society are composed largely of farmers living some distance apart. They have held regular meetings ever since we organized them one year ago. They have a nice lyceum and are planning to build a new church of their own. There was no public work being done here before we organized this society. Who can say that missionary work is not profitable. We must have it, and the more the better.

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Every time the traitor Folly chases
Reason from ther throne
Someone has to be the victim—some
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It's an old and truthful saying—printed
on each page of fame—
They who dance must pay the fiddler;
it's the ethics of the game.

In this world when Folly's minions are
so largely in excess,
Many a "fiddler" gets his money, quietly, as you may guess;
And the world is none the wiser—not
a chance is left for shame
To the man whose purse is equal to the
limit of the game.

But, alas! for those who falter, those
who hesitate to pay
For the music and the dancing through
King Folly's night and day;
Such a one disgrace, dishonor, even
penury, shall claim—
They who dance must pay the fiddler—
'tis the order of the game.

—New York Times.

Nor cell nor chain, nor dungeon speaks to the murderer like the voice of solitude.—Maturin.

REV. H. W. THOMAS.

Do the Dead Return to the Living?

Dr. Thomas for many years was one of the leading liberal divines of Chicago. Until recently he has been pastor of the People's Church, but on account of his ill health he was compelled to relinquish his arduous duties in connection with the work in hand. His influence on the mental and moral atmosphere of Chicago has made a deep impression for good. His article will be read with great interest, emanating from such a master mind.

Through the countless years [as set forth in Unity] since man came, the ships of time have been sailing away from the shores of time. Freighted with human lives are these ships of time, and followed by the love of the living for the dead.

Do these ships of time all sail one way? Do the lives that go away from our world ever, or never, come back again? Is there a world, a life beyond; or does all end with the few years of this earthly existence?

From the sense-side of the material, death seems to be, is, the end; the organs of sight, hearing, feeling are gone, and with them goes the sense world of existence.

But somehow a man is more than sensation; he thinks as well as feels. The things perceived through the senses are taken up by the power that we call mind and placed under the laws of thought; and in this way is revealed a mind world of the true, the beautiful and the good; and from the relations of one life to another, arise, are felt the emotions and principles of the moral order; and from these comes the consciousness of relationship with the Infinite.

It is from these higher and larger visions that Reason postulates the continuity of life beyond the change called death, and love asks for the longer years of the forever.

With such a scene of the coming and the going, the disappearance of the physical and the loss of sense relations, it is not strange that the generations of the past have stood before the opening and closing doors of life and death with mingled emotions of wonder, hope and fear; nor strange, that these thoughts and feelings have found so large a place in the literature, the philosophy and the religion of all peoples.

Over against the fact that to the senses death ends all, is the fact that somehow the millions have believed in a life beyond death. But it has been a belief, a hope rather than an assured fact; a faith; not a positive knowledge—and it does seem strange that after all these thousands of years and the going away of countless millions, the question of a continued existence should still have to wait for a positive answer; and yet, may be not so strange; for in the nature of the case, it is not possible to prove the negative, or that souls do not live after the death of the body. If man is not immortal, this fact can never be known; those who have ceased to be, cannot themselves know it; nor can those still living know it; nor they that are soon not to be.

We have to die to know as an experience, as a fact of consciousness what it is to die. We may, and very many do feel an assurance of the continuity of a personal existence that leaves no place for doubt; but we must die, to know that we live beyond death.

There is one and only one way by which the living can know that the dead live; and that is for those who have died to in some way make themselves known to those who are still living. Can this be done? Has it been done? Do the ships of time sail only one way? Or do they come back to the shores of earth?

If we turn over the pages of the legends, traditions and mythology, of the literature and history of the past, and the Bibles of the great religions, they all directly or indirectly bear evidence to the fact that the souls who once lived on earth have come back and made themselves known to those still living. In our own Bible there are explicit instances and statements to this effect.

Upon other subjects, as the ages of geology or the great events of history, we accept and rest in the statements of what has been; but when it comes to the return of the dead to the scenes of the living we are not satisfied with statements or facts of the past however well verified. We do not look for a return of the ages of geologic formations; nor that great events of history are to be repeated; but in the mind or soul-world we expect the profound experiences of mankind to be continuous. If souls returned to earth in the old Bible times, why not now? If there was a Divine inspiration in the past, why should it not be continuous? The present should not be asked to live wholly upon the past. Souls are going away from earth; the living love those who have gone; hence the fact of the possible return of dear ones in spirit form must ever be a present question in the great hours of life.

Some such reflections as these may help us to a larger looking, seeing and understanding of the strange facts and questions of life and death that all the ages have had to face, and that rise up before each mind and heart of the millions now on earth.

That the physical body dies is not questioned; and with this the senses through which the living hold communication are cut off, and hence should not be thought strange that between the living and the dead there is a feeling and the fact of separation. To our tenderest words there is no answer; to our tears and caresses, no response. And yet, in spirit form, the dear one just gone may be present, may know and understand it all, but has no power to reach those who sorrow. Or, if materialism be true, there is no soul, no spiritual being; death ends all.

But somehow, in spite of the sense appearance that death is the end, there has always been the feeling, the faith that the real being does not die; hence, the looking and longing to in some way see again or hear from those who have passed beyond the visions and voices of the living; and hence it is at this point or dividing line where the ordinary methods of communications have ceased, that the extraordinary have naturally been appealed to. Not in the light, but in the dark; not in the sounds of voices, but in the silence; the anxious souls watch and wait and listen for some word or sound or appearance; anything to assure them that loved ones have returned. And naturally, the more sensitive or impressionable minds among the living become "mediums" through which the disembodied can make their presence known.

This line of separation between the living and the dead has always been present; it is being drawn anew every day and hour in the homes of earth; this strange border land between the two worlds. Not strange that it is the land of mystery, of superstitions, frauds and impositions, many; but it is also to many souls sacred; the land of vision, of love and hope. When the darkness of death is lost in the light of life.

Things come to our world. Judaism came; Christianity came; Mohammedanism came; the Magna Charta, Cromwell, Luther and the Reformation came. Science, the new astronomy and our own great age of invention came. Modern Spiritualism came; Christian science and new thought have come.

The practical question is, what are we to do with all these forces and powers that have come into our world? Much is lost to the minds that shut themselves up in their own party, sect or ism and refuse to look at the teachings of all others; denounce them as false and wrong. Rather, should we think there is some truth, something good in all; that the great things that come, that are born out of some new time or condition have a meaning and a mission in the growing life of the ages.

By not a few, the strange phenomenon of Modern Spiritualism has been denounced as a fraud, as wholly false, an imposition upon the ignorant and the superstitious. And such accusations have not been made without good grounds in many cases; but they are too sweeping. That which is wholly fraudulent cannot long hold its place; and Modern Spiritualism has continued to grow in numbers, intelligence and social standing.

As never before, our great age is fearlessly facing all questions, facts, mysteries with the one purpose of finding that which is true. In this spirit the Society for Psychical Research has for a number of years been making a careful study of psychical phenomena in the whole wide range of mediumship, clairvoyance, telepathy, clairaudience, apparitions, secondary personality, obsessions, spirit photography and spirit identity. In these studies many of the ablest scientists, philosophers and clergymen of Europe and America have taken most earnest parts, and every fact and question is placed in the clearest light of the latest and largest thought and knowledge.

The purpose of this paper is to call the special attention of the readers of Unity to the very interesting work just published by Funk & Wagnalls Co., The Widow's Mite, and Other Psychological Phenomena, by I. K. Funk. Dr. Funk is widely known, not only as the head this large publishing house, but as a scholar, author and clergyman of large ability and unquestioned integrity. To the many who are interested in this field of thought this work is a saving in both time and money. The most important facts and results of the Society for Psychical Research are given in sufficient detail; that of the Widow's Mite, or the coming back of Henry Ward Beecher and the finding and return of a lost coin, is given in full.

What we shall make of all these things must be a matter for each one to decide. Trained scientists who look only for the facts in any and every field must be most exacting in their methods; and the fact that there has been so much fraud and so many impositions upon trusting and sorrowing souls has called for public exposures, and may explain the seeming unwillingness of some to accept facts so thoroughly attested that upon any other subject they could hardly be questioned.

It may not be—I think it is not—wise to try to force open the gates of the unseen world; nor is it wise to try to keep these gates closed. That the dear ones gone continue to love and care for those left on earth is surely a most beautiful and comforting faith; and it seems so natural and reasonable that it should be gladly cherished. And more than we know or think, it is. Very many who are neither clairvoyant nor clairaudient—who see no forms, hear no voices—are often conscious of the spirit presence of those who once walked with them on earth.

Our world seems to be in the morning of a great new day. We stand amazed at the powers and possibilities of man in the realm of the material. The telegraph, telephone, phonograph, the cable and wireless telegraphy are facts. In the realm of mind, clairvoyance and telepathy are accepted as facts, and our latest psychology teaches that there is a subconscious or subliminal mind. The vision of what man is as a child of God, of what Great Nature is; and what man should be and do, is just dawning upon these wonderful years. The day may not be distant when the unseen world will be as near and real to the spiritual consciousness as is now the world of matter and sense.

H. W. THOMAS.

Religion counteracts morality and universal philanthropy in so far as it sets men against each other by diversity of doctrines and theories of belief, thus fostering and nourishing the worst impulses of human nature.—Buchner.

Henceforth let no man of us lie, for we have seen that openness wins the inner and central world, and that there is no single exception, and that never since out earth gathered itself in a mass, has deceit or subterfuge or prevarication attracted its smallest particle or the faintest tinge of a shade.—Walt Whitman.

The church still talks about "evidence," about "reason," about "freedom of conscience" and the "liberty of speech," and yet denounces those who ask for evidence, who appeal to reason, and who honestly express their thoughts.—Ingersoll.

PRAYER TO THE GOD OF BATTLES.

The Utter Absurdity and Foolishness of Prayer Directed to the God of Battles—The Writer Laughs to Scorn the Russians Holy Synod's Ready-Made Orison—Civil War Prayers.

Some time ago the 'Holy Synod" of the Russian established church formulated a prayer which the czar, by an imperial edict, directed to be recited by all Christian Russians in all churches, religious assemblies, etc., on Sundays and holy days, for the purpose of securing God's blessing upon the Russian army, the emperor and his country, for victory, for long life to the victorious troops, and for the repose of the souls of those who fall in battles. The following are some of the strong points in this hand-made prayer:

"Although unworthy, we implore Thee, who art strong in battle, for aid and humbly beseech Thee to accept our weapons in Thy cause, to give Thy Christ-loving army victory and to permit it to subdue the enemy.

"Send from on high Thy hand and touch the hearts of the enemy, so that they shall make supplication to Thee, God of peace, who loves his creatures.

"Stengthen us with Thy might. Defender of the orthodox faith, send Thy arrows to confound the enemy. Strike them as with lightning and give them into the hands of Thy faithful troops.

"Thou who harkened to Moses, bless the emperor's doings, multiply his glory and confirm his empire. By Thy Almighty hand preserve this army. Send Thy angel to fortify his troops and give them salvation.

"Send peace upon us. May Thy invisible finger defend Thy servants, show them the right path, forgive their sins and bestow upon them the crown of glory. Grant the emperor peaceful life and well-being, the fulfillment of his desires and a conquest of his enemies."

This effort to induce "the God of Peace" to get behind the guns and help one portion of his children slaughter another portion, may seem to an earnest advocate for peace as a rather queer proceeding; and yet that is just what the Christian world has been doing for centuries and is yet; acting upon the supposition that there are no agencies by which God can establish His kingdom of "peace on earth and good will to men," except sword, musket and cannon.

From the days of Constantine and the crusaders on down, the evangelization of the world has been pushed forward by armies and navies. The gospel of peace and good will which Jesus introduced has been carried to heathen lands on the point of the bayonet; and today salvation by faith is being pumped into the inhabitants of the isles of the Pacific by Mauser rifles, rapid-fire guns and—the water cure.

Throughout all these centuries of war, bloodshed and misery, this same God of Peace has always been addressed as the "defender of the orthodox faith;" informed that "his holy cause was in jeopardy!" and the modest request made that "the enemy might be struck as with lightning" or squelched in some other equally effective manner.

So long as the "Christ-loving armies" were hurled against professedly heathen nations, it was easy to claim that prayers like the one referred to above were really answered because as Napoleon Bonaparte said, "God is usually on the side with the most men and best cannon;" but since the Christian banner has been planted in every land, such prayers are not so easily answered for the reason that "Christ-loving armies" are on both sides in every war nowadays.

To illustrate: The seeds of Christianity have been planted in Japan, and there are more protestant Christians there than in Russia. These, as a matter of course, have been offering up to the same God petitions directly opposed to this ink and paper prayer of the "holy synod" and up to the present writing the answer is somewhat doubtful. God's "invisible finger" has apparently been pointing in the wrong direction. Manifestly the "angels have not yet been sent to fortify the czar's troops and give them salvation," but they seem to have been left to seek safety in flight.

How forcibly are we reminded of the following incident in the siege of Troy as narrated by Homer:

"—Thus the king prefers his solemn prayer;
Oh; thou whose thunder rends the clouded air;
Who in the heaven of heavens has fixed thy throne,
Supreme of Gods, unbounded and alone,
Hear. And before the burning sun descends,
Before the night her gloomy veil extends,
Low in the dust be laid yon hostile spires;
Be Priam's palace sunk in Grecian fires;
In Hector's breast be plunged this shining sword,
And slaughtered heroes groan around their lord.
Thus prayed the chief. His unavailing prayer
Great Jove refused, and tossed in empty air,
The Gods averse, while the prayer arose,
Prepared new toil, and doubled woes on woes."

This case seems to stand on all fours with the effects thus far produced by the shop-made prayer of the "holy synod," and the value and efficacy of the stereotyped prayers ordinarily offered to the God of peace in time of war is yet an open question, or rather, the spiritual value of all such supplications is simply—Nil.

The secession ordinances passed by the southern states in 1861 split wide open every religious body in the United States and each denomination then had its church north and its church south, each worshiping the same God, each believing that He was fighting exclusively on its side and each hating the other because it was denying God. Each regiment enlisted on either side had its chaplain drawn from some of these churches, and the Christ-loving soldiers on both sides had prayer meetings in their tents, all beseeching one and the same God to give each side the victory, and crush the other out of existence.

We are told that "with our God nothing is impossible." But for my part I do not see how it was possible for any God yet discovered to have answered all those prayers without depopulating the United States for let it be remembered, that the enemies on either side were not merely the armed soldiers, but the men, women, and children who sympathized, aided and abetted on both sides.

On the evening of September 19, 1863, at the close of a hard day's fighting, the issue of the great battle of Chickamauga hung in the doubtful poise and we of the orthodox, Christ-loving faith felt that unless we secured the aid of the God of Battles on our side the scale would turn against us. Prayer meetings were held in different localities all over the field and most earnestly did we pray that victory might perch upon our banners and the enemy be crushed on the morrow, but before sunset of that morrow our whole army was executing a masterly movement to the rear in the direction of Chattanooga, leaving over 20,000 of us dead or wounded on the field.

When we wipe the dust and cobwebs of creed theology from our eyes and look facts honestly in the face, we find that no God which creed theology has yet discovered is able to answer one-tenth of the prayers with which the "empty air" is being constantly burdened. And when we scratch through the thin veneering of creed theology we also find that the Jove of the Greeks, the Jehovah of the Hebrews and the Jupiter of the Romans are all one and the same mythological personage; one and the same mighty thunderer on Olympus, Sinai and the Seven Hills of the Tiber, one and the same God of gods and Lord of lords; jealous, easily provoked; great, and mighty and terrible in battle; riding forth gloriously, sword on thigh, conquering and to conquer all his own and the enemies of his dear chosen people; and who, in each of his threefold characters is being rapidly relegated to the limbo of the Thors, the Odins, the Jotuns, the Frost Kings and other dignitaries of Oriental mythology.

It is time for the Christian world to realize that the God of peace does not march side by side with the God of war; that the angry vindictive god of Abraham, Isaac, Jacob, Moses, Joshua and David, is not the God of the dispensation of love, peace, justice, liberty and equality that is now being ushered in, not for the special benefit of an elect few, but of all humanity.

J. L. DRYDEN.

San Diego, Cal.

WHEN TOO CONCEITED

When a man gets so conceited
That he thinks himself completed,
And the world must move along exactly to his mind,
It is time for retrospection
Just to find his true connection
With the universe he thinks so far behind.

It is time to hold the mirror
Of his soul a little nearer,
And then swing it round the world a little bit;
It is time to take the measure
Of this world's long-hidden treasure
When a man gets swelled up with the thought that he is "it."

It is time to change his notion
Of the size of this great ocean
By presenting to his view the world in full.
It is time to change the plaster
Of this freak before disaster
Falls upon the world and grants it him a pull.

When a man gets so elated
O'er the thought that he's created
Just to rule and govern others as he please,
It is time old Gabe was blowing,
Just to make him think of going
Ere he takes the hand of Justice in his squeeze.

DR. T. WILKINS.

THE QUALITY OF RADIUM.

To the Editor:—Having received the following explanation of Radium and its elements, which appears to be based upon scientific principles, I deem it of sufficient interest to require publication.

Radium is nature's electro-magnetic battery holding in perpetual harmony of combination the elements of electricity and magnetism.

This perfect union of fundamental forces can alone supply undiminished radio-activity.

As the simple vapor from radium differs from the mother mineral, because certain elements will not be vaporized, it proves that natural chemistry defies competition.

Nature's compounds are alone complete. Individuality of mineral life will demonstrate the scientific fact, that proportional unity of forces is everywhere supreme.

The elements composing Radium combine in perfect form the highest degree of concentration; and nothing can more fully illustrate that nature has provided ample storage bateries for all human needs.

Mankind must discover and appropriate to use this opulent provision, which cannot fail to suggest that nature's methods invariably express "Multum in parvo" (much in little).

EMMA F. JAY BULLENE.

Chicago, Ill.

Thought is the blossom; language the opening bud; action the fruit behind it.—Beecher.

I would have a man great in great things, and elegant in little things.—Johnson.

Men should not talk to please themselves, but those that hear them.—Sterne.

A heap of ill-chosen erudition is but the luggage of antiquity.—Balzas.

At the Shrine of the Higher Birth.

FUNERAL SERIVICES OF MRS. NANCY J. MARSHALL.

Spoken by the Guides of Mrs. Cora L. V. Richmond, Through Her, September 25, 1904.

Dear friends, at the shrine of the higher birth, which is miscalled death, we have come unto the mortal house of our friend, Mrs. Nancy J. Marshall, to celebrate with suitable memory and loving thoughts her transition to a higher life after seventy-four years of earthly pilgrimage.

We, who were her friends, feel that it is a blessed, though solemn, privilege to stand here at this hour and give our tribute of love to her, and praise and thanksgiving for her release.

Hymn: "Nearer, My God to Thee."

"And there shall be no more death." "And there shall be no more sighing and no more sorrowing."

A modern writer has said: "That is not death which cometh into the house of human birth, but it is the Great Awakener."

In the twofold state of human existence, dear friends, the family, the household, the life-long friends of our sister stand to-day. Under the shadow of physical separation, whatever the time, or place, or hour, or under whatever circumstances this messenger comes, it seems to come suddenly; it seems as though the people are unprepared; but let no one make the mistake of supposing that in this house, or in this time, or in regard to this personality, who is a living spiritual presence, there has been any removal.

In the thought of what the world calls death, the shadow of the natural change is here upon the earth. But the shadow is not only brightened, but made more beautiful by her life, by its ripeness and readiness, and by the knowledge that was hers and is that of her friends, that it was the next great step in existence.

To be born into human life is frequently to be born into sorrow and pain, and always into struggle, but to have this added step in the promotion of life, —it is a great, wonderful, all-potent, glorious change. When it comes in infancy you say, "Oh, the babe is too young to die." When it comes to those just starting out in material life you say, "Oh, their pilgrimage has just begun; it is too early in the morning of life for them to go." When it comes to the middle-aged, you say, "Oh, their usefulness is just in its height, they should not go." But what can you say, however beloved, however tender, however beneficent, however useful the life, when more than three score years and ten have crowned that life with the rich harvest of earthly experience?

By nature our friend was endowed with the gentlest disposition, with the sweetest temper, with the service in giving and loving; her whole life was a life of loving service. Receiving at the hands of others loving kindness, which was her due, and giving loving kindness as was her nature to do.

Personally, the one standing before you and many of those present have known her for nearly thirty years, and in that length of time no word was ever heard from her of unkindness or criticism of another. Never was she surprised at human weakness; she had a word of excuse for all. If people injured her they were received with gentle remonstrance, frequently tears. She would suffer a wrong rather than retaliate or be angry.

Early in life she was called upon, as most women of her generation were, to experience trial and work; and later, an early bereavement which left her with a mother's charge. Still she had no word of complaint, but kept on with great patience and great endurance. You all know what a loving friend she was. Anything entrusted to her in confidence was as safe as if it were held in the secret archives of eternity. She gave consolation and encouragement, but never seemed to give blame. As a friend she was strong and true. As a member of our congregation she was faithful; as a worker always willing when able in body. Only the lack of health of herself or friends ever kept her from us. In all those years the line of loyalty, of fidelity, of faithfulness was carefully and distinctly preserved. You knew where to find her; there was no changing as with summer friends, no endeavor to appear more than she was, in fact, you always found her, in her dwelling, or wherever she might be, the same true, loyal heart. This being true of her fidelity to friends, she was the same in her love for her family.

When bereft of the one upon whom she would naturally lean in married life, her brother, with strong, loving heart, gave her refuge. She was the home-maker, home-keeper for him for many years. In later years in this home, the home of her daughter, she has also taken her place, also been the care-taker, and always felt, as one of her nature should, to do her part, and always most willingly and lovingly.

These lives that are given to human existence illustrate the best of human life; not those known to fame, or who by some sudden burst of fortune or circumstance are brought before the world. It is the mothers, the sisters, the wives and daughters of the world who do their part, thus living their lives they make up the great sum of the fruitage of life that is of the garden of the spirit. Though there are many weeds and tares in the outward world, these sacred places are kept alive by just such an existence as hers.

It is because of that, that we come here today, in this beautiful Sunday stillness, as a part of our Sunday worship, to give thanksgiving unto the Great Giver of all life, that she has had her wish; that her prayer is at last granted. For although willing to stay as long as needed in human life, your speaker has heard her say many, many times: "I wish the time would come for me to go. I long to go." And what was the reason?

Because underlying this great sweetness of nature, and added to this her true womanly strength, she had an abiding knowledge of the future life and an abiding knowledge of the existence of the spirit state as the next step in life. So she set to prepare herself. Not by any great effort, not by studying into the occult, mysterious and strange, not by straining a point of attempted goodness, but by being as true to her convictions as possible. She knew she was preparing the way for the next step, as pupils do for the next step in the schools, so is this great school of life the preparation for the next step.

Happy would the human family be if they realized that the spirit nature is that which survives the change called death. That the mind must co-operate with the spirit, and that the body is simply the instrument for carrying out the wishes of the spirit while here. Many times, in her case it was in feebleness, many times through periods of great suffering physically, but at the same time with fortitude of the spirit, and always returning loyally to the endeavors of life and taking it up and carrying forward the thread, knowing that the time would come when the curtain of material existence would be fully drawn aside and she would see face to face and soul to soul.

Such gleams as were given to her at times were to her a priceless heritage. She knew of the "beyond" as it is called; that bourne to which many of the people she knew had passed. It was not afar off, it was not a kingdom removed by impossible barriers of belief, it was just the next step into the upper house of life that was then invisible, the upper portion of the habitation that belongs to every human being; but which few really occupy.

Most people are contented to live in the basement, pursuing the daily cares of material life, as if there were no other part of life. Most rarely do people get beyond the intellect, which is the next upper story. But her life was also in that larger upper room, in the great, wonderful, beautiful, yet partly veiled dwelling which impinges so closely upon human life, and which people know so little about.

As universal as is this change, the ignorance upon the subject of man's spiritual nature is almost appalling. This is because materialism on one side and a material theology on the other have veiled that existence to human understanding, and made people believe that they could not know to a certainty about that next step of life. It is just as criminal as if you should say to your children: now you are always going to be children, you can never know anything about growing up, when day after day, and hour after hour they are hungering and thirsting for knowledge that may lie beyond. They grow to that estate by what you say to them, by the schooling that you endeavor to impart to them. It is a criminal offense if this spiritual nature shall be forever starved of its needs and requirements; that the longings and questions shall be stultified.

Happily, through the open window of this twentieth century—coming in the latter half of the nineteenth century—there has come that knowledge. Happily it was her privilege to know of this, and her household participated in it. She lived many years after she became aware of it. And to-day it is because of this that there are no drapings of woe, but these lovely blossoms that attest the love of friends, and are the symbols of that spiritual blossoming into which she has entered.

It is not a time for a doctrinal sermon, but these are not doctrines, they are verities.

The human casket must be laid aside, the human drapery must pass unto the dust. But if that intelligence that is beloved, that life that you know and appreciate, and that appreciates you, is not awake and conscious, then there is no hope for humanity anywhere. It is because of this revealment which has come into the great light of this century of discovery of science, and of art, that the world has not lapsed into the materialism of doubt and discouragement concerning the thought of immortal life.

Even the churches have been imbued with it. We have stood side by side with ministers of every denomination on similar occasions to this, and they spoke the words to those that were present in perfect accord with what we are speaking to-day: One Episcopal clergyman, a Boston D. D., officiating at a funeral with us, in Boston, said, "It is given to the wife of this husband and friend, whose form is laid away in the casket here beside you, to know that her husband is as much here to-day as before this change came; that he is in attendance upon these services; he is aware of these loving thoughts and tributes; he is not dead." That would have been called Spiritualism if we had said it. But coming from him people did not seem to wonder.

The only wonder is, that with all the revealment and teaching of the past, with that which came upon Olivet, with that which came by the sea of Galilee, and that which has pervaded the church all these years, that the people do not know more about it, that their spiritual nature has been left to grow fallow and neglected; that weeds have been allowed to grow where flowers should blossom and the beautiful fruitage of the spirit appear. It is as necessary to know of that which shall follow this life as it is to know of youth and manhood when the child is young. If the father and mother did not allow this knowledge to increase and expand they would be considered neglectful. The children of human life have been neglected by those who were limited in knowledge or for whose interest it was to keep the doors of that immortal world closed.

But from the angel side of life to-day there is floated into the outward consciousness of many hundreds of thousands this sweet, all-pervading message: "We are not dead, but we are living still, we can and do minister to you." There is no habitation, however lowly, that has not its guardian spirits; there is no palace however exalted, that has not need of ministering presences. Whenever and wherever the beautiful angel miscalled Death appears, these ministering ones are ready. When the spiritual vision is opening and the earthly vision is fading, lo! they are perceived to be near.

She made no question but what this was her last illness; she did not even care to know the technical name of the thing that was bearing her away into the other world. They might do what they would with the body, she had business in the other world. Her vision turned to that other and greater light of the immortal realm. But she remembered everything well even while the body was losing its hold of the spirit, after the suffering was over and she was waiting for her release. So when that morning light arose, when its full splendor was upon her, when this habitation was not less, but that greater habitation more near, she knew the loved ones around her here, and also knew the beckoning ones who gathered near from the other side; members of our congregation who had passed on, and loved ones from everywhere, who were all pressing around. Thus she sank peacefully asleep, her work finished, her spirit released for that larger work.

No one can doubt that she is as much here as she was before. Nay, she is more here now, because she has no feeble body, she is not conscious of the limitations of time and sense, but in this loving presence, in the presence of neighbors and friends, whom she knows have tenderly cared for her household, in the presence of this larger Band of Harmony, she is one with us as before. Restored to that perfect youth, which even cast its brightening influence over the countenance, because when the spirit is about to take its flight it often lights up the human face with a lingering look of joy and gladness because of the release that has come and leaves the stamp upon the human countenance of the great light into which the spirit is entering.

Thus, dear ones, we have given our thought of her, knowing that if we were to talk for an age there could be nothing added to this beautiful life, to that which has come to the present realization of it, to know the wonderful guardianship that will make it possible for her to abide with the household and still be one with each one of you in your various homes, whether you are sick or well, whether you are in the midst of the congregation or in your own homes, there will be the knowledge that she is one of those ministering ones, that she can be near to you whenever a thought of love is uplifted to her. Now it is a condition that is known even in human life, that those you love will reach you from afar; especially is this true of those that are released from the mortal form, by the subtle "telepathy" of the spirit, by that wonderful "wireless telegraphy" that gives to you instantaneously the knowledge of their presence and makes them aware that they are near when you need them, that your thoughts are with them in love. So around this home to-day is the encircling presence of the arisen ones, and she is in the midst arrayed in the form of the spirit in raiment that is woven of peace and gentleness; that have been woven in that fineness of spiritual drapery which was the aura of her goodly life, in that inspiration that led her ever on and on to seek inwardly the higher truths that she never could find language to express, but which were expressed with deeds and words of loving kindness.

How beautiful it is in the autumn time thus to know that the garnered sheaves of the human life have been gathered, and what is grain will be borne unto the eternal life while the imperfections that are incident to every human life pass with the chaff and the straw away to help make the earth more beautiful.

Dear friends of the congregation; you will find her in your midst more than heretofore because the body will not keep her by its physical weakness.

Dear neighbors, who have been so kind in all your thoughts and deeds, remember she is one with you and would thank you for all you have done.

Dear members of the household, do not feel that she is gone. To the brother, whose noble love has been her strength, she gives still the sisterly care, and to his wife she is a sister also. To the dear daughter of her heart, there can be nothing more nor nothing less than the tie that binds a mother to her child. There is no heaven so far away, no wall so high that could keep a mother's love from seeking her child. To her dear granddaughter, of whom she has had charge from her earliest life, she who has watched you through sickness and health, and growth into womanhood will ever be a gentle and tender remembrance of uplifting and strength. You will know this none the less because her form must needs go back to the dust.

Now in the knowledge of this, let us all feel that while we sympathize with those who in this hour feel the mortal loss, we also must understand that the praise and loving kindness given unto others make preparation for that life into which she has entered.

Even as around her form to-day
These blossoms of your love appear,
So all along that upward way
Are the blossoms of each human year,
Sown in patience, in toil, in pain,
To be restored in bloom again.

The lilies of life—as she understood—
Grow in the gardens of your God;
Not by miracle, but by good
Deeds on the pathway you have trod.

The great whiteness of that love,
Which is Infinitude, is evermore
Perceived most from above,
But reaches those within the mortal sphere.

Her light of inspiration came;
Her star of love its guidance gave,
And, all-blessed, the hallowed flame
Of that inspiration had power to save.

Let us abide in its perfect light;
Let us understand this from to-day:
The passing out of the human sight
Symbols the love of heaven alway.
But there no doubt is ever given
This change is life, is the Love from heaven.

Unto thy ministering spirits, unto the love, that is the heritage of all earth's children, thy triumphant daughter has entered Our Heavenly Parent. May thy blessings be with those who are here, who still awhile must walk the paths of earth; strengthen their hands to do their work, their minds and spirits to do their part in human life. May they realize, that when the doorway thus is opened all ministering ones appear, and the light is not far nor dim, but close at hand. May the benediction of this hour, the sacredness of this divine human sympathy that welleth up in the loving heart make a true and more perfect bond unto that kingdom of Life and Light within the spirit. Amen.

Hymn: "There's a Land That Is Fairer Than Day."

Now may the baptism of her ministering presence abide with this household; may other spirits of the loved and arisen ones be near; and may the light of thy perfect love, our heavenly Parent, abide forever. Amen.

IS IT MEMORY OR HOPE?

Each flower that blooms and fills the land with bliss,
Each bird that sings its happy note to-day,
Somehow reminds me of a joy I miss,
As if 'twere mine in some dear far away!

I cannot tell if it were ages gone,
Or if it is of time that's yet to be,
For to the heart the years so swift pass on,
But this I know, the joy belongs to me! —William Brunton.

TO WOMEN WHO DREAD MOTHERHOOD

Information How They May Give Birth to Happy, Healthy Children Absolutely Without Pain—Sent Free.

No woman need any longer dread the pains of child-birth, or remain childless. Dr. J. H. Dye has devoted his life to relieving the sorrows of women. He has proved that all pain at childbirth may be entirely banished, and he will gladly tell you how it may be done absolutely free of charge. Send your name and address to Dr. J.H. Dye, 151 Lewis Block, Buffalo, N. Y., and he will send you, postpaid, his wonderful book which tells how to give birth to happy, healthy children, absolutely without pain; also, how to cure sterility. Do not delay, but write to-day.

"Discovery of a Lost Trail." By Chas. B. Newcomb. Excellent in spiritual suggestiveness. Cloth, $1.50.

Seeking the Light.

Questions and Suggestions to Dr. J. M. Peebles.

To the Editor:—With your permission, I would like to ask a few questions and, perhaps, offer some suggestions to Brother Peebles.

I do not aspire to placing myself on an equal footing with that veteran Spiritualist, whom I very much admire as an outspoken soldier in the cause of truth. My vista of years stops far short of his; and his opportunities have outnumbered mine far more than in the limit of time. And, though I am a lifelong Spiritualist, I am still open to new ideas (new to me) and new thoughts. I admit no creed, for I claim all of the freedom to which I am entitled by the right of natural inheritance. I am my own thinker, and I enjoy the privilege of polishing my ideas; hence this request.

Brother Peebles—Esteemed Brother:—Your questions in your article, in last week's issue of The Progressive Thinker, under the heading, "Important Subjects Considered," have led me to desire a talk with you on this subject. I may not be classed a mental scientist, for I feel that I have not yet mastered the cult; but I have been thinking along those lines.

Your questions suggest to me this hypothesis: The action of the mind is thought. Being an action, it expresses motion—it thinks, it reasons with the subconscious thoughts creating new ideas. Also, being an action it is a thing. Webster defines "thing" as "event or action; any substance," etc. Motion creates vibration, be it vacillating or otherwise. Then, if thought is action, it is motion, and is creative. As it creates vibration, why is it not transferable? Being a thing, is it not a vibrative thought, going out in waves, like the waves of the ocean—vibrating less and less, as the force which sent it out diminishes? If it be thus, would it not be fair to maintain that the intense thinking of a thought directed to a certain object, would send the vibrative thought to the object on which it were directed?

Whether this be so or not, this I do know: I have sent thoughts out to different persons, at different times, and they have been received. Their thoughts have returned to me in answer to my thought; and showing their subconscious thought as well. Again, I have done the same by accident, without previous arrangement. Then, can it be other than acting through a natural law? We might suggest the intervention of spirit power. But is it fair to suppose that a spirit can be with us and in a place a thousand miles distant at the same time? To me, it seems a fair conclusion that, as spirits transfer their thoughts to mortals, so we transfer our thoughts to one another. For, are not we, all, spirits? And, is not the body merely the expression of the spirit in earth-substance? If this be a fact, is it not easy to discern what thoughts have created? True, there is "purpose, skill and persistent energy." But, do not these ingredients enter into the composition of thought? Neither are they subjects of avoirdupois. But they are implied things; and they are creative.

To me, mental science is the science of the mind; and it is the scientific proof of a spirit control. It is the science of Spiritualism. The two are inseparable.

Now, Brother Peebles, as you are inclined to treat this subject to a dose of sarcasm, allow me to ask: Can there be any deception or hypocrisy in an honest thought? Along the line of my study of mental science, I have met with some grand, soul-inspiring thoughts. And I must confess that I have never found one which is not a factor in the upbuilding of mankind; or which does not tend toward elevating man to the boasted, but unattained, estate of being the noblest work of, so-called, creation.

In answer to the inquiry concerning the housewife's bonnet: Would it not be fair to conclude that the transformation of an old bonnet—newly cleaned, newly polished and newly trimmed—would pass, quite respectably and morally, for a new bonnet? The parable of the wine does not fit this age. If the bottles which Christ referred to had been made of glass, the old, tried bottles would have been better than the new. All the newness required would have been new corks.

You may call me an optimist, if you will. For I fully believe that everything is good, negatively or positively, and is for the best, as is eventually proven. But I am determined to keep out of the ruts; so, I am ever ready to submit my ideas to the process of repolishing.

SARAH E. SWEETLAND.
Grand Rapids, Mich.

Dr. Peebles' Reply.

The perusal of Sister Sweetland's article gave me great pleasure, breathing as it did, the spirit of inquiry, suggestion, charity and good will. I believe in suggestion and suggestive therapeutics, yet am brainy enough, I trust, not to use suggestion, hypnotism and mesmerism synonymously.

But to these questions and suggestions. "The action of the mind is thought," says Mrs. Sweetland. Possibly I can accept this when she defines mind, its origin and force. "It thinks," she states. What thinks, the thought, or the action or the motion? To say that the thought thinks would be equivalent to saying that the Spirit spirits, the mind minds. If it be action which thinks, then a boulder in action rolling down a mountain must be a mighty thinker.

Perhaps she really, candidly means that the thought "thinks" and "reasons," (as she states,) "with the subconscious, creating new ideas." There! that's the first "new thought" that I ever heard advanced by the New Thoughtist Cult. It must be considered, as I am not clear about the "sub." The prefix "sub" means under; and if the subconscious thoughts "reason" with the upperconscious thoughts, to create ideas, they must be a set of horrible mental hybrids, because there are so many wicked thoughts swarming in low, undeveloped souls. The word "create" used by our questioner, died when the devil of theology died. Evolution has taken the place of creation.

"Motion," we are told by this lady, "causes vibration." It does nothing of the kind. Motion is a result and not a conscious cause. In fact, motion is not in any sense the equivalent of thought, and neither of them creates vibration. Hoping to instruct this new sect of mental confusionists, permit me to illustrate. A stalwart, strong-willed man, stone in hand, stands upon the hilltop and, with the vim of conscious will-power, he hurls the stone into a calm, placid lake. Now then, the force of the will-hurled stone striking the water, caused the vibratory waves, which, widening may reach the farthest shore. But mark the cause was the mortal-vestured spirit, and the stone was not transferred; neither are thoughts as "things" transferred something as bullets are shot out of guns. Spirits do not transfer their thoughts to mortals. It is the etheric vibrations which are transferred.

Mrs. Sweetland gives us Webster's definition—definition in part, of thing; but did she not know that Webster and Worcester are largely out of date. The great Standard Dictionary before me thus defines thought, (and thought is the subject under consideration): "The act, process, or power of thinking; any mental activity; the exercise of the mind in the widest sense; more strictly, that of the intellectual faculties only; psychol, in the strictest sense, the exercise of the comparative faculty." How audacious then, in any one, to inject into the Standard Dictionary's definition such avoirdupois-meaning words as "thing," "substance," matter!

Sister Sweetland accuses me of "treating this subject to a dose of sarcasm." No—no! You do me injustice. The sarcasm is in the phrase "thoughts are things." By stirring it up, I expose the sarcasm, and the silliness of the theory—that's all. Personally I am as calm and tactful and smooth and suave and serene as are June's loveliest evenings. If my pen slips in controversies, I quickly give it a disciplinary lecture on courtesy. Square pegs sometimes get into round holes causing disputations. None are perfect.

Here comes a square question from our sister: "Can there be any deception in an honest thought?" What there can be or cannot be in this measureless universe, is hard to say. But the woman with the drunken husband, who put the ink-bottle in place of the eye-water for him to use on his liquor-inflamed eyes when reaching home in the darkness of midnight, no doubt cherished the "honest thought" that this "deception" might help to reform her husband. This makes of "honest thought" and "deception" very close bedfellows—does it not?

"Mental science—the science of the mind, is the science of Spiritualism," we are told by this writer. Not so! If it be true that Spiritualism is based upon the fluctuating science of the mind, upon mental science or Christian Science—heaven pity it. No—no, Spiritualism is based upon pure, immutable spirit—upon well-established facts—upon a combined phenomenon and philosophy, and upon immutable principles. And moreover, it is all-embracing, encouraging all reforms, and leading on and upward to all the incoming reforms that must enlighten and uplift humanity.

Still do I insist that to call an old, unfashionable, last year's bonnet, because "cleaned and trimmed," a new bonnet, is morally dishonest. True, Mrs. Sweetland thinks it "would pass quite respectably." Yes—and this very "passing" would constitute the quintessence of the deception. Never have I as yet, though a liberal-minded searcher for the truth, been able to fish up from Mental Scientists, or New Thoughtists a single thought that was both new and true. Their wares are old, renamed, revestured, retrimmed and so, the more deceptive.

I, too, like Mrs. Sweetland, am an optimist, an earnest, hopeful optimist, but not such a consummate idiot as to believe that broken limbs, cancers, fibroid tumors, syphilis, rape, and lynchings and black-hearted murders, are either as she states in substance "negatively or positively good." If they are good—good in any way, why, the people should continue in the practice of their good, and further, they should encourage and cultivate this negative demonism though black as the perishing Gehenna.

Optimism, evolution and Spiritualism are a trinity in unity. Under the lowest inherited debris there glitters the divine spark—the divine impress—the uplift of divinity—the infinite possibility for all intelligences. And so, as the poet sings, "Upward all things tend."

J. M. PEEBLES, M. D.
Battle Creek, Mich.

ASTROLOGY TO THE FRONT.

Trying to Tell Who Will Be Elected President.

Theodore Roosevelt.

From the present time until Oct. 10 Mars will be in evil aspect to his sun from the fourth house, and as Mars will also be in evil aspect to Mercury and Uranus he will be in danger of accident during his time. Jupiter is in aspect to his sun, this giving him almost a charmed life.

After Oct. 10 the evil indications will be passed, and on Oct. 27 Mars will leave the fourth house and Mercury will come in good aspect to his sun and Mercury's own place, indicating some move on his part, which will assure his success.

Nov. 8 Jupiter will be in good aspect to his sun, in good aspect to the cusp of the house of nativity, will be passing through the house which rules his friends, and this, with his strong circle, will leave no doubt as to his success.

"There appears to be no doubt of Mr. Roosevelt's election," said Mme Seera. "When I read his horoscope—that is, the beginning of it—it seemed doubtful to me that he would be successful for the simple reason that there are ominous days ahead of him. But as I approached the day of election the situation brightened and the indications for the eighth day of November could not be more satisfactory for him."

Judge Alton B. Parker.

The 2d of October Mars enters his house of life and will continue there until Nov. 7.

Mars will be in evil aspect to the sun, to Jupiter, the moon, and Mercury on Nov. 8. This coming from the house of life is very evil.

At some time between Sept. 27 and October 5 something will happen or be done by Judge Parker that will ruin his chance for success.

There is considerable danger of accident about him on election day, but his health will be good.

On Nov. 8 the sun and his ruling planet, Mercury, will be within orb of the beneficent Jupiter in the radical figure, which will be an excellent indication for his health. But Jupiter, in turn, is transiting the great malefic Saturn and afflicts the sun at birth, and this will be the one great obstacle in the way of his success.

"Judge Parker's evil days appear to be upon him, from the position of his ruling planet. The worst period for his success in public life will begin Oct 2 and will continue until Nov. 7, and it seems that while President Roosevelt is about to do some one thing that will insure his election, Judge Parker appears doomed to do something between Sept. 27 and October 5 that will virtually mean his defeat in his life's greatest ambitions.

"Death Defeated; or the Psychic Secret of How to Keep Young." By J. M. Peebles, M. D., M. A., Ph. D. Price $1. 10 cents.

N. S. A. CONVENTION.

From N. S. A. Headquarters—Important Convention Notice.

To the Editor:—Kindly give space in your valued journal for the following important announcement concerning the place of meeting of the N. S. A. convention to be held in St. Louis, Oct. 18, 19, 20 and 21.

The committee of the World's Fair Congresses assigned to this association —as to others—the music hall of the great Coliseum, for convention purposes, and we had every reason to suppose all was in readiness for our occupancy. At this late day comes the information that Music Hall has been rented for the season to a musical company, and that another hall has been allotted to the convention societies. Investigation shows that the second hall is not adequate for our purpose—its acoustic properties are not good, and as the musical company aforesaid gives a musical extravaganza day and evening its sounds are sufficient to completely drown the voices of our speakers and delegates. Hence the N. S. A. official board has decided that the convention be held at the Spiritual Temple in St. Louis, 3015 Pine street, where the reception of Monday, Oct. 17, at 8 p. m., will also be held. We regret exceedingly the necessity of changing location of meetings at this late day, but are so obliged to do in justice to our people. Pine Street Temple is reached from Union Station as follows: Take 18th street car to Olive, transfer west and ride to 30th street, walk one block south; or, take Laclede car and ride to 30th or Garrison, and walk two blocks north.

All delegates and other friends who intend to be in St. Louis during the time of convention, are requested to arrange their plans for visiting the Fair or sight-seeing, so as to enable them to attend all sessions of the convention—day and evening. Important business is sure to come up at all day sessions, while the evening meetings will be more attractive to Spiritualists and investigators, by the able and brilliant talent we shall present. All are cordially invited. Come one and all and help to make this the grandest convocation of Spiritualists the world has ever known.

Information concerning rooms can be had by addressing Thomas Grimshaw, 5835 Theodosia avenue, St. Louis. Forward postage to prepay his replies.

MARY T. LONGLEY,
N. S. A. Secretary.
Washington, D. C.

N. S. A. CONVENTION.

OCTOBER 18, 19, 20 AND 21.

Headquarters of the N. S. A. official board will be at the Lindell Hotel, St. Louis, Mo., from October 12 till Oct 22.

All convention meetings will be held in the Spiritual Temple, 3015 Pine street, St. Louis, also the reception on Monday, October 17, at 8 p. m.

All day meetings will be free; 25 cents admission to evening services.

Evening talent of the best, will be presented. Among those who are to participate as speakers are Will J. Erwood, Dr. J. M. Peebles, W. J. Colville, Mrs. R. S. Lillie, Mrs. Laura G. Fixen and others of note. Mediums: Rev. E. W. Sprague, Mrs. Maud Lord-Drake, Mrs. G. G. Cooley, Mrs. E. A. Sauer and other well-known test workers. A grand time is expected for our cause.

Business sessions will present many features of the utmost importance to our cause. The usual routine will be followed, but it is expected that many questions and issues of great value will be presented which will call for wise deliberation and much discussion on the part of the brainy delegates who will be with us. No person should miss even a single session. Kindly arrange your plans for sight-seeing so as not to interfere with your attendance at the meetings.

The N. S. A. cannot make terms for rooms for delegates or others. Information on this matter can be obtained from our trustee, Thomas Grimshaw, at 3015 Pine street, St. Louis, by addressing him with stamp for reply. A list of rooming houses, comfortable and convenient, is to be found at his address.

In reply to critics, we are led to announce that it is impossible for any outline of convention work to be published prior to the meetings; for aside from the Amendments and usual routine work that have to be presented, we have not sufficient data of what is to be done to enable us to give any intelligent idea of the special work to the public; nor can we give our annual reports at an earlier date, as we do not close our books nor make up reports till October.

As reference has been made in one of our journals, to the liberal spirit of the N. S. A. treasurer, but with the remark that money is not everything, it is my duty to herewith say, that in addition to his generous monetary help, Mr. Mayer being a man of keenest business acumen and sagacity, is of invaluable aid, not only at conventions, and board meetings, but also during the entire year as adviser, helper and one of far-seeing judgment at headquarters in the management of official affairs. Your secretary feels deeply indebted to him for his generous aid, as should every member and society of this association.

MARY T. LONGLEY,
N S. A. Secretary.

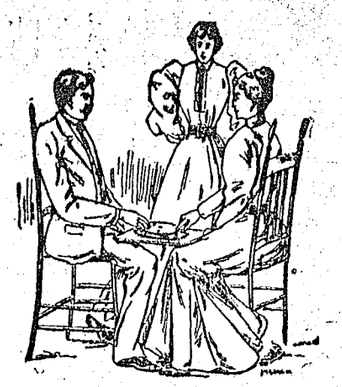
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Our readers will be glad to know that the new botanical discovery, Alkavis, has proved a certain cure for all diseases caused by Uric acid in the blood, or by disordered action of the kidneys or urinary organs. It is a wonderful discovery, with a record of 1200 hospital cures in 30 days. It acts directly upon the blood and kidneys, and is a true specific, just as quinine is in malaria.

Among the many testimonials received is one from the Rev. W. B. Moore, D. D., of Washington, testifies in the New York Christian Witness that Alkavis completely cured him of Rheumatism and Kidney and Bladder disease of many years' standing. Many ladies also testify to its curative powers in disorders peculiar to womanhood.

So far the Church Kidney Cure Company, New York, are the only importers of this new remedy, and they are so anxious to prove its value that for the sake of introduction they will send a free sample of Alkavis prepaid by mail to every reader of The Progressive Thinker who is a sufferer from any form of Kidney or Bladder disorder, Bright's Disease, Rheumatism, Dropsy, Gravel, Diabetes, Pain in Back, difficult or too frequent passing water, or other affliction due to improper action of the Kidneys or Urinary Organs. We advise all Sufferers to send their names and address to the company, and receive the Alkavis entirely free. Address Church Kidney Cure Co., No. 404 Fourth Avenue, New York.

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Capt D. B. Edwards, Orient, N. Y., writes: "I had communications (by the Psychograph) from many other friends, even from old settlers whose gravestones are moss-grown in the old yard. They have been highly satisfactory, and proved to me that Spiritualism is indeed true, and the communications have given my heart the greatest comfort in the severest loss I have had of son, daughter, and their mother."

Dr. Eugene Crowell, whose writings have made his name familiar to those interested in psychic matters, writes as follows: "I am much pleased with the Psychograph. It is very simple in principle and construction, and I am sure must be far more sensitive to spiritual power than the one now in use. I believe it will generally supersede the latter when its superior merits become known."

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That erudite critic, Wm. Emmette Coleman: "To all lovers of good poetry this book is confidently recommended."

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The author says in the dedication: "To those whose thoughts and longings reach into the unseen Land of Souls, this handful of asphodels, mixed with common flowers, is offered hoping to give rest and pleasure while waiting at the way stations on the journey thither."

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CHAPTER V.

Resurrection.

Music, soft and gentle. Oh, how sweet. Is there anything known among men that will soothe the stricken soul like sweet music? That sweet harmonious sound, coming from, it may be many voices of well trained musicians who with one accord all touch upon a single note at the same time, and continuing in a regular rise and fall of tone, they tell of a story of their lives of peace, harmony and love. Or it may be a band of music, giving forth a volume of sound; or perhaps a union of both, and all giving forth that most intense harmonious symphony, that to the ear is like the lullaby of the fond mother to her babe which becomes the only balm to soothe it to its gentle and peaceful sleep.

The siren lures the thoughtless youth to his destruction by her sweet low harmony in unison with the eaves. The angels have been spoken of as giving the sweetest music that mortals have ever heard; their harps were attuned to the finest strains of music that could be imagined; many loved ones, after lying in a drowsy state for hours, have brightened up, and lifting their eyes and hands upward have expressed their gratitude for the harmonious sounds that have been wafted from the unseen shore to them, as the pearly gates opened for them to go and join the great majority in God's land.

I opened my eyes, after how long a time I may never know; but long before I had any desire to move or see, my ears were filled with that most delightful musical harmony that it is impossible to describe; it seemed that to move was to drive it away; I hardly dared to breathe lest I should lose one note, one sound that filled my soul with untold joy. My every fibre, my very spirit, was burning with emotion that was caused by the exquisite sounds that soothed and held me in ecstatic bondage; had there been one disturbing sound or thought to mar my perfect bliss, I should have been turned into a howling fiend.

Now the sounds would die away until I found myself shedding tears for fear they would not return; again they would swell into a full round storm of music that seemed to fill the whole universe; then, when coming with full volume, every note by each voice or instrument was as distinct as when they were barely audible. The music seemed to tell a story of perfect peace and love; it seemed that the music without the words were pictures of perfect beauty, describing the unseen treasures of God to man; of His goodness for all errors that had been the retarding force of man's progress towards perfection. There were no sorrowful notes, words or tones; nothing to start a pang of sorrow or tear of remorse; but every sound gleamed with gladness, and love, and joy, and peace, and sunshine, perfect rest and extreme happiness; and seemed for my benefit, as if to bring me back to life, and compensate me for the anguish of those few minutes on the shore of that river where I suffered that second death.

I did open my eyes, but I was grieved for so doing, for that feast of harmony immediately ceased; I closed them to hear more, for, like the glutton, I was not satisfied. I was already filled, but I cried for more. It had gone; the seraphic sounds had died away. Again my eyes opened, that I might discover from whence the music came. To say that the music was a picture, detailing the unimaginable beauties of God's wonderful kingdom; to say it was perfect harmony of sound; to tell of the exquisite gratification to the sense of hearing, is only to speak of the beauties that now met my gaze.

I had trod the soft yielding ground. I had been taken aboard the strange vessel in mid stream and had been privileged to roam at will and feast upon everything that the mind could wish; I had by the same unseen power been wafted to the yet stranger aerial vessel and there allowed to view the wonders of a new world from a dizzy height, while traveling with the speed with which the light of the sun comes to the earth. I had been left where I started, and my last look was of sorrow, sadness and bewilderment; now, bewilderment came in another form. Where was I, now? Not a sound broke the stillness of death; I was surrounded by an indescribably beautiful picture that I will try to tell something about, although words fail me to describe it. I was now in a swinging bed of some light and airy material that seemed to be a part of myself; the rough coarse garment with which I had left the ship, and which so far I had worn in this strange land had now disappeared, and in their place I was now clothed in a loose flowing robe like which all the people I had seen were clothed in. The robe was not white, nor was it black, but of quite dark gray color.

I had no desire to stir. I felt supremely happy. There was no one desire in my soul. I felt contented to lie there and drink in the beauties of my surroundings. To say that my ears had been filled with all the perfect sound that they were able to contain, does not half express the feast of beauty that my eyes now behold. Nor was that all, for the air I breathed was filled with the aroma of the sweetest flowers of all the earth; and with all this bewildering beauty and fragrance in my immediate presence, I could look through the walls of the house I was in, and see all I had first beheld when I first roamed at will through this wonderland.

Again, I asked: Was I dreaming? Was I delirious? Was I dead? Surely, this must be heaven. As I wondered and cogitated, and tried to realize what my satisfied condition was, and wondering at the beauties of my surroundings; yet with the fear that my thoughts would disturb the harmonious conditions of dream, everything seemed to blend each into another and many strange yet most exquisitely beautiful scenes met my gaze.

I was in a large high room, the ceiling was studded with sparkling gems, shedding a light, that but for the wonderful atmosphere, would have blinded me; now I could look at them without tiring my eyes, and they blended into a beautiful picture of exquisite work; the walls, which were very lofty, were covered with the same kind of gems forming other beautiful pictures, in which suns, moons and stars were represented with burnished gold. Suspended on the walls were pictures made of the same materials, and of immense proportions, in frames that were inlaid with some kind of beautiful pearls reflecting all the hues of the rainbow so beautifully and harmoniously were they blended. The pictures, or paintings were of a great variety, representing all that would be ennobling and elevating to anyone who gazed upon them. There was no repetition of scenes or subjects. The floor was tessellated, and represented scenes of what I afterwards learned was ancient history; as if to show the significance of putting the things of the past beneath our feet. Doors and windows, which were numerous, were wide open; and although all things seemed substantial and solid, yet I could look through the walls and ceiling, and even through the beautiful pictures as well as I could see through the open doors and windows; and while I looked at the beauties near, and could see them so plainly, when I looked through them at things remote, I could see everything equally plain. The atmosphere seemed to act like a powerful telescope to aid the sight. There was nothing to mar the scene, or jar the intense rapture of all my senses.

Yet I was alone, and no one seemed to take the least notice of me. I could see hundreds of people in all directions; I could see their every move; I could hear the hum of their voices, and all the various noises that would naturally accompany so many people in such a diversity of occupations. Machinery of all kinds; the puffing and clatter of powerful engines; joyous shouts of happy children; the peaceful pursuits of suburban life; in fact there was nothing wanted that could be found to-day that humanity sees or thinks about that was not brought within my vision; yet everything was distinct to both the eye and ear.

To me, coming from a world where everything was in its almost primitive state, it seemed as if I had been transported to elysian fields, where everything was in such an advanced state, that there was no jar between any of the people, or anything that was there. I know that I should not have been human had I been able to continue in that sublime state for an extended time, after I had once taken in all that grand panorama; and yet I was almost afraid to move or think, lest that beautiful scene should vanish; but because I was human, my thoughts began to work.

Again, I began to wonder where I was. I thought of my terrible experience on that terrible wreck in the ocean; I thought of my home, away, somewhere among the green hills of my native country. I could not believe I was in a land anything like the one I had left. I thought of the crew of that fated vessel; if they were dead, why did I not see them, when I could see every other thing so plainly? I again thought of my flippant remark as that fated "Hawks-Eye" swung from her dock, and so many waved adieu to their friends on her decks. I thought of what her captain said to me at that time. The shrieks of "Old Nick" again rung in my ears. I lived my life over again amid the terrible scenes of that wrecked vessel, and I closed my eyes, and again the ravishing music with which I had been soothed back to life came to my ears and I slept. I dreamed I was in my old home; it seemed as if I had been far away and I had just arrived home; my good mother had embraced me and led me into that old log house; and there beside the great fireplace where the huge backlog was fiercely burning, sat my dear father complacently smoking his cob pipe, while opposite were seated my two brothers and sister, who eagerly listened to the wonderful story their long lost and truant brother was relating. I told with minute detail, of my terrible experience with its happy ending. Then I told them of the wonderful country I found myself in; and I thought I told them that I must return, for I was now only on a visit to let them know I was not in trouble, neither was I dead. Then I thought my fond mother hung on my neck, and begged me not to go; and in my efforts to soothe her, I awoke to find myself in that same floating bed, in that same wonderful room amid all the beauty and harmony with which I had been surrounded when I first regained consciousness, and standing by my side was one of the most beautiful creatures my eyes ever beheld. I wish I had language at my command, with which I could fully describe her. Were it possible to depict the way those strange people conveyed their thoughts to each other, or better, were it possible to convey a faint idea how they read each others' thoughts, then I might be able to give a slight description of the beauteous creature that raised a shapely hand and placed it on my head.

I gazed at her in raptured wonderment; I dared not speak, and had I wished to, I could not have uttered a sound. You, who have stood before some mighty cataract, or listened to the eloquence of some famous orator; or been a spectator of some mighty upheaval of nature, may realize something of the awe with which I gazed at her who had been designated, as I afterwards learned, to be my teacher and companion, by the power that controlled that strange land and people, and was the first one to speak to me in that enchanted country.

Oh, how her voice and touch thrilled me. Through all eternity, I will never forget it; it thrilled every fibre of my being with new life. It seemed as if my weight had suddenly disappeared. I was a new being; the sensation was like a mild electric shock. Where before, everything was so vivid to my sight and hearing, now, it was all redoubled. What before had been like a dream, was now a living reality; I was a part of the beautiful surroundings, all was a harmonious whole, and my companion was the connecting link that had united me with the rest. I was completed in her power, and I fully realized it from the moment she laid her hand on my brow.

She spoke not, neither did she move; yet I was aware of an indescribable power which she had exercised over me, which plainly told me that I was to submit to her in everything; even my thoughts were from that moment to be in unison with her, and I had lost my identity to that extent that I was to begin to become one of the people whom I found myself among.

I was assured that I was not dead, neither was I a prisoner, for I was to have my liberty to go and come at my pleasure; yet I fully realized that to do aught but what was right was to retard my progress to that state which I plainly saw was the condition of those whose robes were of the purest white. My companion's robe was nearly white, it contained a faint tinge of pale olive, and the contrast between hers and the one I wore told a story that showed I had a task to perform that would require diligent study and a great amount of patience. It was all plain now, and I could easily see what was expected of me; and I resolved in the time she held her hand on my head, that I would be a diligent scholar, and ever be faithful to the trust that had been placed upon me.

CHAPTER VI.

No restaint. But—

"Brother," she said, in accents low and musical, "be assured that you are among friends; your past is all known to me. Realizing how your gross body has suffered as it came in contact with the still more gross material and necessary conditions of that gross and undeveloped sphere from whence you have just issued, and that you necessarily partake of that undeveloped sphere, the law of this more highly developed sphere compels me to come to your aid, and commence the work of assimilation of your being to the more fully unfolded state which is but a step up the great ladder of progression of all things by the great plan or cosmic force, which will ultimately lead to the apex of the vast whole, where such sorrows as your tired nature has suffered, will no longer be known.

"Listen while I unfold to you, and explain to your wondering senses, the scenes of this, to you, wonderland. Coming as you do from the sphere where everything is just from the molds as it were, the rough corners protruding from all things, the paths are strewn with sharp stones and thorns, everything is dark except at intervals, and when the light does break, it causes heavy shadows; where all things are of such yielding nature, that when brought in contact with each other, they each partake of the other, and the partially developed become contaminated with the more gross, and all conspire to retard the progress of the whole.

"No doubt you wonder at the seeming harmony of your present surroundings. The comparison between this sphere, and the one you came from is vastly too great for any mind in your sphere to comprehend, however great it might be thought there. There, there are but few with education, yet that few show their little learning by ostentatious display and arrogance, and keep the many in a state of ignorance, all for one reason; that is, simply that they may enjoy their own self-gratification on all occasions. Each works for self alone, regardless of their fellows; whereas, if they were to work in unison for one common cause, the whole world would be advanced to a far greater extent, and the development of the people there and all things in nature would develop faster; the laws of nature which are the same there as they are here, would be better understood, and the so-called laws of man would be modified or abolished altogether.

"The masses there are controlled in such a manner that it almost becomes slavery; and they are controlled mostly by a so-called religion, which has been established by a few ambitious persons, who having a strong psychological power of which most were ignorant that they possessed, and styling themselves emissaries from an imaginary Deity, sent to reform the world, and after he has been deprived of his life by some horrible torture, the teachings of this self-styled reformer have been gathered by a few, and after the lapse of a few centuries have been scattered broadcast over a small portion of the earth, and all who could not, or would not accept them as the only truths, have been subjected to a state of ostracism that amounted to a kind of slavery; and in the zeal of the projectors of any one kind of those so-called religions, the leaders have lost sight of the good and true principles of their originators; and instead of making humanity there better, it has been the means of retarding the progress of all things. So, dissensions, bickerings, bloody and cruel wars have ensued; science, art, literature and music, and the understanding of natural law has been retarded.

"So your sphere is at the present time in a state of comparative chaos; and if there be a few who dare to throw off the shackles of superstition and ignorance, they are immediately set upon by the others, who in their blindness hold on to the teachings; and made to feel the hard reproaches of the dogmatic religions. This does not apply to any one particular religious sect, for throughout the whole of the planet, called Aer in this sphere, or Earth, as you have been taught to call it, there are numerous sects there; in fact, there are many hundred sects there, and did anyone have the power it would destroy all others, if they dared to say aught of that particular sect; here, where you now find yourself, all work for the common good; there are no restraints upon any one except to those who may be in a less developed state; and to those there is no harsh treatment. If there be those here to whom the conditions are irksome, because the law tells them that all must be governed alike, or in their ignorance they fail to understand that it is best to do right regardless of other considerations, then they are immediately instructed in the law which they do not understand.

"With your people there is a great amount spoken and written on the subject of charity; with us, charity is a law; and if one goes contrary to law, charity becomes the prosecuting attorney, and also the officer that executes that law, and enlightenment is the penalty inflicted.

"With us, wrong is a disease, and unlike disease on Aer, it is not removed by ingrafting other disease, but the cause is readily found and removed; the effect, which is the opposite, good, immediately asserts itself and harmony is the consequence. We have no retreats with us where those who might become helpless might be taken that others would be compelled to care for. We have no false teachings; for each and all are taught by the law, which is written so bright that all may and can not help but learn; and as we have no man-made law, we have no need of the judiciary; consequently, there are no unnecessary encumbrances; all live here by the law that governs the whole universe. The same law that causes the grass to lengthen, the trees to expand, the light to come from yonder sun, governs us in all our lives.

"Of course there are grades of development here the same as on Aer, and as great a diversity as there; but where the highest leaves off there, the lowest begins here; there is no great difference as on Aer; for there each must continue in their particular sphere in which they chance to be born, while here, the lesser are invited, I may say they are compelled to seek the society of the minds of those who are higher developed, so as to receive the full benefit of the evolution of thought, as is made manifest from the highest teachers in their study of the great and beautiful laws of the grand whole, so as to get all the information they are capable of retaining as quickly as possible.

"Again, unlike the inhabitants of Aer, the lesser developed here never presume to mingle with those so far above themselves that they can not comprehend, but each one advances just as fast as they are able to understand, and no faster; but there is in each and all an ambition to climb; the highest want to go higher, and the least have a desire to reach the round of the ladder of understanding where their teacher stands; there are none without a teacher, consequently there are no drones.

"You will then, readily see that all those numerous depositories of mechanics with their supplies, as well as the art studies, and immense laboratories where the mysteries of chemical law are studied; those huge telescopes and microscopes which show up the mysteries of minute and distant nature; and the school-houses where the people go from time to time to learn their lessons, provide the sole occupation.

"Unlike Aer, the objective point of all here is not to hoard a decaying wealth, but to store the understanding with a knowledge of all things that nature has so lavishly spread out before us, to better understand why we have a being, what makes that being, how to perfect it, and if possible to pierce the seeming unfathomable mystery into which each may go as they unfold to an understanding of their destiny.

"Brother, do you wish to remain? Do you aspire to the same grand heights of knowledge which all may here attain? Can you comprehend what I, your teacher, have so crudely in your crude language tried to impart to you of the possibilities of this sphere? If so, I will abide with you, and will conduct you to apartments suitable to your rank and unfoldment, and there commence my task in earnest, of teaching you in the rudiments of the knowledge which awaits you, and which I see your mental capacity fits you to receive; as I have told you already, each one has a task, and as soon as that task is finished another commences; and so on, as soon as one overtakes his teacher in understanding, then he becomes a teacher and continues to teach, and be taught, until he graduates to a higher sphere; to continue on in the grand evoluting process, how far, no one has yet been able to tell."

She stopped, and gazing into my face, with a most seraphic smile, I could not prevent the tears that came to my eyes; they were tears of joy. Her words were so plaintive, her look was so kind, and being the first that I had heard from any lips but my own for such a long time, I could hardly comprehend my situation. With a sigh I said:

"Can I ever return to earth? Can I ever see those dear friends I have left? Must my life here ever be a continuous task or growth? Can there be no rest? Are all here compelled to work and study with no cessation? No rest? No relaxation? Is there no recreation?"

She answered: "My brother, I will answer all your questions in the affirmative. What you ask is but natural. When we consider that you came from a sphere where everything is done by force; where pleasure is but a second consideration; where the recreation you speak of is so feebly understood; where everything has to be done for the direct support of the gross body; where the intellectual part of man is a second consideration; where nothing comes of its own volition, where the laws of the universe are little known; where the ignorance that prevails perverts what little knowledge the few possess; where the masses know little and care less about actual knowledge, we must be most considerate with all your demands; therefore I must answer you that you may have all, and everything that your poor tired aching soul may exact.

"On Aer, the capabilities of a child or an adult are not studied to ascertain its fitness for any occupation; one who is fitted for a tiller of the soil, is often singled out to be a so-called teacher in some church where the most sensitive natures congregate; such a one cannot enter into the less gross condition of those who assemble to listen to his teachings; there is no affinity between teacher and listeners; consequently his work becomes a failure, and your people are often shocked, because another thought-to-be good man has gone astray. One whose occupation should be the servant of some ruler of your people, is intrusted with the wealth of the community, he continues to hold the position for a lengthy time and all place implicit confidence in his honesty; he suddenly departs with the wealth of those who have trusted him, and the would-be teacher discourses upon the depravity of the race. The mechanic essays to be a lawyer, a lawyer tries to be a merchant, the merchant tries to assume the role of the philosopher, the philosopher would be a mechanic; the nautical man attempts to be an agriculturist, and all things become mixed. In this sphere, all things are arranged according to the law of eternal fitness; all beings assume the task they are qualified for; and as all things are connected in some way, so all beings have a position in some of the colleges and schools of music, art, sciences or mechanics as teachers or pupils; no one is required to fill a position he is not qualified for, and no one aspires to such a position; consequently each and every occupation assumed becomes a pleasure, is a recreation; and there is no desire for relaxation, as it is enough for one to enjoy the pleasure of having done that which his ambition has led him to; each chooses his own vocation; and if one should discover a mistake in his calling, then he can readily change; very few mistakes are made as it is as easy to understand one's qualifications, and choose one's position here, as it is for the carpenter on Aer to choose the piece of timber requisite to complete his building.

"So my brother, you can readily see that there is no force here, as you understand force; everything comes naturally, and all things work in harmony. Law, that which is the great governing force, is the fundamental principle by which the whole grand combination of all that is is kept in motion; and the understanding of law is the objective point to which all knowledge tends.

"Again, my brother, I would have you understand that all people choose their occupations, and are not bound to follow them, only so far as it is a pleasure, and what might seem of little use to you in the unfoldment of the law, might be a pleasure to the one so doing; therefore, none question the acts of another; and should one be restless and make frequent changes, that one is the only one to suffer, and even then, the only suffering there may be, will be the retarding of that one in the advancement he would otherwise make.

"You, my brother, must remember that there will be no restraint put upon you; you will be privileged to go where, when, how you may desire; every desire you may express, or that may arise within you will be gratified to the fullest extent.

"Now, can you see an affirmative answer to your questions? Here the law provides food, raiment and habitation. And while I can see that you would ask whence comes the compensation, I answer: By the contentment of all; the steady unfoldment, and the better understanding of the infinite law, by all.

"You have now been a resident of this sphere long enough to begin to realize, with what I have said, that you have been transported to a place superior to that where you were conceived, and while it is contrary to the teachings of Aer, yet it is a fact you will learn later, that you have come by a law that is immutable, and you are now outside those crude conditions that so cruelly controlled you while you were an inhabitant of that planet. Conditions there, my brother, are but a crude understanding of the same laws that are in force here; but because of the crude flesh with which all are surrounded there, the conditions are like the dross that covers the fine gold as it is taken from its bed in the more dense matter called earth.

"I will now try to answer more of your questions I see you would ask in regard to the wonders you have so recently beheld. Of that wonderful power, the easiness of sight, whereby your vision is not impeded, and all the wonders that have been exhibited to you. Let us go forth, and I can more readily answer your questions as they arise."

(To be continued.)

CATHOLIC INDULGENCES.

The Poor Pope Objected to the Presence of the Freethinkers in Rome.

To the Editor:—You will notice that his holiness the pope, is very much shocked at the idea of the Freethinkers daring to "disgrace" Rome with their convention. The fact is, Rome is one of the most appropriate places in the world for Galileo to appear. He and Garibaldi have a right to appear in that holy vicinage.

The pope invites "Catholics to attend a service of atonement." This is fanaticism unadulterated.

I suppose he will fumigate the whole city with holy incense and anoint the faithful with holy water and sacred ointment, ointment pure as the sacred oil of Moses. Exodus, chap. 30, verses 23, 25, 25; the penalty for counterfeiting this was death (verse 33).

If Freethinkers are to be ostracised by the edict of any one person, though he claim infallibility, it is time for Americans who believe in a republic to awaken from their lethargy and inquire where we are at. Is the Inquisition of Torquemada with his rack and thumbscrew only waiting for a favorable moment to exterminate heretics like Washington, Lincoln, Jefferson, McKinley and nearly all men of science who are not Catholics? Nearly all who are not Catholics are Freethinkers. Nearly all inventors are Freethinkers.

Thousands who do not belong to a Freethinker convention are just as much opposed to the "infallible" pope, as those who are styled Freethinkers.

Message of Pope Pius to Eucharistic Conference.

During the mass at St. Patrick's Cathedral in connection with the Eucharistic Conference, Monsignor Lavelle read the pope's message. Translated it was as follows:

"Since nothing can be dearer to our heart than the desire to see the honor and adoration due to the sacrament of divine love extended and increased more and more every day, we are ready to use our authority to promote whatever tends to foster this devotion. Wherefore we indeed have rejoiced to learn of the proposed Eucharist Congress, to be held the coming month in the city of New York, under the auspices of its illustrious archbishop, our venerable brother, John M. Farley, who has invoked our paternal interest in this important event. Most willingly and most gladly do we approve of this excellent means of eliciting a public manifestation of the living faith and profound piety which must needs be drawn down from our Lord's blessings in abundance.

"Furthermore, to all who are interested in this congress, as a pledge of divine favor we impart the apostolic benediction, and at the same time lay open to them the treasures of the church. Confiding, therefore, in the mercy of Almighty God and in the authority of His blessed apostles, Peter and Paul, we graciously in the Lord grant a plenary indulgence to all the faithful who take part in the congress, provided they go to confession and receive holy communion worthily, and on any day during the congress devoutly visit a church, praying before the blessed sacrament for the liberty and exaltation of the Catholic church and of the Apostolic See, the extirpation of heresies, the conversion of sinners and the concord of all Christian powers, to the faithful of the city, as well as the ecclesiastical province of New York, who may be prevented from attending the congress, but who will unite themselves with it in spirit and be interested in its proceedings, we concede a partial indulgence of seven years and seven quarantines, provided they visit a church on any day during the congress, praying before the blessed sacrament according to the intentions mentioned above; finally, a partial indulgence of 300 days may be gained by all who assist at the congress, as well as by all the faithful of the city and ecclesiastical province of New York who at least are contrite of heart, visit a church on any day of the congress, praying before the blessed sacrament according to the intentions already indicated.

"These indulgences, plenary and partial, are applicable to the souls in purgatory.

"Anything to the contrary notwithstanding these presents having force for this year only."

In the above it would seem that after all the falsehoods spoken and published denying that the Catholic church deals in indulgences, now the pope announces a plenary indulgence to those who attend the congress at New York; held there by 1,000 priests and others. The Pope also grants a partial indulgence to others for attending church, etc. "These indulgences, plenary and partial are applicable to the souls in purgatory."

I hope some one will read up on "indulgences" a little and give us some history in your paper about Tetzel and Pope Leo X.

These present indulgences are for the "extirpation of heresies," etc. What a crime to teach poor deluded Christians that any man, though he claim to be infallible, can give any one permission to disobey God's laws with impunity. Just think—grant an indulgence to commit sins contrary to nature's laws! Are we back in the Dark Ages again, and reason dethroned?

IRVING P. HENNING.

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SATURDAY, OCTOBER 15, 1904.

WORDS OF CAUTION.

You should not send money in a letter. You may do so a dozen times safely, and then the next remittance may be lost or stolen. Secure a postal order for five cents, and then you are perfectly safe, and will save yourself annoyance and trouble.

HUDSON TUTTLE.

Editor-at-Large for the National Spiritualist Association.

Mr. Tuttle has been engaged to answer all attacks in the secular or religious press on Spiritualism. Send him clippings when an attack is made, giving date and name of paper. Address him at Berlin Heights, Ohio.

Theodore J. Mayer.

Spiritualism in the past half century has been greatly blessed with leaders and workers generally, men and women who were specially adapted for the niche into which they seemed to fall as though born for it. From time immemorial has this been the case in any great crisis or emergency.

Without naming the staunch old workers, who are ever in the memory of all old Spiritualists, and those of more recent awakening who have taken the pains to read the literature, we have one who came to us and virtually gave us a home; a good home; a home that ought to be appreciated by even the common kicker in the ranks, equally with those who are naturally appreciative.

When our cause became thoroughly organized, and still a homeless wanderer upon the face of the earth, Theodore J. Mayer, of Washington, made the N. S. A. a proposition that if accepted was to give it a home and a splendid bank account; two of the most important things in the life of the institution. He opened his large heart and said: "Here, if you, my brothers and sisters, want a home for your beautiful cause, meet me half way, by raising for your treasury in cash a sum that will equal the value of the property and the home is yours."

This is tangible aid; it is substantial Spiritualism.

Has anyone done better?

Has anyone done as well?

He had found the wealth of life to be in the motive, in the doing, not in dollars or worldly possessions, when he found the light of Spiritualism, and up out of his noble soul came that proposition which has proven of so much value to Spiritualism.

Would that we had more such philanthropists, such generous souls as Theodore J. Mayer, the present treasurer of the N. S. A.

There are men of greater wealth in our rank who are doing naught. Their Spiritualism has not reached the soul and loosened the bonds of selfishness yet.

Spiritualism should have the means to work more strongly along charitable lines. There is much to do for the homeless, broken-down mediums, and if we had a few more such substantial, able men, willing to do their duty, even according to their means, Spiritualism would soon be where it should be, where its teachings merit, in the front rank of beneficent institutions of this world.

Religion and Peace.

In his address of welcome to the International Peace Congress recently, Secretary Hay said he agreed with Tolstoi that religion was the remedy for war. In view of the world's history, it seems a strange assertion to make. Religion has been the cause of more wars than all other causes combined.

Of course the Secretary meant the Christian religion, and yet to-day the most aggressively warlike nations of the world are so-called Christian nations. These are the nations that burden themselves with armies of soldiery and expend millions upon millions of money to create naval monsters of destruction, largely as a matter of defense against each other.

Certainly, looking to the past and the present condition of affairs, and the warlike attitude of Christian nations, it does not seem sane and reasonable to claim that the Christian religion is the remedy for war.

With far greater reason could the claim be made for Buddhism as the religion of peace.

In view of the church's bloody history, it would almost, if not quite, seem that the proper and direct way to abolish war would be to abolish the Christian religion.

Alderman Carey's Dream.

Several persons were injured in the collapse of part of an apartment building in course of construction. The building is owned by Alderman Thomas Carey, and was about half-completed.

According to the reports in the daily press, Alderman Carey said that when he received word that the building collapsed, he was not surprised.

"No, I wan't a bit surprised," said the alderman. "Last Tuesday night I could not sleep because I dreamed that my building had fallen. I could plainly see the walls crumbling away and I could hear the cries of the injured. The dream was vivid and when I was told to-day that the structure had collapsed I was not surprised. My dream was so realistic that I felt as if I had been warned."

It would be interesting to know whether Alderman Carey had, previous to his dream, had any misgivings that the work of construction was not being properly done.

Also, whether other persons concerned in the work of construction were aware of faultiness therein, and feared evil results therefrom. If so, telepathic influence might have caused the dream.

Are Animals Immortal?

Among those who believe in the immortality of the soul of man, it has still been a mooted question whether animals below man are also immortal. Reputed spirit teachings are at variance on the subject, some denying and some affirming.

It would seem that an observant study of animals themselves, their mental attributes and manifestations, would have an important evidential bearing toward elucidating and deciding the matter, by inference from observed facts pertaining to animal life and its mental capacities.

It is an admitted fact that some animals manifest a degree of mentality that bears at least a strong cognate relation to the mental manifestations of the human being. The difference seems to be of degree, rather than of nature or quality; and even in this it may be said that some animals stand in a higher degree than some humans.

Viewing the subject from the ethical side, what humane person can doubt that many a poor abused horse is more worthy of immortality than the brutal human that cruelly maltreats and abuses it?

In this connection, the Chicago Daily Journal has this to say, on "The Interesting Problem of the Educated Horse":

"Herr von Osten, owner of Hans, the 'educated horse,' which has created such a sensation in Germany, says man is just beginning to learn how to train animals, and that 'in another generation they will be intelligent helps to him and no longer merely drudges.'

"One thing is certain, and that is that nobody has been able to find any trickery in Hans' astonishing performances. He appears to understand the German language as well as the average German child of 10. He can spell words of some length and can do simple sums in arithmetic. For example, when he was asked by a savant who was investigating his case—Herr von Osten not being present—how many twelfths must be added to seven twelfths to make the number 1, Hans stamped his hoof five times.

"It is possible, of course, that it is all a humbug, and that is the presumption. But thus far no cheating has been discovered, though the most rigid watch has been made and kept for it.

"Supposing that Hans' manifestations are genuine and that the lower animals generally can be educated, what imagination can picture the changes that will be made, not merely in our every-day life, but in the thought of mankind?

"The discovery that the intelligence of which man prides himself as being the sole possessor among the animals differs only in degree and not in kind from that of the horse and the dog would drive him to the conclusion that perhaps he is not so important in the scheme of the universe as he has always supposed. He would no longer be set apart among created things, but would have to content himself with being a little more highly developed in the plan of evolution than they.

"And if the animals are our inferiors only in degree, must they not then be granted souls and immortality, if we are?

"The idea opens up a vast field of speculation."

Here is another charming bit of fact concerning animal nature as manifested by the bird family, and showing a mental link connecting birds and humans:

"Even in his boyhood days, William D. Scott, curator of the ornithological museum at Princeton college, exercised a peculiar power over birds. The most timid of songsters would come at his call and light on his shoulder. The evidences of this power increased as Scott grew older, and for over thirty years he has studied the members of the feathered tribe at close range, making the acquirement of knowledge of birds his life occupation. It was because he knew more about birds than any other man in America that he was called to Princeton some years ago to devote himself to the department of ornithology.

Now he is to have the dream of his life realized. C. C. Worthington, a millionaire, has furnished funds to build what might be called a laboratory for the study of live birds, and Mr. Scott is to have charge of it. It will be the only one of its kind in the world. Fifteen years ago he began to collect the live specimens that were attracted to him, and he now has over 500 of them to stock the laboratory with. Each one of the 500 is the personal friend of Mr. Scott. When liberated they return to him and light on his shoulder in the yard. He does not hold them captive by force. They do not care to leave him.

One of the peculiarities of his method is that in no case will be confine a bird against its will. His aim is to have the feathered creatures act in a perfectly natural way.

"The new laboratory will be fitted with big cages, giving the birds ample room to fly in, and there will be soundproof rooms for the study and classification of bird songs and bird language. The daily study of given specimens will include a record of growth, habits, health and temper of individuals, as well as variations of different species and heredity. One specially interesting section will be the department of talking birds and the facilities for scientific study here will surpass anything ever attempted.

Several acres of field and woodlands have been secured in Monroe county, Pennsylvania, and temporary buildings have been erected for laboratory use. Changes and additions will be made to suit the requirements. The millionaire friend of the new enterprise has promised to pay all the bills, and no expense will be spared in securing live birds from all parts of the world as Mr. Scott may desire. He will assisted in his researches by students from Princeton, and naturalists of international repute have signified their intention to devote part of their time to the researches of the laboratory."

It is an established fact that man possesses the power to hypnotize animals; also that animals can hypnotize man. This has been proved by many well attested instances.

Is there not in this fact an indication of mental relationship between man and animal, that is suggestive of an extension far beyond what is ordinarily attached to its meaning.

Here, also, as stated by the Journal: "The idea opens up a vast field of speculation."

100,000 Trial Subscribers Wanted.

15 Cents The Fall and Winter Campaign of The Progressive Thinker will be especially important to every Spiritualist. We want to spread the paper broadcast, hence we will send it out on trial, 12 weeks for 15 cents, or 7 copies to one address for the same length of time for $1.00—sent on trial to those only who have not been subscribers to the paper at least for one year. We want everyone brought in touch with the grand, spiritualizing, and soul elevating thought that the paper will contain each week. In sending in these trial subscriptions always state whether Spiritualists, church members, or investigators.

The Preachers' Dilemma.

Preachers, it must be admitted, have a hard time in these modern days of progress and free thought, to minister acceptably to their congregations. If their sermons adhere closely to the straight and narrow creeds of orthodoxy, they are sure to give offense to the progressive minds of their audience, those who, while retaining a lingering love for the old church associations, and for that reason, maintain an outward attitude of faith in the creeds, which they do not in their hearts believe, because they have mentally grown away therefrom and cannot return.

On the other hand, if the preacher gives voice to modern, up-to-date thought, he will be adjudged a heretic by the non-progressive mossback orthodox who cling to their creed as written and expounded by the church fathers.

What the Chicago Chronicle says on the subject is very interesting, not only for what it says, but as an index of the trend of thought and freedom of expression of the modern daily press. Says the Chronicle:

Preaching, like everything else, takes a fresh start in October. Many pastors will make their first appearance in their own pulpits today since they went away for their vacations, and all of them will feel on the first Sunday in October that they are face to face with the labors and responsibilities of another year's preaching. What shall it be?

The difficult problems which confront a thoughtful preacher at the present day are innumerable, but there is one that overshadows all the rest, and that is, what shall be his attitude toward the changed and changing religious thought of the age? Shall he ignore it or shall he compromise with it or shall he antagonize it?

How great the revolution in religious thought has been will be realized if we consider the change that a single cardinal doctrine has undergone. Let us glance at the old-fashioned doctrine of the punishment of the wicked. The following almost incredible extract is from a sermon of Jonathan Edwards:

"The world will probably be converted into a great lake or liquid globe of fire in which the wicked shall be overwhelmed, which shall always be in a tempest, in which they shall be tossed to and fro, having no rest day nor night, vast waves or billows of fire continually rolling over their heads, of which they shall ever be full of a quick sense within and without; their heads, their eyes, their tongues, their hands, their feet, their loins and their vitals shall forever be full of a glowing fire, enough to melt the very rocks and elements. Also they shall be full of the most quick and lively sense to feel the torments, not for ten millions of ages, but forever and ever without any end at all."

In like manner Jeremy Taylor, preaching on the same subject, says:

"God's heavy hand shall press the smart and the sorrow, the guilt and punishment, out from all our sins, and pour them into one chalice and mingle them with an infinite wrath, and make the wicked drink off all the vengeance and force it down their unwilling throats with the violence of devils and accursed spirits. The torment comprises as many torments as the body of man hath joints, sinews and arteries, being caused by that real and penetrating fire of which this temporal fire is but a painted fire."

These frightful teachings, it is needless to say, have now been gradually modified, and the same may be said of most of the fundamental doctrines of the Christian religion, such as the inspiration of the scriptures, the fall of man, the atonement and the second advent. Moreover, the greater part of this revolution of Christian doctrine has taken place in the last ton of fifteen years.

Every modern minded preacher must experience great anxiety and unhappiness in view of the present unsettled condition of the public mind in reference to these topics. He can not shut his eyes to the fact that there has been a great change and he is conscious that he himself has undergone a change. He honestly believes that, in spite of these changes of form in these doctrines, the essence remains and the foundations of faith are unmoved and immovable—and still he is in trouble.

One reason is that religious speculation is fatal to devotion. Doubt and piety are the poles asunder. The effect of unsettled views on the prosperity of the church is almost as great as that of downright infidelity. Another reason is that if the preacher shows in his sermons that his mind is running in the same channel as the public mind the people infer that he is thinking more of that sort of thing than he is saying, and the effect is not only to chill the ardor but to undermine the faith of his flock. On the other hand—and this is a third reason for trouble—if he ignores the change or combats it many of the people of his congregation get weary of him and drop out, even if they do not also doubt his sincerity.

It would be a wise man, in deed, who would be able to give wholesome and helpful advice in such a case. There is only one thing that can be said with perfect confidence, and that is of a general character—the preacher ought at all events to be honest with himself and his people. He can outride every storm until he becomes a hypocrite, but hypocrisy will before many moons make him an outcast.

There would be immense congregations in all the churches to-day if it were known beyond all peradventure that every preacher would say in his sermon exactly what in his heart of hearts he believed.

Credit to Whom Credit Is Due.

We would like to ask if Dr. Greer, our veteran Chicago Spiritualist, did not misplace his gratitude to the Chicago American for its publication of matter about Meyers' paraphernalia depot? That paper, always keen on the scent for a sensation, made use of Rev. Dr. Funk's article in the Homiletic Review and amplified the same. But Dr. Funk himself was in no wise an astonishment to the readers of The Progressive Thinker, for six months before appearance of his loudly trumpeted discovery, the last named paper had called attention to the very same house. In its issue of April 2, was published the following mention over the signature of President Warne, of the Illinois State Spiritualist Association:

"Chicago Spiritualists are just now having their attention called to a new or else a re-located 'supply house' whose quite tasty card reads: 'Radium, Mediums' Paraphernalia—Crowns, Belts, Hands, Heads, Veils and Full-size Figures all illuminated with the new Radium light. Will appear, gradually float about room and disappear. All work confidential.' Here is an opportunity to realize the melancholy aspirations of childhood; everyone can now become an angel and with the angels stand, a crown upon his forehead and a harp within his hand. At the same time he may become an angel to somebody else. No wings, but only a pocket-book required."

Again, under date of June 25, the editor of The Progressive Thinker prefaced an article by Prof. Wm. Lockwood with the exact wording of the above card in black-faced type, to which he added:

"The above is the card of a business man in Chicago engaged in selling paraphernalia to tricksters, whereby they are enabled to deceive the gullible public, and produce 'phenomena' excelling that of honest mediums. It adds impressiveness to Prof. Lockwood's article. The name and number of the card are omitted."

Let us give credit to whom credit is due. The Progressive Thinker was the forerunner of Dr. Funk and the daily press in bringing this very iniquity to light. Spiritualists are not all fools, cowards or laggards. Let the work of the able New York Clergyman open our eyes to the fact that trickery will inevitably be unmasked—murder will out—time avenges every deception. Be honest from policy if you cannot from principle. A chain is only as strong as its weakest link. Why is not Dr. Funk an ideal Spiritualist, proving all things, but holding fast only to the genuine?

A BATTLE ROYAL.

The Open Court, which attracted world-wide attention and did a vast amount of good, will be followed by A BATTLE ROYAL, commencing sometime in November. J. S. Loveland, a master mind on the Pacific coast, attacks Dr. J. M. Peebles' late book, "Obsession, Demonism of the Ages," and attempts to annihilate this work by the learned Doctor. Others will write pro and con on the subject, making A BATTLE ROYAL, that every Spiritualist should witness. Price of the book $1; postage, 19 cents.

Every Spiritualist in the land should read A BATTLE ROYAL. Call your neighbor's attention to the paper, and induce him to subscribe.

To Those Attending the Convention, or the World's Fair.

To the Editor:—Permit me through the columns of your valuable paper to offer to the delegates and visitors who expect to attend the forthcoming convention in St. Louis, a little advice regarding accommodations.

During the World's Fair all the hotels are overcrowded and we found it impossible to arrange for general headquarters at terms that would come within the reach of most of our friends. There is, however, abundance of accommodations in rooming and private houses for all who may desire to come at reasonable rates. Many of our own people who do not make a business of renting rooms have thrown open their spare rooms for visitors. The rates are from 75 cents to $1 per day per person, where two persons share a room. A single room can be had from $1 to $2 per day. Meals can be had at the many restaurants at prices from 25 cents up; in addition to which the ladies of our society are arranging to furnish meals at the Temple for those who desire to stay. I believe our delegates will be able to attend convention this year as cheaply as heretofore, and will be quite as comfortable. Friends, make up your mind to come to the convention, and as a side attraction we offer you the greatest exposition the world has ever seen. Friends desiring accommodations can write me. Please state if you want a single room or will share. Enclose stamp for reply.

T. GRIMSHAW,
5835 Theodosia Ave., St. Louis, Mo.

The Night She Died.

In submitting this experience of her own life, the author, a valued contributor to these columns, and well known to the readers of The Times, wrote as follows: "I am dubious about offering this, even as my own enlightening and comforting experience, and yet, because we know so little, each real and attested bit of knowledge so hardly won may do something for other people. Give it no signature if you use it, and if you return it, at least remember that it came from one who feels like Lazarus—freed forever from the fear of death."—Editor of The Sunday School Times.

The doctors and nurses stood about the bed. The matter had passed beyond their control and they were waiting. She, too, was waiting, consciously, indifferently, in some shadowy region between the land of struggle, of acute sensibility, of the torture called Life, and that other region which she named to herself as Death, and concerning which she felt little interest.

Vaguely aware that before the mighty Presence there was no such dread as had lain always beneath the gladness of life, she waited; and then, because she was weary, she slipped away, and in the darkness a grateful wind blew in the face turned without fear to the night. The tormented body lay quiet on the bed. She was not conscious of leaving it; she knew only that it was quiet, and that it had been left. Great fields of black broken ice lay beneath, as the soul, the spirit, the subliminal self, this freed being—call it what you will—moved slowly on in utter content, in absolute loneliness, unhurried, unlighted, unafraid, across the wind swept land of the Outer Dark. There was no body, no desire for one, no need of one, but there was a recognition that this was not a loss, but a gain, in that the freed soul, knowing itself with swift, sure knowledge to be ever and unchangeably itself and no other, rejoiced in its emancipation.

On and on through the wide, wind-filled silence and the clear, unobscuring darkness, toward the lights that lay at the black horizon line; on and on over the broken ice, through the unpeopled spaces of the Land Between. At last, first faintly borne and then more clear, came a voice on the wind—a voice unvoiced; and the message was terribly, bitterly human, and smote the hearing with a pang of forgotten pain: "Two, motherless, two motherless."

And for human love and longing, love stronger than death, longing keen as life, the soul, once so content, took up anew the burden, consciously, reluctantly, and turned with a sense of failure and of defeat back over the dark way it had come, to the light which in some inner fashion it knew to be the light of earthly love and home.

Everything was as it had been. The soul stood pitiful, aloof, at the foot of the bed, and watched the body as it lay still as the bodies, of the veritable dead. To this separate vision the most trivial details were clear. The eyes of the body were closed, but the soul saw all that went forward—saw futile effort and useless remedy, saw the bowed back of one who sat with his head buried in his hands, saw from the foot of the bed, as the body, even with senses keen and eyes wide and conscious, could not have seen.

The soul moved forward, and was enshrouded in red mists of pain, caught in the agony of renewed struggle, and after endless striving, like the fighting upward of those who drown, once more the eyes of the body unclosed, the soul looked forth, and adjusted its strength anew to the burden of living.

And out of it all—what? An unshakeable belief in the immortality of the soul; a joyous realization of the naturalness of death—death now known to be life from its outer side; a conviction of the permanence of personality,—"I shall know, even as also I am known"; a freedom forever from an inner haunting dread, the dread of those "who through fear of death were all their lifetime subject to bondage."

Spiritualism and Spirit Return.

There should be some other word besides "Spiritualism," to embrace the wonderful spirit phenomena that are constantly coming in one steady stream from the realms immortal. The above is an example. The wonderful manifestations that occur outside of Spiritualism, and in no wise connected with it, furnish irrefutable evidence that the soul lives after the death of the body.

Truth belongs to the world, and no cult, sect, creed, club or society is its exclusive owner. Spirit return in the Wesley family, in the Catholic church, among the Mormons, the Indians, etc., has been equally as suggestive and impressive as that which occurred at Hydesville, N. Y., in 1848.

Spirit return is a world-wide truth, and will come to all who are prepared to receive it.

You cannot contract or enlarge the truth. Words can not destroy it, nor increase its dimensions.

Simple spirit return is in all respects the EXACT TRUTH. What the spirits say may be true or it may be false, wise or foolish; their advice may lead to the highest advancement or to ruin; their opinions may be harmonizing or may lead to endless disputations, and the foundation of different societies with codes of belief diametrically opposite. But the ONE TRUTH, that spirits can and do return, is the common property of all, and about which there is no conflict. The conflict commences when the conflicting spirit teachings, etc., resulting from spirit return, are presented to the world, and on which a society is founded, and designated Spiritualism; hence that which is designated Spiritualism is kaleidoscopic in its character—harmonizing, conflicting, widely divergent, wise or foolish; but the one glorious truth, SPIRIT RETURN, remains intact, without a single blemish, and is the common heritage of all.

Faith and Doubt.

Faith and doubt are both necessary states of mind, and both are essential to progress. Both may be abused. Neither separate from the other would insure progress. Doubt leads to inquiry, inquiry to conviction and knowledge. A man who never doubts never learns anything beyond mere traditional belief. A man who has no faith has no positiveness, no force, no character and no success in life; but faith in excess becomes credulity and superstition and leads to all kinds of extravagances in conduct as well as in creed. Doubt, which has its proper place, in excess becomes unreasoning and unreasonable incredulity, and as such it is fatal to the acceptance of new thought and the assimilation of new views and methods.

To condemn men for their faith or their doubts is unwise. These conditions of mind depend very largely upon temperament, education and environment. A multitude of circumstances combine to form opinions. Beliefs are not formed by mere volition. One cannot believe or disbelieve as he chooses. There are thousands of things which one would like to believe but in the absence of proof cannot. There are a thousand things which one would be glad to disbelieve, but which by the force of events have to be recognized as true. Belief being a product of inherited mental conditions and of circumstances which cannot be controlled or determined by the individual, is therefore involuntary and cannot be a matter of moral merit or demerit. It is, of course, agreeable to come in contact with those whose views are broad, whose spirit is generous, and whose attitude is courteous, but such persons are so by reason of their natures, and of the individual and social environment in which they live and move. The narrow man is so, not by his own choice, but by reason of circumstances beyond his control. Therefore nothing can be more irrational than to attach blame or censure to a man's opinions, be they right or wrong.

Many Spiritualists are in the habit of condemning investigators of Spiritualism or those who have not investigated it at all, because of their disbelief, but there is no good reason for this. There is no good reason why Spiritualists should be especially anxious for sudden conversions to their faith. Every great truth will make its way gradually as minds become prepared to receive it. If it is difficult to understand, it will be accepted, first by the few, and then it will percolate down through the various intellectual strata until it reaches the masses in such form and in connection with such other conceptions as they are able to grasp. The attitude of some of our Spiritualist friends toward skeptics, often those who are honestly investigating the phenomena and are as yet unconvinced and indisposed to make any statement of their position, is very much like the attitude of the theologians towards honest skeptics who are not prepared to believe in the dogmas taught from the pulpits or to accept the Bible as a divinely inspired production. Invite people to investigate the claims of Spiritualism but do not condemn them because they are unable to accept its truths. If, while accepting some, they are not able to adopt all the ideas that are current among the mass of Spiritualists, they may be no less worthy, morally, and indeed, they may be very much nearer the truth, for much that is taught now under the name of Spiritualism has but a tentative value and is useful only as a stepping stone to higher and broader views. In other words, current ideas respecting Spiritualism are no more finalities than current conceptions respecting other subjects of investigation and belief.

B. F. UNDERWOOD.

IMPORTANT NOTICE.

Kindly notify your readers that owing to the accommodations of the St. Louis Spiritual Temple not being adequate for the throng that would gather at the evening meetings of the N. S. A. convention if no admission fee was charged, it has been thought best to reconsider the decision to open the doors free to the public, and to charge the usual fee of 25 cents to each of the evening entertainments.

MARY T. LONGLEY,
N. S. A. Secretary.

CLUBS! CLUBS! CLUBS! CLUBS!

Now is the time to get up Clubs. Those who join a club of ten can secure The Progressive Thinker one year and a premium book for $1.10. The book is an actual gift. There are four premium books you can select from: "The Great Debate Between Rev. Moses Hull and W. F. Jamieson"; "Vol. 3 of The Encyclopedia of Death, and Life in the Spirit World"; "A Wanderer in the Spirit Lands", and "Seers of the Ages", by Dr. J. M. Peebles. The one who gets up the club can have the paper one year, and any two of the premium books in our list, which he may select.

HIGHLY ENDORSED.

Congratulations on the course of The Progressive Thinker come in from all sides. L. F. Northrop writes from New Brighton, Pa.:

"Your course in regard to the Blue Book fake mediumship, and the Open Court cannot be endorsed too highly. Let the good work go on. You are all right. Spiritualism, natural, pure and undefiled will come out of the fire of criticism stronger and more glorious than ever."

WORTH REMEMBERING.

A Statement That Should Receive the Cordial Endorsement of Every Spiritualist.

Rev. Minot J. Savage says, in "Life Beyond Death:" "One of the worst enemies of Spiritualism is the dishonest practitioner, the 'fake medium,' or the people who cover them up through any personal favor, or as they mistakenly think, for the honor of the cause and to save it from disgrace. If there is any man on the face of this earth meaner, more utterly contemptible than any other man, it is he who will take money coined from the broken hearts, from the hopeless tears of those who long to know whether or no their dead are alive; and take it, not even for what they believe to be a genuine message from the other side, but simply for the sake of money. When a person will do that, I do not believe there is anything on the face of the wide earth too mean for him to do."

"A Plea for the New Woman." By May Collins. An address delivered before the Ohio Liberal Society. Price 25 cents.

"Just How to Wake the Solar Plexus." By Elizabeth Towne. Valuable for health. Price 25 cents.

DREAMS AND PROPHECIES. BY GEO. B. FERRIS.

"In a dream, in a vision of the night, when deep sleep falleth upon men; in slumberings upon the bed; then God openeth the ears of men and sealeth their instruction."—Job xxxiii:15.

"If there be guardian spirits, they may not be inactively about us in sleep; and many strange hints, instigations, and discourses, which are so amazing unto us, may arise from such foundations."—Sir Thomas Browne.

To the thoughtful Spiritualist and critical investigator into the subject of psychic phenomena, the study of dreams and premonitions offers a profound, as well as intensely interesting and instructive field of research. It is, moreover, a subject that has not received its proper share of attention; and in view of its unusual importance from a practical standpoint it seems strange that there are so many Spiritualists who, if not entirely ignoring the matter, give it, at most, but slight attention.

If you have been almost persuaded to believe that death is a calamity that leaves the spirit wandering in "fog-land," I know of nothing better calculated to bring you to a knowledge that

"Where'er we go, in weal or woe, whatever fate befall,
In sunny glade or forest shade, a heaven is over all,"

than an earnest study of this question. If the "hue and cry of fraud" has caused you to doubt the reality of spiritual phenomena, a careful consideration of this subject is certain to materially strengthen your wavering faith. And if the manifold difficulties in the way of perfect communication with the spheres of life invisible cause you to become discouraged at times, a thorough investigation of this matter cannot help but induce a feeling of respect, amounting almost to reverence, for the perfection of mind that enables man discarnate to predict with accuracy the occurrence of events, days, months and even years before, by our own reasoning powers, we would be able to gauge with any degree of certainly or even to roughly outline the trend of events.

Now, ere I proceed, just a word in regard to another matter that had perhaps best be explained. I am fully aware that there are many dreams—perhaps the greater number—to which absolutely no importance can be attached. Mince pie and kindred delicacies are unquestionably the foundation upon which are builded many terrifying and fantastic dreams, and I wish to give them due credit for all the deserved punishment they visit upon those who do not heed the admonotion that "we eat to live; not live to eat." To be candid, I must say that if this cause were removed, a great many people who are known as inveterate dreamers would enjoy peaceful, dreamless slumber.

And then in regard to premonitions, I have no doubt that a goodly percentage can also be traced to this same cause. Not every morbid fear is a premonition of impending danger, any more than every dream is an evidence of spirit action. There are dreams that are merely dreams and nothing more, and there are also premonitions that have no significance except as proof that the condition of a person's health is not as good as it should be.

But we will now pass on to the consideration of dreams and warnings that have an important meaning, after admonishing you to be more careful what you eat, and as a result have fewer unimportant dreams and more visions of a kind that have a purpose and a value; to live right to think right, and to have fewer morbid and meaningless fears, the result of a disordered imagination, and more real premonitions and helpful advice from your spirit friends.

It will no doubt be noticed that I seem to take it for granted that our spirit friends are responsible for those dreams and previsions which cannot be logically attributed to a disordered imagination. Yes, I do, except in certain instances where telepathy plays an important part, and I think I have valid reasons for such a belief.

No hypothesis yet advanced, except the Spiritualistic explanation, can in a rational manner account for the various phenomena of this nature that have been observed and recorded. Other hypotheses may be made to account for some of the phenomena observed, but they will all be found inadequate in other instances. Sub-conscious self and similar high-flown and transcendental terms may be so juggled as to explain away some of the facts observed, but there is not one vestige of proof, nor any logical reason for assuming that these mystical and undefined attributes of incarnate man—attributes the powers and limitations of which have never been determined, have one tithe the influence that is credited to them by a certain class of theorists and pseudo-scientists.

We have proof—absolute proof—that discarnate spirits can and do return to warn us of impending danger, but there is not on iota of proof that we are possessed of any mysterious faculties that can, without conscious effort on our part, probe into the distant future and take cognizance of what is to befall us, when no matter how acute our minds may be, we would be unable to perceive these happenings by our usual mode of calculation. We doubtless have powers and possibilities that are beyond our comprehension, but there is a limit to their field of action and I opine that it lies quite a distance this side of some of the phenomena of this description that have been recorded.

When we observe a certain phenomenon and seek its cause, that explanation which best fits all the facts is the one that is most likely to be the correct one. There are some visions and premonitions that telepathy can account for, there are others that other theories can account for, but after eliminating all doubtful instances there remains a vast array of cases that none of these hypotheses can satisfactorily account for. It is entirely likely that some of the facts observed may be the result of one cause and some of another, but the influence of disembodied spirits accounts most satisfactorily for the greatest number of facts of this description, and therefore I think we are justified in attributing to spirit power the majority of prophetic dreams and premonitions. It was Archbishop Whateley who allowed, in his "Elements of Logic," that "Where we cannot answer all objections, we are bound in reason and in candor, to adopt the hypothesis which labors under the least."

Telepathy can only account for those cases where the facts portrayed are already known to some other individual. Thus premonitions of death at or near the time of transition can be explained by this hypothesis, and a great many such instances have been recorded. It is thus possible for a person to be made aware of events that are transpiring in another part of the world long before the facts could be transmitted by the usual means of communication. But, strictly speaking, these are not prophecies, and although this particular phase of the subject offers an interesting and important field of study, this essay is intended mainly to draw attention to the work of spirit intelligences in this connection, and we have neither the space nor the inclination, in this article, at least, to elaborate upon anything except the influence of discarnate spirits.

And now, in this connection, as showing the marvelous foresight of our spirit guardians, let me quote a short article published in the daily papers some time ago. It is but one of thousands that have been recorded, many of which are more wonderful than this, and for everyone that finds its way into print there are hundreds of others just as important that never become known to the world at large:

"Laporte, Sept. 9.—Mrs. B. S. Bywater of this city, has in her possession a letter written by her sister, Mrs. George Chase of Galien, Mich., in which the latter confided her belief and fear as the result of a dream which forecast a tragedy. The day following the receipt of the letter by Mrs. Bywater, a tragedy was enacted at Galien, Mrs. Chase and another sister being struck by a Michigan Central train and instantly killed. The dream revealed that she was to meet the fate which befell her."

It will be noticed that the above mentioned dream was not fulfilled until the day following the receipt of the letter by Mrs. Bywater. We may also safely assume that another twenty-four hours, at least, elapsed between the time of the dream and the receipt of the letter by Mrs. Bywater. It is thus evident that the spirit, or spirits, who impressed this dream were able to perceive the danger forty-eight hours or more before it was due. Consider for a moment the depth of reasoning that was necessary to presage an accident of this description so far in advance of its occurrence. First there was the train to be taken into consideration. What time was it due to arrive at the crossing? That could easily be determined. But would it be on time to the second? This is more difficult; in fact, it would be well-nigh impossible for a mortal observer to determine this, and the problem becomes more complex when we consider that a difference of ten or fifteen seconds and probably less in the passing of the train would have prevented the accident. But great as was this difficulty, it sinks into insignificance compared with some of the other problems to be solved.

For instance, what time would Mrs. Chase arrive at the crossing? Doubtless at the time of her dream she had this fatal trip in mind. It is also possible that she knew what hour she intended to start. But when we come to consider that a difference of not more than one minute of starting would have eliminated all danger, the problem becomes still more complex. Then again the train runs on schedule, but when a person starts out on foot or travels in an ordinary vehicle there are many things that make it difficult to determine the precise moment they will arrive at any given point. And even if it could be determined that they would arrive at the crossing the same instant the train was due there would ordinarily be no cause for alarm. It is something that happens thousands of times every day. And then when we reflect that the danger was foreseen and the warning given two days previously the wisdom of the unseen guides becomes apparent. And in addition to this, the question naturally arises as to how long the guides were aware of the danger before they were able to give the warning.

Death a change that leaves the liberated spirit an inane wanderer in Charles Dawbarn's "fog-land"? Indeed! Would that there were a few mortals as "befogged" as the spirits who gave this warning. The world has great need for them.

The more we study this question the more the conviction is forced upon our mind that the spirits who give these warnings must be aware of our every thought. They must also be aware of what our conduct will be in any given emergency; and further, they must be able to foresee what difficulties and what experiences of every description we will encounter, long before we are due to meet them. I do not hold to a belief in predestination, but from a consideration of this subject we are forced to the conclusion that our usual course of action must be very clearly mapped out long, long before we ourselves are aware of what we shall encounter and what we will do; otherwise it would be impossible for these predictions to be made. Our conduct, past, present and future, must be as plain as an open book to these spirits.

From "The Arcana of Spiritualism" I quote the following prophecy, since it differs somewhat from the instance above mentioned, and offers some problems of a slightly different nature for solution:

"A. F. McNeal, a well-known citizen of Rawson, Ohio, died on the 26th of November last, after a short illness, and now comes a strange story connected with his death which is fully authenticated. On the night of January 28th last, he dreamed that he had died and gone to heaven. In the dream the date of his death, November 26, was firmly fixed upon his mind. In the golden city of his dreams, Mr. McNeal met Mahlen Provenmire, of Ada, an old friend, and asked him when he had died and left the earth. Provenmire replied that he died a week before. There were other striking circumstances in the dream equally as strange, which so impressed Mr. McNeal that the next morning when he awoke in his usual good health, he reduced the details to writing, and laid the manuscript away in his desk. His wife found and read it with fear and trembling, but said nothing, although it made an impression upon her mind which she could not efface. On the 26th of November last, Mr. McNeal died exactly as indicated in the dream, while Provenmire passed to the land of the unknown just a week before. Mrs. McNeal is in possession of the manuscript containing the substance of her husband's dream, as above recited, dated January 29, the morning after the vision came to him."

In this instance we find that the vision was given nearly ten months before Mr. McNeal's death, and yet the exact date of his demise was correctly given. It must also be remembered that Mr. McNeal appeared to be in perfect health at the time he received the vision. And it was not alone Mr. McNeal's death that was prophesied, but his friend Provenmire's as well. The spirits that made this prediction must necessarily have been informed regarding the exact physical condition of both individuals. The above report states that Mr. McNeal died after a sudden illness, but there were evidently symptoms which an observing spirit could discern ten months previous to their fatal termination. But is there one person on earth who would be able, unaided by superior beings, to determine the exact date of a person's death from natural causes nearly a year previous to its occurrence? The more we consider this problem the more profound becomes our admiration for the unseen intelligences with minds capable of solving problems so vast as this.

Of the methods by which these predictions can be made and the laws governing them, I think Hudson Tuttle is well qualified to speak and the following is from his pen:

"There is a fixed belief that spiritual beings are able to predict the future; that the coming time is as open to their gaze as the past. There yet lingers the superstitious feeling which once attached to the prophet, as the mouthpiece and leader of the gods. With the repudiation of the pretenses of these prophets, prophecy itself, which once occupied an important place in the government of mankind, became ignored. The prediction of events was claimed to be impossible, because law ruled, and the shaping of history did not depend on the will of an arbitrary ruler or God. If we consider for a moment, we shall see that for the very reason that law rules, fixed and unswerving, prophecy is possible. Because of the chain of causes and effects, the knowledge of causes gives the power to predict or foreknow the effects. Whereas if creation was ruled by an arbitrary being, changeable in purpose and swayed by human interposition, even his own declarations would not be of certain fulfillment. He might change, repent, recede, or do the very reverse he promised. But when the causes are known, and the laws, which are the channels along which such causes run to their effects, then these effects may be predicted. Thus we may say confidently that if we touch a lighted match to the wick of a lamp there will be a flame. It is a prophecy always fulfilled. We know the law of gravitation, and by it that if a person is suspended he will fall. We prophesy this with certainty. These illustrations are so simple it will probably be said: 'Why this is not prophecy; it is knowledge.' If we take more complicated affairs where a great number of causes converge to one effect, we find a wider and more comprehensive knowledge necessary, but if we possess it we are as certain of the result.

"On predicting events in the future of the nation or the race, not to say the individual, such an infinite number of causes and effects must be known, that to an ordinary mind the problem becomes too intricate to be comprehensible." Yet to the mind able to grasp these, the prophecy may be as easy as that of the lighting of a lamp above alluded to."

The above offers a most satisfactory explanation of how spirits acquire their knowledge of future events, but in the following paragraph I think Mr. Tuttle has come to a conclusion which is, to a certain extent, at least, erroneous and unwarranted. He says:

"It is noticeable that premonitions of events, whether received waking or by dreams, have little to do with changing the order of events, which seem unalterably fixed. A person, for instance, dreams of being drowned, or seeing another, at a certain time and in a certain manner, and no attempt to avoid the danger avails."

At first glance this no doubt appears to be the case, but I am confident that a more careful consideration of the matter will prove that premonitions very often do prevent disaster, and that this inability to change the order of events is more apparent than real. For instance, if a premonition succeeds in averting disaster it is seldom that we hear anything in regard to it, for the reason that when the danger has been avoided there seldom remains any proof that the warning was valid, while if it fails, and the recipient has told, or lives to tell of it afterward, it is often made public. Take as an example, the railroad accident above cited, if Mrs. Chase had postponed her trip or exercised more caution the accident would have been avoided, and there would have been no evidence to show that there was any danger of its occurrence, with the result that her fears would have been considered groundless. The number of accidents avoided in this manner would be difficult to determine, but it is likely the greater share of such warnings are more or less successful, in which case, except in rare instances where the danger is afterwards apparent, the premonition is credited to a morbid imagination.

Yet we must admit that at times the guiding spirit can impress with a sense of danger and yet be unable to control events so as to avoid it. This was apparent in the case of Mrs. Chase above quoted. She could be warned, but she could not be influenced to postpone her trip. And the difficulty that a spirit finds in altering the plans of mortals is further illustrated by the fact that the train was not delayed slightly in order to allow them to pass unharmed. A few seconds delay on the part of some passenger in boarding the train would very likely have prevented the tragedy, and shall we say that the spirits who presaged the accident did not try to prevent it in this manner? Or, perhaps they also knew that it would be impossible to influence any of the passengers or trainmen. At any rate, it is probable that the utmost was done to prevent the accident, and that only through this dream was there any chance to succeed. And in cases of failure like this it is not upon the spirit world that we should place the blame, but upon the mortals who either do not understand or do not heed the warnings when they receive them.

It is scarcely necessary to say that dreams and premonitions are not always to be depended on. Spirits are not always correct. It must be expected that they will sometimes make mistakes, for nothing short of a god would be infallible in predicting events so far in the future. But there are other causes for erroneous impressions beside the mistakes of the invisible operator. This is especially true of those received in dreams, for a slight disturbance of the sleeper may destroy the accuracy of the dream. This was evidently known as far back as Plato's time, for this philosopher seems to intimate that all dreams might be trusted if people would only bring their bodies into such a condition before going to sleep as to leave nothing that might occasion error or perturbation in their dreams.

In illustration of the effect of outward sensations, Tuttle quotes the case of a French physiologist who had many experiments made on himself while asleep. An attendant tickled his lips with a feather and he dreamed that a horrible mask of pitch was applied to his face. "Eau de Cologne" applied to his nose sent him to dream of a perfumer's shop in the streets of Cairo. Any number of similar instances might be adduced if necessary, and the lesson they convey is that we should not be too hasty in crediting our dreams to spirit impression. To ignore these facts may result in great harm, and as the following instance, quoted from an old and trustworthy volume, entitled "Aubrey's Miscellanies," would seem to show, may sometimes result in a fatal termination:

"Mrs C—, of S—, in the county of S—, had a beloved daughter, who had been a long time ill and received no benefit from her physicians. She dreamed that a friend of hers, deceased, told her that if she gave her daughter a drench of yew pounded she would recover. She gave her the drench, and it killed her. Whereupon she grew almost distracted; her chambermaid, to compliment her, and mitigate her grief, said, surely that could not kill her; she would adventure to take the same herself. She did so, and died also. This was about the year 1670 or 1671. I know the family."

This and similar cases could also be attributed to the influence of evil spirits, as a perusal of Dr. Peebles' book on "Spirit Obesssions" will readily show. Owen also mentions the case of an Italian merchant traveling between Rome and Sienna, who dreamed that he was murdered on the road. His host, to whom he told his dream, advised him to pray and confess. He did so, and was afterward assassinated on the way by the very priest to whom, in confession, he had communicated the knowledge of his wealth and his apprehensions. This dream was probably caused by a malicious spirit having some grudge against the merchant. He saw that through this dream he could get his revenge. He made the attempt and was successful. The merchant walked directly into the trap laid for him.

Another peculiarity often noticed in connection with prophetic dreams is that very often they are given in the form of symbols, the event prophesied not being given literally as it is due to occur. "This is because," as another writer upon this topic has said, "persons usually have signs, well determined in their own minds, by which they recognize the coming of events. Thus one believes that if he dreams of fire, he is sure to have a quarrel, or if dark or turbulent waters, there is sickness in store. If, it is said, a spirit can impress these signs, why not impress the plain truth? We say, because the sign is more easily impressed. If the spirits attempted to impress the details of sickness or disputation, they would be obliged to call into activity the organs of fear, combativeness, etc., which might at once destroy the passiveness of the person, and abruptly terminate the communication. By using a sign that the sleeper, during sleep, does not recognize as significant this is avoided. But they do not employ signs except in those cases where from experience they have found them necessary. The passivity of individuals varies; and often the unvarnished facts can be presented even when revolting, without destroying the essential conditions, or not until presented, when the sleeper generally passes at once into wakefulness."

There is an imperceptible gradation between clairvoyance and other generally accepted means of communication with the spirit world, and premonitions and a certain class of dreams. Premonitions are merely spirit impressions of unusual activity, and a condition of complete control lies just one step beyond. Dreams bear an intimate relation to clairvoyance; and during the interval in which the vision is being transmitted the recipient must be in a state bordering very closely on the trance. It will also be observed that communications which are sometimes given through mediums are at other times given through dreams and presentiments.

And the ability to receive premonitions and prophetic dreams is, like all other methods of spirit communication, capable of cultivation. To some the faculty is probably a natural gift, gained without effort; to others it may only come after patient and persistent effort; while others again may be so constituted that they seldom, if ever, have warnings either awake or asleep, and are unable to cultivate this gift. Some people are so constituted that ordinarily they are not susceptible to spirit impression or control. It is unusually difficult for a spirit to transmit impressions to their minds, and except in times of great danger, or when for some reason or other they are more sensitive than usual, they do not attempt it.

And then there is another class of people who have no phase of mediumship whatever, not because they cannot develop any phase, but simply because they do not try. And so there are many who could receive visions and presentiments and are not aware of the fact. You may have dreams, but if you make no effort to remember them they may pass from your memory when you awake. The erudite Robert Dale Owen, in his widely read volume, "Footfalls on the Boundary of Another World," relates the following personal experience in confirmation of this statement:

" * * * My attention having been attracted to the subject, so that I acquired the habit of taking special note of my sensations at the moment of awakening, I became aware, after repeated observations, that in every instance I was conscious of having dreamed. Yet, with very few exceptions, the memory of my sleeping thought was so vague and fugitive, that even after ten, or perhaps five, seconds it had faded away, and that so completely that I found it quite impossible to recall or repeat my dream. After that period I remembered nothing, except that I had been conscious of having dreamed; and, to obtain in every instance the certainty even of this, I had to awake with the intention of making the observation."

From the above it will be seen that the more attention you pay to your dreams, the more interest you manifest in them, the more you will receive and the more clearly they will be impressed upon your mind. Our spirit friends have no time to waste in unappreciated and ineffectual efforts to impress and instruct us either awake or asleep, and if we do not care to be guided by dreams and premonitions they are laboring under disadvantage in giving them to us.

But now, having barely commenced our inquiry into a subject too vast to be given more than a superficial consideration in one article of this kind, we must bring this effusion to a close. I have merely offered a few facts and theories to show the practically limitless field of research before the investigator into this branch of psychic study; and to bring the reader to a realization of the fact that, although not generally considered as such, dreams and premonitions are often only another method of spirit communication; and that, since other forms of mediumship are subject to cultivation, a painstaking effort to aid your invisible helpers by endeavoring to cultivate and understand these warnings must result in making them clearer, more accurate, and more efficient, a benefit to yourself, a satisfaction to your spirit friends.

"I give you the end of a golden string;
Only wind it into a ball,
It will lead you in at heaven's gate,
That invitingly opes to all."

Grand Rapids, Mich. GEORGE B. FERRIS.

ELLA.

Dear little soul with the wondering eyes,
What is the great mystery that in them lies?
Behind the darkness and behind the pain,
What great lesson have they to gain?

That they shine so beautiful and clear,
While earth life seems so sad and drear?
Set in a casket of pain and decay,
They shine with the radiance of golden day,

Looking from surroundings of darkness and gloom,
So bright that we forget the pall of the tomb
And think only of the soul upward and away,
Spurning earth and its passing forms of clay.

Looking into thine eyes of deepest blue,
I read only lessons which are true;
Life and its earthly cares grow dim and small,
And I see only eternal life, life over all.

I forget the petty cares of to-day
And grow broader—all smallness fades away;
For thine eyes do show this lesson sweet,
That life, beautiful life, is not complete

In this one little narrow span
Of the present expression of man,
For I can read in thy soul-lit eyes
Greater life, greater work before thee lies.

For thou art standing with trembling feet
Just at the foot of the mountain sweet;
The pathway seems weary o'er which thou hast trod,
But the mountain top sweet has the smile of God.

And down, down, from its steep incline
Its radiance is mirrored in those eyes of thine;
When thou hast looked up through mists of pain,
Some shine has been caught, ne'er to leave again.

MRS. ESTHER THOMAS BOSLEY.

Seattle, Wash.

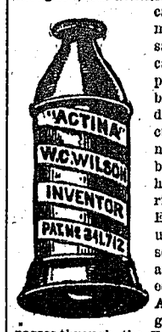
The great art of life is to play for much, and stake but little.—Johnson.

Few men are so clever as to know all the mischief they do.—Rochefoucauld.

DEAFNESS CURED

By No Means Until "ACTINA" Was Discovered.

Ninety-five per cent of all cases of deafness brought to our attention is the result of chronic catarrh of the throat and middle ear. The air passages become clogged by catarrhal deposits, stopping the action of the vibratory bones. Until these deposits are removed a cure is impossible. The inner ear cannot be reached by probing or spraying, hence the inability of aurists or physicians to cure. Ear drums are worse than useless. That there is a scientific cure for deafness and catarrh is demonstrated every day by the use of Actina. The vapor current generated in the Actina passes through the Eustachian tubes into the middle ear, removing the catarrhal obstructions as it passes through the tubes, and loosens up the bones (hammer, anvil and stirrup) in the inner ear, making them respond to the slightest vibration of sound. Actina has never failed to cure ringing noises in the head. We have known people troubled with this distressing symptom for years to be completely cured in only three weeks' use of Actina. Actina also cures asthma, bronchitis, sore throat, weak lungs, colds and headache; all of which are directly or indirectly due to catarrh. Actina is sent on trial postpaid. Write us about your case. We give advice free, and positive proof of cures. A valuable book—Professor Wilson's 100 page Dictionary of Disease, Free. Address New York & London Electric Association, Dept. TD 929 Walnut Street, Kansas City, Mo.



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The above is the number of the present issue of The Progressive Thinker, as printed at the top of the first page, right hand corner. If this number corresponds with the figures on your wrapper, then the time you have paid for has expired, and you are requested to renew your subscription. This number at the right hand corner of the first page is advanced each week, showing the number of Progressive Thinkers issued up to date. Keep watch of the number on the tag of your wrapper.

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BY DR. T. A. BLAND,

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..GENERAL SURVEY..

THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper.

ITEMS.—Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require.

TAKE DUE NOTICE, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

KEEP COPIES of your poems sent to this office, for they will not be returned if we have not space to use them.

Dr. Millard F. Hammond, whose messages on "Compensation, the Law of the Universe," are now being published in The Progressive Thinker, and attracting much interest, will answer calls to lecture. He is a pleasing, interesting and instructive lecturer. He can be addressed in care of this office.

Oscar A. Edgerly's engagements so far as made for the lecture season of 1904 and 1905 are as follows: October, Battle Creek, Mich.; November, Findlay, Ohio; January and February, 1905, with the Spiritual Temple Society, Newport, Ky.; April with the First Spiritualist Society, Lynn, Mass. December, 1904 and March, 1905, are still open for engagement. Mr. Edgerly has been re-engaged to act as chairman at Grand Ledge, camp-meeting, 1905. Address during October, No. 249 Kalamazoo street, Battle Creek, Mich.

Oak Hill Place, that beautiful country home of Mr. and Mrs. Noah Merrell, just east of Lake Brady, Ohio, was the scene of a joyous gathering lately. It was the occasion of the annual reunion of the descendants of the father of the host, Noah Merrell, Sr., who came to this township sixty-seven years ago. Oak Hill home never looked more lovely, more inviting, than on this occasion, and it has been the scene of many a pleasant gathering, too. Mr. and Mrs. Merrell's guests came from Pittsburg, Springfield, Cleveland, Wellsville, Kent, Ravenna, Windham, Streetsboro, Cuyahoga Falls and other points. All departed late in the afternoon, happy over a well spent day.

Mrs. Emily D. King will officiate at funerals, and those wishing her services should address her at Tekonsha, Mich., R. F. D. No. 3.

Georgia Gladys Cooley will serve the Spiritual Society of Geneva, Ill., Sunday, October 16. She served the society at Lima, Ohio, Monday, October 10.

"About 1875 Madame Blavatsky and Colonel Olcott, both having previously been Spiritualists, decided to go to India, ostensibly to study the ancient religions. They became wonderfully interested in Buddism, and Colonel Olcott published in English a Buddistic catechism. Madame Blavatsky began to operate in the realms of the miraculous. Among the so-called miracles she was said to have performed was when, with a party, she was dining out under the open sky, roses apparently dropped from the sky on the table. On another occasion, when on a picnic with a party of seven, it was found when they came to set the table there were only six cups and saucers. Madame Blavatsky said not to worry; that if they would go and dig in a certain spot they would find something. Some of the gentlemen dug and discovered a seventh cup and saucer of exactly the same pattern as the others.

John W. Jones writes: "Stand up, Spiritualists and voice this sentiment! All honor to the editor who, while advocating one of the grandest means for elevating humanity, dares to publish the whole truth. Let Brother Francis know his efforts are appreciated while he is yet in the mortal state."

Concord N. H., Oct. 5.—The legality of the practice of Christian Science in New Hampshire has been upheld by the Supreme Court of the state in a decision handed down in the suit of Mrs. Jennie Speed, of this city, to recover damages for alleged injuries as the result of treatment by Irving W. Tomlinson, a Christian Science practitioner. Mrs. Spread claimed that Tomlinson had failed to cure her and that her cure was greatly delayed by the time spent in taking his treatment. The case was decided in favor of the defendant in the lower court and was appealed. The Supreme Court now affirms the decision and dismisses the bill.—Chicago American.

For ten years public morals have become so vitiated by the prevailing code of party ethics that he who exposes the public officers in their semi-legalized looting has been viewed as an enemy of his party, says William Allen White in McClure's. Only within the last four years has there been growing among the people any considerable sentiment favorable to the public servant who exposed a fellow servant whom he caught stealing. But with the visible growth of moral perception in matters political among the people the lever of the party system may begin to act for the people. Spiritualists, too, are becoming awakened to the fact, that Spiritualism, pure, honest and elevating is the one thing demanded by the angel world.

All criminals are great believers in dreams. Some time ago, at Manchester, Eng., a daring thief awaiting trial, told a warder he had dreamed that he had seen a rainbow. From that he deduced that he would be acquitted at his trial. To everyone's surprise he was.

Take due notice that items for this page in order to insure insertion must contain the full name and address of the writer. Otherwise they may be cast into the waste basket.

Fred P. Evans, prominent as a medium, has returned to San Francisco, Cal., and is located at 1112 Eddy street.

Mrs. Hull writes from Whitewater, Wis.: "The Morris Pratt School is fairly opened. Not all of the students have arrived. Some are expected this week, and still others next, yet the work is being taken up and pushed as vigorously as if all were in their places in the class rooms. The studies this year will be of the greatest interest and importance; not only the regular branches will be taught but some special work as well will enter into the year's curriculum. Some primary work is being taken up under special classes. The oratory department is commanding attention from the citizens, who are organizing special classes to be taught by our teachers; an adult class in which are a number of the city teachers, and a boys' and girls' class; this means recognition in a practical way. It is with the greatest pleasure I announce the fact that Mrs. Cora L. V. Richmond of Chicago, Ill., has consented to deliver a course of lectures each month at the school during the year. Probably arrangements will not be completed before the holidays, but after that it is expected this valuable acquisition will be made.

Thieves are generally superstitious. No thieves like buying absolutely new boots. In no circumstances can they be persuaded to part with footgear during the period of wearing which their depredations were successful. When compelled to leave off wearing them from sheer necessity, a thief will have a wrist strap or some other article he can wear made from the uppers.

Correspondent writes from Galveston, Tex.: "Mrs. Nellie S. Noyes has lately spent a season in Galveston, where her services were most heartily enjoyed. In company with Mr. John W. Ring, the regular speaker in Galveston, Mrs. Noyes went to Houston, where her services were so well received that arrangements were made for her to stop in Houston a night as she went to San Antonio, where she attended the eighth annual meeting of the Texas State National Association of Spiritualists."

Clara L. Stewart writes from Whitewater, Wis.: "As the school is well open, and the different ones in the house assigned their respective duties, it is not necessary for me to be here constantly, and I would like engagements with societies or in localities where there are no societies, if persons interested in our cause would arrange for meetings. I would prefer to work in the states nearest Wisconsin until after the holidays, and will make reasonable terms to any who will write me. I hope for steady employment during the fall and winter."

In the cities of Japan women are seen going about the streets with long, narrow pieces of cotton stuff, in which they invite other women to put a few stitches. On each piece of cloth are a thousand black dots, and when each side has a thread passed through it by a different woman the stuff is believed to have power to protect the wearer from all danger in war. Very often a little crowd of eager women gather in the streets round someone who is anxious to obtain the necessary stitches for a husband, a son or a sweetheart.

We, of Seymour, Ind., are more than pleased with the impression made by the Rev. Frank T. Ripley, of Tipton, Ind. He opened the season here after two years of indifference on the part of the many Spiritualists in this vicinity. One noticeable feature was the large number of men in the audience. Two-thirds of the congregation were men. Our churches reverse this condition; but few men are attracted to the the Christian churches as the bosh they have to listen to drives them away. His inspirational lecture on the Philosophy of Spiritualism, was a masterpiece, and the eloquence of the speaker was grand. His tests were considered the most accurate ever given in this city. He is developing a new phase; he is getting independent slate-writing in the light. We had a sitting with him, furnished my own slates. They never left our own hands, and got one of the most satisfactory tests we have ever received. He will only give these slate tests when his guides direct him to do so. He will be with us until Oct. 30. Any society needing a good speaker and test medium will make no mistake in securing his services. Signed: John Condgon, William Durham, Geo. Frederick, J. A. Weaver, Ben McCann.

Mary Speight writes: "Invitations have been issued by the Ladies' Auxiliary of the Englewood Spiritual Union to a Harvest Home Festival and Ball, Saturday evening, October 15, 1904. Tickets twenty-five cents. Grand prize to be given for the best farmer costume. A good old-fashioned country supper will be served in the dining hall. Wear your 'easy close' and 'calliker ties,' and help eat the 'punkin' pies."

J. Viser of Florida, wants to know why some materializing medium does not accept Mr. Hale's challenge, and infers that all materializing mediums are fakes. Such is not the case, my good brother. The power of spirits to materialize under certain conditions has been thoroughly established.

J. A. Toren writes: "The Church of the Psychic Forces, held at Wilcox Hall, 361 East 43rd street, is having good success at both the afternoon and evening meetings, there being great interest shown at the conferences; every Sunday aftrnoon two good subjects given and handled by able speakers. I also draw your attention to our list of speakers for the month of October, evening lectures: Oct. 9, Walter DeVoe; 16, Dr. J. H. Randall; 23, Dr. Louis H. Freedman; 30, Dr. C. Burgess. I wish to say also that on the 23rd, Dr. L. H. Freedman will give free demonstrations in the hall in the evening. All who are sick and ailing, come up and let the Doctor cure you. He is well known on the South Side for he has cured many. Our pastor, Isa Cleveland, will be present at all meetings to give messages. We invite everyone who wishes to investigate the grand truth."

Mr. and Mrs. A. Norman, mediums for spirit photography and slate-writing have returned from the Lily Dale camp to their home at Minneapolis, Minn., 2721 Elliot avenue.

Frank T. Ripley writes: "I have been very ill. Three days ago I was very near the spirit world, but by the kindly help of the spirit world I am destined to remain on earth for some time."

When writing for this paper use a pen or typewriter.

We go to press early Monday morning, hence communications intended for that current issue should reach this office not later than the previous Saturday morning. Bear this in mind.

The Universal Occult Society holds meetings at No. 77 East Thirty-first street. The Hon. R. Gilray, pastor; Rev. H. S. Fraser, assistant pastor, assisted by Mrs. Vaughn, Mrs. R. A. McMenamin and Mrs. Upston. Conference at 3 p. m. Evening services at 8 p. m. Rev. H. S. Fraser will lecture upon Spiritualism and Its Relationship to Natural Laws. Special music. All welcome.

Mrs. Allie Buhland writes: "Sept. 18, at the home of Mr. and Mrs. Domhoff of Indianapolis, two dear little earth cherubs, nephew and neice of the above parties, received the floral spiritual baptism, their own dear loving and spiritually aspiring mother acting as sponsor. She, we know, took the pledges that will cling to her being as long as activity is with her, and we are sure she will more gently and sweetly lead them along their paths here, for the memory of the spiritual presence of that day will be the means of bringing them closer and closer as day passeth day. That the ceremony performed by your writer was impressive, was proven by the tears of sympathy that coursed down the cheeks of those in attendance."

Isabelle Powderly writes: "The Englewood Spiritual Union has adjourned for a time. I will hold meetings every Sunday evening only. Dr. Gustafson lectured for us last Sunday on Materialization, followed by messages from the mediums, Mrs. Keisler, Mrs. Martin, Mrs. McClere, and Powderly; good attendance. Sunday, the 9th, Dr. Taylor will lecture, controlled by King Charles, subject, the Dark Ages."

Mrs. Emma Snow Hoyt writes from Battle Creek, Mich.: "We wish to have it known that our society is still alive and working. We had Mr. and Mrs. E. W. Sprague of Jamestown, N. Y., with us for the month of September. They did a fine work, made several new members and stirred things up in general. They are fine workers, and any society able to employ them can get none better. We have for the month of October, Mr. Oscar A. Edgerly, who is too well known to need any eulogy. November, our grand old worker and resident speaker, Dr. P. T. Johnson, serves us."

Wm. F. Ruffle writes: "Church of the Spirit, Schiller Building, 109 E. Randolph street, third floor take elevator) Hall 301 adjoins. I am pleased to report well attended meetings at both the services and circles. The ladies' class Tuesdays at 3 p. m., bids fair to be very popular, whilst the Wednesday and Friday circles are well attended. I desire to announce that on Oct. 16, at the 11 a. m. service, Dr. J. H. Randall, will lecture. We hope for a good attendance; tests to all. There is no lecture at the 2:30 or 7:30 p. m. service—only song service followed by messages to everyone in attendance."

Madame Blavatsky teaches that there are seven worlds, six being invisible to the uninitiated. In regard to man, theosophy holds that he has a sevenfold nature. He is denied individuality and the soul of man is held to be as eternal as God, never having been created.

Mary E. French writes from Clyde, Ohio: "Some few weeks ago E. W. Sprague, missionary for the N. S. A., organized a society here, chartered under the name of the First Spiritual Research Society of Clyde. Since then we have been forming a library and have between one hundred and twenty and one hundred and fifty books donated. We have works on fiction, biography, history, scientific and religious. If any of The Progressive Thinker readers, authors or publishing houses can send us one book or more from their libraries, we will appreciate it very much. Should we ever disband the books will be returned to the donors; or if unclaimed, sent to the National Library. Many homes have books that after once read are left year after year to be handled and dusted, doing no one any good, and the above is a good way to scatter not only our literature, but any good reading matter."

Mrs. Clara Wagner writes from Defiance, Ohio: "We have changed the name of our society. At first we called it the First Spiritual Society of Defiance. By the request of the spirit of Anthony Wayne, we changed the name to the 'Church That Pleases God.' We have services every Sunday evening in our hall, and Lyceum on Thursday evening. I am trying to start a Ladies' Aid Society which I think will help our church. I will offer my services to lecture and give messages, in either English or German, to any one of the adjacent towns. I hope every town will soon have a Spiritualist church so the Bible can be explained to those that are brethren. The scripture teaches us, 'Now concerning spiritual gifts, brethren, I would not have you ignorant.' Address me at No. 407 Highland street, Defiance, Ohio."

Allard W. Weisman writes as follows in reference to Mrs. Lucile de Loux, who resides at 2952 Cottage Grove avenue: "My wife and I have traveled all over the country, and have visited mediums everywhere, and have sat in many circles and witnessed many manifestations that I regret to say, I am convinced were fraud; but I never sat in a circle where spirituality and goodness so pervaded everything and everyone as have the three circles I have attended at Mrs. deLoux's parlors. This is said without prejudice, as we only seek the truth. I would say that Mrs. de Loux's work is purely mental, and of a nature positively convincing."

Virginie Barrett writes: "I just returned from Danville, Ill. I found very many there asking for our beautiful philosophy. The society which I served has interesting and good members, but needs more harmony for a perfect society. I was the guest of Mr. and Mrs. Buchanan and her mother, who is an old-time Spiritualist. I lectured to a number of old soldiers on their grounds, which is indeed a beautiful home for these weary ones. There are upon these grounds fountains in which pretty gold-fish pass their time in graceful dance. Large forest trees and pretty gravel paths and flower beds can be seen everywhere. Electric lights are seen from the buildings, and the band stand with its illuminations gives the appearance of a soldier tent. I will be pleased to hear from friends wishing my services. Address me at No. 29 Gladstone avenue, Indianapolis, Ind."

Mr. A. B. French delivered a lecture for the society at Clyde, Ohio. "Hades, the Land of the So-called Dead," was his subject. The audience was delighted. The music was fine. "Only a Whisper," "Only a Thin Veil Between Us," and "Shadow Land" were beautifully sung. It is too bad that A. B. French cannot come prominently before the people again. He is a man of great eloquence and could do a world of good on the rostrum.

Referring to Henry M. Tefft, Esq., of Norwick, N. Y., who is at present visiting and lecturing in Ohio, a state paper says: Mr. Tefft has won a great reputation as a lecturer on various subjects on which he speaks. Those who have listened to him say he is a word painter. Sublime thoughts, ideal images and pictures float before his mind and are continually finding expression in words. He in turn astonishes, pleases, and sometimes shocks his audience with the boldness with which he puts forth some of his most radical thoughts. He does not argue, he asserts his positions with the apparent confidence that tney are axioms, self-evident truths, ready to be received by all mankind. He always leaves his audience with plenty of material to digest, even if they do not fully concede all that he claims. His lectures, not only show a deep study of the past but the last word, the newest thought in science, literature, and theology, are all fresh in his mind. Each sentence stands out distinct, like pearls in a necklace, clear, perfect, and polished.

Some one writes from Rockford, Ill., as follows, but fails to give full name, which should always be done: "The Psychic Research Society resumed its meetings for the coming fall and winter after a vacation of six weeks; opening meeting conducted by Mrs. Clara Stewart on the second Sunday of September, giving us a fresh heart impetus, and greater courage, and we feel we can 'see the star in the East.' Last Sunday we had with us B. F. Boulen of the Morris Pratt Institute. He seems to be full of determination and courage, which bespeaks for him a bright future. Next Sunday, the 9th, we will have Clara Stewart, and through the month of November, Will J. Erwood will be with us."

Mrs. Carrie H. Mong, Secretary of the Indiana State Spiritualist Association, writes from Muncie, Ind: "The N. S. A., together with the Indiana State Association will hold a three days' Mass Meeting at the First Spiritualist Church, corner New York and Alabama streets, Indianapolis, Ind., on Friday, Saturday and Sunday, October 14, 15 and 16, 1904. We have endeavored to secure the very best talent for this occasion, both in speakers and platform mediums, and can promise an interesting and instructive time to all who attend."

Harry J. Moore and Mrs Eva McCoy conducted meetings in the Opera House at Gladbrook, Iowa, last Sunday. Mr. Moore is arranging his speaking tour in Iowa so as to get into St. Louis in time to attend the N. S. A. reception, which convenes next Monday evening. Address him at 104 North 1st Avenue, Marshalltown, Iowa.

Mrs. Kirchner, wife of the President of the Rising Sun Mission, arrived home on Thursday evening, October 6, after an extended tour through the East for seven weeks, during which time she visited a number of societies and spoke and gave spirit messages. Upon her arrival she was surprised to meet a number of members of the Mission, who welcomed her home. Quite an enjoyable evening was spent, after which luncheon was served, all seeming glad to have our sister and co-worker back with us again.

T. W. Sherk writes: "Services at the Church of Spirit Communion, 4308 Cottage Grove avenue, will be conducted by Rev. Moses Hull, next Sunday, October 16, both afternoon and evening. Messages will be given by Mr. Coates, and other mediums. Our afternoon meetings were opened for the season last Sunday with a conference, the enthusiastic and exalted spirit of which presaged good things for our society in the future."

Mr. Ira Cross writes: "The Hyde Park Occult Society was very much favored by Dr. C. A. Burgess, Sunday evening, October 2. His talk on the Indian was something out of the ordinary, very interesting and instructive, and we hope he will come and speak for us again. On Sunday evening, October 16, we will dispense with the lecture and give the mediums full swing. We would be glad to see many mediums present; they will have a chance to show whatever they can do in their line. We hope there will be enough mediums present so all will get a message. On Wednesday evening, October 12, we will have a social dance; a good time, and good music are guaranteed to all who attend; also refreshments. I think the charge is to be 25 cents. Hall at 319 E. 55th street. Take Jackson Park car on Cottage Grove avenue."

Charles H. Green writes: "Sunday, October 2, 1904, Dr. J. H. Randall, Dr. Hammond and Mr. George Mostow of Onset, Mass., addressed the Rising Sun Spiritualist Mission, at its hall, 378 S. Western avenue. The remarks of all three gentlemen proved very interesting. Mr. Mostow is a pioneer in the cause of Spiritualism, having for more than twenty years been a staunch adherent to the cause. Mrs. N. Trafton also made a few remarks and gave some psychometric readings. That evening Rev. Thomas S. Warner used as the subject for his lecture, 'Decision.' It was delivered in a convincing and most interesting manner. Mr. Hammond also favored us that evening with a few thoughts. Sunday, October 16, Mr. John N. Clarke will be the speaker, his subject will be 'Life, One and Invisible.' That evening Rev. Mrs. N. E. Hill will lecture, after which our mediums will give tests and spirit messages. We cordially invite all Spiritualists and skeptics to attend our meetings."

M. C. Matthews writes from Pittsburg, Pa.: "We are glad to report that the First Church of Spiritualists, on Boquet street, Pittsburg, has secured as speaker, Rev. B. F. Austin. We find him an eloquent and fluent speaker, coming to us from the ranks of the clergy of the M. E. church of Toronto, Canada. He has identified himself with Spiritualism and has become a worker in and for the advancement of the cause. He is a thorough Biblical scholar. On Sunday, Oct. 2, the subject was 'Make Yourself Over.' In the evening the subject was, 'What Does Spiritualism Stand For?' He said that if Spiritualism is true, it is the grandest truth ever discovered, and there is no such a thing as materialism. It brings the highest hopes to mankind. It is the very nectar of divine consolation. It stands for a religion of demonstration. We should accept nothing without an investigation based on the best of reason. It stands for the highest concept of true liberty, and the abolishment of war. It stands for a rational view of God."

LOOK OUT! LOOK OUT!

The Progressive Thinker during its Fall and Winter Campaign will be a continual feast of good things in all occult and spiritual lines of thought. You can only keep up with the procession by reading it each week. Send in your subscription now, and introduce the paper to your neighbor.

"Love—Sex—Immortality." By Dr. W. P. Phelon. Price 25 cents.

E. D. Babbitt, M. D., has removed his Academy of Higher Sciences from Geneva, to No. 62 East avenue, Rochester, N. Y.

Mrs. LeSieur writes: "The first Band of Harmony of the year met Thursday, October 6, in Hall 512 Masonic Temple. We had a large and enthusiastic gathering. The afternoon meeting was devoted to the giving of loving tribute to the memory of one of our dear departed members, Mrs. N. J. Marshall. Mrs. Richmond gave us a message from her, telling us how much she wished she could make us realize how happy she was to have made this change. The evening session, the guides of Mrs. Richmond answered questions on many different subjects, which were unusually interesting. Many strangers were present. Mr. LeSieur gave a message through Mrs. Mullins, and other spirit friends. Mrs. Turbett gave several readings to persons in the audience."

E. J. Bowtell desires engagements with societies Sundays or week nights for season of 1904-5. Address 21 Washington street, New London, Ct.

SEEN AND HEARD.

Brief Notes on Topics of Interest, by Hudson Tuttle.

A Startling Admission.

The Rev. Dr. Josiah Strong, president of the American Institute of Social Science, in an address before the International Congress of Arts and Sciences at the World's Fair, made the following startling admission:

"The ministry of to-day lacks enthusiasm for the reason that it lacks a message. Many a preacher speaks not because he has something to say, but because he has to say something."

He illustrated this by saying that he recently talked with five New England pastors, each of whom said that if he could live over his life, he would not enter the ministry, nor would he let his son enter it if he could prevent it. He continued:

"It is not strange that under such circumstances there is much restlessness on the part of both pastors and churches.

"It is probable that a majority of all the pastors and churches in the United States are at this moment desiring a change."

They may desire a change, but are chained by the bands of their inflexible creeds. They are thralls of the past, and fear the consequences of new ideas.

Is It Folly or Menace?

The following is from Newport, where the "400," supposed to be the flower of civilization hold forth in their summer homes:

Although Harry Lehr denies that he ever gave a monkey dinner, he cannot deny the fact that on Wednesday he gave a genuine dinner to dogs to celebrate the third anniversary of the birth of Mrs. Lehr's tiny Pomeranian dog which she calls Mighty Atom.

Seven invitations were issued and all came. The pride of "Arleigh" sat at the bedecked table, the decorations being the dog's favorite flowers, the cactus and deep red dahlias. Silver candlebras were used at each end of the table with red shades. The poodles were seated in high chairs around the table, their mistresses seated directly behind them in order to assist the five butlers in serving the guests to the delicate menu, which consisted of veal cutlets, frankfurters, salads, ice cream, cigars and cigarettes and chocolates. For an "extra" more meat was served as the canines all howled for more. After this second course of meats, a birthday cake was brought in delicately frosted with "the pride of Arleigh" fretted on top, which was made visible by three lighted candles in honor of Mighty Atom's third birthday.

The dinner over, the guests sauntered into the magnificent drawing room of Arleigh, but time began to draw very heavy. So the master of Arleigh called a servant and told him to usher in a few cats, which he did. Many fights followed, until the several ladies picked up their tiny treasures and called their carriages.

Rome in the height of her arrogance, when the wealthy in wanton abandon, strove with each other in extravagance, presented nothing comparable with this folly. The corrupt nobility of France before the revolution which they precipitated by their abandon, gave no example of such idiocy. Think of it! Eight ladies—arrogating to be of the select, with flourish of footman and coachman, bring their poodles, arrange them in chairs around a table set with costly viands and order the servants to feed them! "Cigars and cigarettes" at the close! Have these moths of fashion taught their dogs to smoke? The idiotic farce was too tame and the servants broughts in some cats. The ladies enjoyed the dog and cat fight exceedingly. Where were the humane officers? Where the teeling and sense of shame of these ladies? They do not appear to have any. They attend the cruel polo games, and cheer the victors.

If the silliness was all, then there would be less meaning in this and similar occurrences—the "cream" of society might attend "monkey dinners," and celebrate the birthdays of their dogs. But there is more, vastly more. The millions of working people read these reports, and contrast the condition of their children with the surfeited dogs. It is conservative to say in the City of New York one hundred thousand people are in a chronic state of starvation. Their dwarfed growth and pinched faces reveal the revolting story of deprivation.

Waste and profligacy cannot forever flaunt their shame in the face of destitution! If these wealth-mad idiots must have monkey suppers and dog parties, if they must surround themselves with obedient flunkies, in common decency let them draw the curtain of concealment over their wantonness, and not advertise their shame in the yellow journals.

Every Fifth Child a Bread-Winner.

To make possible this extravagance, the children of less fortunate or endowed, have to be pressed into the treadmill of labor. There are almost two millions of children in the United States, pressed to toil. They begin at the tender age of ten years, in factory and mine, and this is not to count the children of the farms whose service, ofttimes is made as severe. They work to eke out the scanty income of father and mother. They never know childhood, and work under such conditions is slavery.

Pius X. Protests.

The Freethinkers of the world have met at Rome in convention, and the pope is indignant. In a letter to his vicar general he says:

"A new cause has been added to the many anxieties which, especially in our times, accompany the government of the Universal Church. We have learned with infinite sorrow that it is asserted that the cultivators of free thought have met in Rome. The painful echo of their speeches is unfortunately confirmed by their grim designs. Intelligence is the noblest gift the Creator has granted us, but it becomes sacrilegious when subtracted from dependency upon the Almighty, or rejects the direction and comfort of divine truth."

Continuing, the pope says the insult was rendered the more grave by the Freethinkers meeting in Rome, depository of faith, thus taking from Rome its designation as the tranquil, respected See of Christ's Vicar.

"We, therefore," the pope adds, "will make ours the offense offered to God, gathering in our heart all its bitterness."

He wishes Rome to unite in solemn atonement for this outrage to divine majesty, and further vindication of the honor and good name of the Holy City.

Oh, for the days that are past! Oh, for the temporal power once held by the pope! The diabolical spirit of intolerance is there, but the tiger's claws are cut, and his fangs broken. He can only howl his maledictions.

The pope talks bravely of "Intelligence" being the "noblest gift of the Creator," yet his definition of intelligence is not that of the dictionaries. To him it means thinking exactly as the church teaches, and abject obedience to his dictation!

It is galling to have the heretics set themselves down under the shadow of the vatican, and proclaim their infamous doctrines, and the pope gnashing his teeth in rage, powerless and helpless, bound hand and foot by the intelligence of the age! No Torquemada, with dungeon, rack, and thumb-screw; no auto da fe or fagot flames possible!

HUDSON TUTTLE.

SPRINGFIELD, MO.

Building a New Spiritual Temple.

As it has been some time since I have seen any mention of the work going on here in Springfield, Mo., I deem it my duty in justice to the cause and our society, to write you an account of the work being done here.

The Springfield Spiritual Association was organized in March, 1903, by a few faithful Spiritualists who held together and worked hard, and complained little. In January of this year we had made such large strides that we deemed it best to be incorporated, which was done under the laws of the state. From the time of our organization to the day we incorporated, which was about nine months, we had accomplished a work that very few, if any, religious organizations ever performed in the same length of time.

Here our society struggled against great odds, trying to build up what others had torn down. Only those who are acquainted with the situation of the Spiritual cause here can fully understand what a task we have had. But thanks to our unseen friends whom we know have guided us through aright, we have the grandest society ever organized in this city. In the short space of nine months spoken of we had collected in dues from the faithful, and donations, over $375, which was put to very excellent use, by our then incorporated society, by purchasing a lot on which to erect the first Spiritual Temple that Springfield has ever seen.

On last Monday, Sept. 26, we all rejoiced over the fact that the workmen had commenced the erection of this Temple, which we had worked so hard for.

Before closing I wish to say a few words in praise of a sister who is also a member of our society. Mrs. Mary Sharron-Shaw, but the readers of The Progressive Thinker will, no doubt, recognize her by her one-time name of Mrs. Mary Garrett, of Cincinnati, O. Mrs. Shaw came to us some two months ago, from St. Louis, Mo. She has accomplished more good here, in the way of awakening an interest in the Spiritual cause, and gathering new sheep into the fold, than any worker who has yet come under my observation. A worker who knows no evil, has a great big heart, and looks only on the bright side of everything. She has a grand, noble soul, and this society will never be able to repay her for the great good she has done for it here, although she would say, "I am repaid a thousand times, by the pleasure it gave me in being able to do you all so much good."

On October 9, we will have with us for one day only, Mr. John W. Ring, of Galveston, Texas, National Superintendent of Lyceum Work. Mr. Ring needs no introduction to the Spiritualists, and we are looking forward with great pleasure to his coming.

By Thanksgiving day, we expect to be able to throw open to the world the door of our Temple, and invite all to come in and participate in the good things that are served from a Spiritual platform. As our Temple is to be of stone, we expect it to stand for ages as a monument to the grand truths and teachings of Spiritualism.

The officers of our society are, J. Ed. Black, Pres.; Mrs. Eugene Clements, Vice Pres.; Mrs. Charlotte J. Dixon, Sec'y., and Mr. N J. Shaw, Treas.

J. ED BLACK, Pres.

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.]

Amelia J. Curtice passed to spirit life at North Adams, Mich., Sept. 23, in her 79th year. She had been a firm believer in the truths of Spiritualism, and had been a Spiritualist all her life. Wilson Curtice, her husband, had been a medium for thirty years when he passed to the life beyond.

MRS. M. G. CRAW.

A Wife's Telepathic Message.

About four years ago, while living in Baltimore, my husband was required to make a business trip to New York. I did not hear from him for a week, which was rather out of the ordinary, as he is a careful correspondent. One evening I found myself sitting alone hour after hour, with only a dull consciousness of being in an unusual frame of mind. At 11 o'clock I arose to retire and stepped across the threshold into the next room As I did so I involuntarily lifted my foot, for it seemed to me as though I had stepped upon a vibrating wire, and at the same moment the whole room became filled with the sound of my husband's voice. It was inarticulate and unusual in quality, but instantly recognizable, and I was reminded of the one only time I had conversed with him over the telephone.

I fled up stairs in terror, wringing my hands and sobbing, "Oh, something has happened to him, something has happened to him!"

In the morning a boy called with a note from my husband's employer stating that he was about to leave for New York, as my husband was there ill in a hospital. Had I any word to send? By degrees I learned that he had been attacked with appendicitis at the St. George Hotel and taken to St. Vincent's Hospital in an ambulance. Does this come under the head of coincidence?

Cranford, N. J. ALOYSIA.

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QUESTIONS AND ANSWERS.

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

NOTE—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give what ever information I am able, the ordinary courtesy of correspondents is expected. HUDSON TUTTLE.

"A Spiritualist." Since the publication of the Arcana of Spiritualism some unknown friend of Spiritualism has taken upon himself to act as free distributor of the same to the great public chairs, scientific men, divines, professors, and all the foreign officials at the World's Fair. His appreciation of the work thus expressed counts more than fulsome praise and has placed the book where no spiritual literature has ever been before. The seed thus sown, may in many cases fall on barren ground, but some is sure to return a harvest. The last order of this "veiled missionary," who subscribes himself "A Committee of one," is for ten copies to be sent where I think the most good will result. It is difficult to make a selection, for a thousand can be sent, where the chances are equal. I gave the matter to the consideration of Mrs. Tuttle, and as the only way I have to communicate with this unknown friend of the cause and express the thanks for the great help he has been, I subjoin a list of those to whom the books were sent: Rev. C. H. Parkhurst, New York; Rev. Francis Wayland Parker, President Chicago Institute; Rev. Morgan Dix, New York; Rev. Jenkyn Lloyd Jones, Chicago; M. Gaylord Wilshire, Editor Wilshire's Magazine; Dr. Chas. B. Parker, Professor Surgery Western Reserve Medical College, Cleveland, Ohio; Rev. Wilbur Fisk Tillett, Professor Sys. Theology, Vanderbilt Theological Seminary, Nashville, Tenn.; Rev. Morgan Wood, Cleveland, Ohio; Rabbi Louis Grossman, Cincinnati; Horace Howard Furness, chairman Seybert Commission, Philadelphia, Pa.

The remainder of the order to his direction was mailed to Hon. Richard Bartholdt, President International Parliament; Dr. William T. Harris, Com. Education, Washington; Mercantile Library, New York.

James L. Dow: Q. Does the spirit world have a common surface upon which spirit homes are built? If so, is that surface around the earth and at a uniform distance from it? Does it revolve with the earth upon its axis and follow it in its orbit around the sun? Is the surface of the spirit world or the foundation upon which spirit buildings are built any different from any other location in space? Would a spirit building or the surface upon which they are built have any resisting powers to the passage of a human body or any other gross material?

Abby A. Judson in her communication published in The Progressive Thinker, No. 773, says that she has built her home upon a slight elevation overlooking a beautiful river; now I would like to know if that slight elevation and river was always there but was never taken by any one until she went over there and built on it? From whence does that river come, and where does it empty? Can a spirit pass through the material of which their house is built, and through the material which forms the surface of their country upon which they build and walk, without its being any obstruction to them?

A. These questions arise in the mind of all who attempt to understand the philosophy of spirit life as taught by Spiritualism. The conditions of that life are different from those of earth, and we have no words to express the things we know not of. All descriptions of that world, hence, must be comparative, and the things of earth used to illustrate. So far as possible all these questions, which would here, to fully consider, occupy too much space, are answered in the Arcana of Spiritualism and Life in Two Spheres.

Geo. Rice Jones: Q. Is a physician justified when a patient has an incurable malady, and in great suffering, to give morphine and remove him from his misery?

A. This question is called out by the case of a physician who had a patient, a lady in the highest social circles of the city, suffering from a virulent cancer. After her sudden death some of her friends brought her case privately before the mayor, not wishing their suspicions for the time to be made public. He called the physician to his office to hear his version of the case, and decide if it was best to prosecute. This is the physician's story:

"I know what I have done, and under like circumstances I would do the same thing. Hers was an utterly hopeless case. She had at best but a few months to live, and every minute would have been increased agony. Her sufferings would move a stone to tears. She often implored me to increase the dose of morphine, which I administered to ease the pain for a few minutes. 'Only a little more, doctor,' she would beg, 'just enough to put me to sleep so that I won't wake again.' The afternoon of her death she asked me for the hundredth time how much longer she would have to live. When I told her she prayed I might be wrong, that death would come sooner.

"Her physical pain at that instant was more than even I, accustomed to such sights, could look upon. She beckoned to me and whispered: 'Are you going to give me some more morphine?' I nodded my head and soon was ready. She asked me for the hypodermic syringe, and whispered: 'Put in enough to put me to sleep so I can see how much it will take.' I did so. She again took the syringe, and thrusting the needle beneath her skin pushed the plunger down and I made no effort to stop her. She went to sleep. She had cured herself."

"That is to say," I broke in, "she committed suicide."

"No, not that."

"Then you committed murder."

"No, I cured her. In her case the only cure was death. It is my office to relieve suffering. There was but one way to relieve her. What I did was done before by physicians and will be done again and again. And it is right that it should be done."

In his investigations the mayor consulted the leading physicians of the city and was surprised to find that they unanimously agreed not only that the "doctor had done right, but had performed his simple duty."

Whatever may be the verdict in this or similar cases, the leaning must be toward the position taken by the doctor. There is probably not a physician who has practiced for any time who has not had similar experience. Doctors may not avowedly give an opiate with the intention of producing death, but they give doses that they know will produce a lethargy from which the patient will not awaken. They are called to patients in supreme agony, and there is only one means of alleviation in their hands, and it requires a delicate calculation to determine how much to give to alleviate the pain and not cause death. They know in certain cases that the pain itself, by exhaustion will bring the coma of relief, which ends in death, and why allow such needless suffering? It is inculcated by the Humane Society, that when an animal is suffering hopelessly, to cut its life as painlessly as possible.

Yet there is one supreme consideration. To grant this as right for physicians, places them above the law, and grants them a fearful power, which no human being can justly exercise over another.

The conscientious physician, impressed with the responsibility imposed, cannot be condemned for yielding to the voice of sympathy, and desire to alleviate suffering.

REGARDING AURAS AND COLORS.

To the Editor:—I was interested in the article copied concerning Marguerite Gladstone Stuart, of Newport, regarding auras and colors.

A confirmation of this theory was printed some years ago in The Popular Science Monthly. A man wrote the editor he could see the color of a person's thoughts. He said they were of various colors, and some even were black. He could distinguish them when the person was beyond a partition.

At that time I wrote the following poem. This year is to be an exemplification of the science of our views.

A Philosophical Ethical Allegory.

The angel in waiting in heaven was told
To take a fair circlet of gems and of gold,
And speeding to earth, give the diadem fair
To him most deserving the treasure to wear.

But the angel looked not on the external form,
But saw life within, where intentions are born;
And not only sin's many phases passed by,
But many things seemingly worthy and high.

If fame was the object, and self was the goal,
If love did not soften, and kindness control,
No lavish of money or burden of care
Attracted his notice the deed to compare.

At last he returned to the mansions of day,
Still bearing the crown he had carried away,
Saying: "Rays of brightness shine forth from the brain
Of those who are anxious the good to maintain.

"As the loving and tender, the humble and true,
Are decked with the hues correspondingly due,
Their temples already a diadem wore
More lovely than this which by order I bore."

Juniata, Neb. C. H. DOTY.

Woman Constitutionally Classed.

The state constitutions of Wyoming, Colorado, Idaho and Utah make no discrimination against sex. Women are citizens and vote on equal terms with men. All other state, constitutions make invidious distinctions. The majority classify women, idiots, criminals and unfaxed Indians, in the category of the disfranchised. This official brand of inferiority reflects on the moral tone of the nation. Politics—the religion of our national life—is a synonym for corruption and vice. The morality and purity which women could infuse into public affairs is denied on the most illogical of pretexts, while the naturalized foreign felon is admitted to participate in citizenship.

So lightly do we hold the claims of men from the standpoint of fitness to govern, that in fourteen states a foreigner, knowing nothing of our institutions or principles, can vote "on intention of being naturalized," even though he has just landed on our shores. The American born woman, with a line of American ancestors, is superseded by these alien hordes.

That one-half of the people of the nation should be dominated by the other half, upon no better credentials than those of sex is an injustice that mocks our republican motto of "equal rights for all."

IDA PORTER BOYER.

"Social Upbuilding, Including Co-operative Systems and the Happiness and Ennoblement of Humanity." By E. D. Babbitt, LL. D., M. D. This comprises the last part of Human Culture and Cure. Paper cover, 15 cents. For sale at this office.

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In Mediumship and Its Laws, Its Conditions and Cultivation," by Hudson Tuttle. Price 35 cents. Send to Mr. Tuttle, Berlin Heights, O.

Warm Weather Spiritualists.

I am very strongly impressed that down through all the ages of time there has existed a class of people who are like unto the Spiritualists. I am also inclined to think that some of the old-time Spiritualists had a hand in making part of the book that is called the Word of God. And I think there is about as much truth in that book as there is in Spiritualists (so-called) to-day. I do not by any means believe all that the book contains, neither do I believe all that all Spiritualists claim and teach to-day. But all that is good, all that is noble, all that is true, I want, and I accept the truth from all and any quarter whence it may come.

There was a Spiritualist once who uttered the words (it is said), "Seek and ye shall find; knock and it shall be opened unto you." That language is as appropriate and as truthful now as when first uttered.

Our little society though not now an organized one, has been meeting every Sunday the whole summer. I see by your paper and also from other sources that many of the societies have disbanded till after the camps and as some express it till after the warm weather. I have but very little confidence in one's religion that is so cold it can't stand a few hot nights without melting. I think they simply cease to seek and to knock. And whilst they have been taking their ease and their slumber, we feel that a few of us have been growing day by day, and that we have gained much strength.

I hope to see soon a well organized body at this place, well officered, one that can stand all the fiery darts of the wicked, one that will be a bright and shining light for ages and ages. There is no use talking against our cause, for it is the truth and will stand, whilst all that is false and deceitful will be crushed to the earth. We have been well paid for all our labor.

That old-time Spiritualist said at another time, "Happy are ye when men will say all manner of evil against you falsely for my sake" (the truth's sake). Now I believe this statement as much as the first one. And if it is true, why are so many just the opposite to happy? It must be because their deeds are evil. Well, poor souls, I pity them, and pray sincerely that they may turn from all their evil and false ways to seek the light. Knock at mercy's door and it shall be opened to you.

The last day of the camp we brought Mrs. F. V. Jackson of Michigan home with us, and she lectured and gave tests for us that Sunday evening, and on the following Monday evening we had an ice-cream and cake social. The hall was well filled and she gave many tests which were gladly received. It was a grand success for us socially and financially. It was so good that we will repeat it. Mrs. Jackson came back and spoke for us last Sunday in the afternoon and evening. At night the hall was filled to overflowing, the best attendance we have ever had. She made many beautiful illustrations, and did not utter a word but what I could sanction. Everybody was more than pleased, and we hope to have her back with us again at some future time, and we bespeak for the sister all the confidence and respect that a faithful and honest worker deserves. Do not be afraid to welcome her in your homes, for she carries sunshine wherever she goes. We will never forget some of the pleasant hours that she spent in our home. It put me in mind of Martha's last night with her aunt and Mrs. Austin.

I feel that there is a great impetus back of all our efforts. The spirit world is surely back of us. One of the greatest feasts my soul ever enjoyed was Sunday in the afternoon meeting. Mrs. Jackson had a severe sore throat and thought by turning the afternoon meeting into a kind of conference it would enable her to talk better in the evening. My wife made a little speech (excuse me for saying it was good). She was overcome and sat down in tears, as were many others, but in a moment she said she did not want to cry but she couldn't help it, and all at once a lady, Mrs. Myers, of Kokomo, with uplifted face with eyes streaming with tears, took my wife by the hands and said: "Oh, mamma! mamma! you couldn't help it; you couldn't help it." It was surely the grandest case of impersonation I ever witnessed. Now it was my daughter speaking through Mrs. Myers, and it was as natural as life, and oh, how I turned my eyes toward her, thinking I would surely see my child face to face. There were very few dry eyes in the audience. This all happened in the broad daylight and is something that can be sworn to by a score or more of us. Now Mrs. Myers knew nothing of my child's voice, as she had never seen or heard her.

Oh, my dear people, such grand truths as are being fully demonstrated to us daily. All of these happy seasons are the consequence of seeking and knocking.

Where would we have been had we let our meetings go by the board on account of a few warm nights. I will never give up till I can see as I am seen, or hear as I am heard.

The old question, If a man die, shall he live again? My answer would be no. If a man die, he is dead; but man is not dead, because it is impossible for him to die. Yet if we were compelled to believe that book that so many love, this question would be answered as I have answered it—No. "As the cloud is consumed and vanisheth away, so he that goeth down to the grave shall come up no more."—Job vii:9. "The dead know not anything, neither have they any more a reward."—Ecc. ix: 5.

"They are dead, they shall not live. They are deceased, they shall not rise."—Isaiah xxvi: 14.

But by this same witness the testimony is as strong that we shall live and shall not die. "The trumpet shall sound and the dead shall be raised."—1. Cor., xv:52.

"The hour is coming in the which all that are in the graves shall hear his voice and shall come forth."—John v:28, 29.

So I conclude that with such a contradictory witness all such testimony becomes worthless. So the main question is not, is man living again? but is, does he die at all? "If a man die." No, no, my friends, there is no such thing as death. This old body may pass back to mother earth, but the spirit, the life, the ego, can never die. And the only sensible reason I can give is, because it always had an existence. I think it very reasonable to believe that anything that never had a beginning will never have an ending.

But the greatest evidence we have is, that we do not see them, and do hear them.

So let us not weary in well doing, but let us search diligently, prove all things, and hold fast to that which is good.

Elwood, Ind. J. L. FOSTER.

"Right Generation the Key to the Kingdom of Heaven on Earth." By Dr. M. E. Conger. An appeal to reason and man's highest aspirations. A plea for justice and equality in all the relations of life between men and women. Cloth, 75 cents; leatherette, 50 cents.

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ADDRESS OF A. J. WEAVER

At the Opening of the Morris Pratt School, September 27, 1904.

To-day is the third opening of this school. I do not say "our school," because it is not our school in any true sense. It was founded by Morris Pratt, of his own free will, and given to the Spiritualists of the world for educational purposes. We are only agents elected each year by the trustees to carry on the work. At any annual meeting new officers and teachers may be chosen.

The purpose of this school is to equip more thoroughly those who may attend for the work of propagating truth, and especially the truths which are most helpful to the welfare of the race.

Let me lay before you the general plan of the school, that you may see its reasonableness and its use. The work is divided into three departments or steps, each one of which is required to make the whole complete. The first of these steps is the acquisition of knowledge which includes mental culture that follows as a result. Knowledge is the basis of all intellectual and the highest moral growth. Without knowledge the deepest sincerity will be wrecked on the rocks of error and superstition.

In the regular course of nature the first means of acquiring knowledge that comes to humanity is experience. It is marvelous how much knowledge one acquires during the first eight years of his life by this simple means. From one thousand to two thousand distinct words are learned and brought into use. A wider knowledge of the human body and its parts; of the visible world and its countless objects; of the operation of nature's forces and their results, and numberless other things are gained by every child from experience.

As age advances experience widens and the increase of knowledge goes on. A puppy and a babe born beneath the same roof at the same hour, and living eight years within the same environment, reveal a difference of knowledge which clearly marks an almost infinite difference of nature between dog and man. With no other means but experience, a human being rises by rapid strides above all other forms of life and takes his place as head.

Besides this there are other means provided in the natural course of events by which knowledge comes. We get knowledge unconsciously from other people. We get it through daily conversation; through listening to lectures and sermons, and through general reading.

Every student who comes here brings with him a great fund of knowledge gained in these general ways. Some bring more, others less. What we attempt in this school to do is to provide additional means of acquiring knowledge—means which, if you did not attend school, you would not be likely to get—means which, if diligently entered into by you, will greatly widen and deepen and strengthen your amount of knowledge.

The branches taught for this purpose in this school are general history, in which the important events for the past six thousand years are so arranged as to be grasped and held by the mind of the faithful student; the history of the struggle which science has been compelled to carry on with religious intolerance and ignorance in the Christian church since the fifteenth century; knowledge of the Bible and the Spiritualism which it contains; knowledge of its origin, its character, its authorship, its age and its whole history as a human book; knowledge of the various religions of the world, and their relation to modern thought.

Physical geography is a branch of geology. Evolution, which is a history of how the various species of vegetable and animal life came on the earth. Psychic lessons, which impart a knowledge of the laws and principles of mediumship, with Hudson Tuttle's "Arcana of Spiritualism," as a text book; Psychology or a study of the human soul with all its powers and relations so far as taught by science; and logic, which teaches the laws by which to reason so as to distinguish truth from error.

It takes two years to cover all these. They do not by any means include all the means of knowledge taught in schools; but they are the fundamental ones. They are all that can be covered in the time specified. They prepare the student so that when he leaves the school he is ready ever after to be a seeker for knowledge—to enter the various fields of science to be a learner for life. What though the knowledge here gained is but a trifle, it is one step in the broad road to truth, which reaches into eternity; it may be but little, yet if it is enough to kindle in the mind the love of knowledge—an abiding and ever increasing love of intellectual wealth—you will be well repaid for every day's time and every dollar's expense it has cost you, for leaving these halls with a truth-seeking mind your whole future life will be like a river whose waters broaden and deepen at every mile of its onward flow.

I have taken some time in explaining the first department in the work which is done here, because of its great importance. Without a continual desire for truth to inspire the soul, all education becomes but a mere ornament—a polish on the surface of life.

The second step in the school work is to acquire such a use of the English language as to be able to put all one knows and one may ever know in such form as to give it position and power among the scholars of the world. One may possess the wide knowledge of a Bacon; the mathematical genius of a Newton, or the intellectual power of a Descartes, if he clothes his thought in barbarous English he crucifies his own intellect on the cross of illiteracy. He defeats his own highest and best ends. He is false to himself; he commits intellectual suicide.

He is attempting to cut down the mighty trees of error and superstition with the blade of a jack-knife, instead of using the keen edge of a steel axe. The worst feature of the case is that he does not know a jack-knife from an axe. In all his talk he murders the English language, and wonders why what he says or writes has so little effect, ignorant of the fact that his best ideas are disfigured or obscured because he leaves out the subject or the predicate, or in other ways makes the sentence awkward and ungrammatical.

In this department we begin with spelling, followed by that of diacritical marking, grammar, rhetoric and continuous work in composition.

The third department, which completes the work we attempt to do, is a constant and thorough drill in oratory. So many public speakers meet with failure simply because of faults in their delivery that this work is made to reach through the whole two years' course. It is the keystone of the educational arch. It perfects our work.

"The Infidelity of Ecclesiasticism, A Menace to American Civilization." By Prof. W. M. Lockwood, lecturer upon physical, physiological and psychic science. Demonstrator of the molecular or spiritual hypothesis of nature. Scholarly, masterly, trenchant. Price 25 cents.

KNOW THE TRUTH.

Phenomena Under Conclusive Test Conditions.

At eight o'clock p. m., on Saturday, September 24, 1904, I met according to special agreement, W. C. Marshall of 1267 Pearl street, A. H. Waterbury of 1830 Grant avenue, A. B. Montgomery and Mrs. S. E. Montgomery of 123 West Bayaud street, Miss Nellie C. Kline, Hotel Belvidere, Anna Black, 915 West 6th-avenue, E. L. Nollen, West Bayaud street, Anna B. Lainheart, 1618 Tremont street, A. B. Emery, 531 18th street, Oakland, Cal., Mr. and Mrs. E. H. Moorman, 601 Majestic Building, and Mrs. Peterson, at the home of the medium, Mrs. Alice Gehring, 1618 Tremont street, in the city of Denver, for the purpose of testing the genuineness of the spiritual phenomena which is, and has been for some time past produced through her mediumship.

The house was literally turned over to us, Mrs. Gehring agreeing to all conditions and restraint requested.

A committee of ladies was appointed who retired with her and made a thorough search of her person for small trumpets or any other instrument by which any part of the phenomena might be produced. It is useless to say that they found nothing; so that fact is stated for the benefit of those who waste their time conjuring up excuses or other explanations of the phenomena, rather than accepting the truth.

All chairs and tables being removed, a large piece of mosquito netting was placed over the floor. This was to head off the trap door theory. A large oak dining table was then placed in the center of the room. Around this table came a four-cornered iron frame over which was placed another large piece of the netting. A guitar, two small bells and three trumpets were placed on the table. The mosquito netting which was over the iron frame around the table, was then fastened to the floor by the use of carpet staples, not tacks.

The medium, having selected Mr. J. A. Patterson to sit with her, a committee of gentlemen escorted him into privacy and searched him for instruments with the same results as in the case of Mrs. Gehring, the medium. They were then seated facing each other and their hands bound together with waxed cord. A third piece of netting was then placed over their heads and chairs, covering them completely. This netting was then fastened to the floor with carpet staples. Then every door and window in the room was sealed and every occupant of the room was bound together two and two, with waxed cord, and the lights extinguished.

The phenomena occurred. The bells rang. One trumpet and the guitar were thrown under the table. During the second song a voice was heard to join in the singing with one of the trumpets. Several of the so-called dead returned and conversed with relatives present.

Viola, one of the medium's guides, talked independently of the trumpet, in as clear and sweet a voice as ever fell on the ear of mortal. The phenomena lasted for about one-hour. Fraud, imposition or delusion was out of the question. The fastenings were found as placed, when the phenomena were over.

Of those fixed in their religious opinion I can only say: "Let them alone. they are given over to their idols." And to the doubting investigator, "Come and see." W. H. HUNT.

728 E. & C. Building.

W. C. MARSHALL,
Mining Engineer 1267 Pearl street.
Denver, Colo.

Spiritualists' League Meeting.

The smaller hall in the Kimball Building, 243 Wabash avenue, Chicago, was filled by an intelligent and interested audience at the meeting of the City League of Spiritualists held there on the evening of October 4. Members said at the close it was one of the most instructive and enjoyable which the body has yet held, for it dealt with a live question and gave excellent demonstrations of the of message giving.

It was pleasant to hear one of the officers say privately that this was not to be the permanent place for holding the league meetings because the piano playing in other portions of the building was so plainly heard as to be an annoyance to both audience and speakers. Regular programmes are to be given on the first Monday evening of each month in some down town hall and the gatherings are to be made a harmonizing center for workers from all parts of the city—a rallying point for all who best can work and best agree.

The North Side Spiritualists were not out in so strong force as were those from the West and South Sides. Doubtless Prof. Ray, Mrs. Hilbert, Mr. Hill, Mrs. Fixen and others from that division will amend this record next month.

The chair was filled during the evening by President Warne and Vice-president Gilray. Dr. Warne prefaced his address with the explanation that the committee upon the program had drafted him for the occasion in his absence, and he did not wish it understood that he was in any sense a volunteer for the work. After a few words and an illustration pertinent to reformations needed in Spiritualism he took up the subject of telepathy and pointed out some very important points in which it failed to convince Spiritualists that mediumship was nothing but thought transference, at the same time cautioning ministers not to overwork this theory or they might get caught in the rebound, as in the incident of Jesus meeting the woman at Jacob's well.

The evening's address is always open to criticism by volunteers in the audience. Upon this occasion the critics seem to either coincide with or supplement the views of the speaker. Parker C. Marsh, Dr. Beverly, Brother Gilray and Dr. Freedman took part in this stage of the proceedings, and to the profit of all and the delight of old friends.

Mrs. Maude Lord Drake, who was recalled by a question from Dr. H. A. Cross after being seated and gave several messages by way of illustration of psychic powers. Brother Drake spoke, all too briefly, but on the time-worn excuse for trickery that you only get fraud from mediums when you go to them with fraud in your heart, said very emphatically you never get fraud from a genuine medium and also called upon anyone to show that thought transference ever occurred without the assistance of disembodied spirits.

Messages given impressionally by Dr. C. Burgess were very interesting and the audience wished for more. Mrs. Cleveland's messages were well received. Mrs. Hooper, a medium from Columbus, Ohio, was introduced and gave pleasant greetings to the audience. She may settle in Chicago for a time. Materialization will be considered at the November meeting of the League.

REPORTER.

"A Conspiracy Against the Republic." By Charles B. Waite, A. M., author of "History of the Christian Religion to the Year 200," etc. A condensed statement of facts concerning the efforts of church leaders to get control of the government. An important work. Paper, 25 cents.

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SEEKING WORLD PEACE.

International Wars Are Meaningless Military Murders.

There may have been good causes and excuses for wars between national civilizations and barbarisms of the past; but that time has gone by, and the time for wars between nations to cease has fully come. All future international war contests are now merely meaningless military murders and maiming, and crimes that are unlawful in the citizen. While man lives and continues the race in clay, the force of the parental palm may remain one of the punitive panaceas in child training; corporeal constraint and restraint, in some form, may continue to be one of the modes of maintaining the disciplinary mastery in the public schools. Peaceful men may in civil society have to repel the robbers' assault betimesby force. The city's police will have to continue to use the bludgeon on the bully, and the faultless female may at times have to resist the ravisher by force; the peaceful head of a family may sometimes have to shoot at the burglar in its defense, and the state constabulary may have to use club and revolver to stop or arrest the runaway criminal; and the sheriff may head with shotgun the posse commitatus of his bailiwick, once in a while, to preserve law and order; and the mob on the way to lynch an untried man may have to be met and matched by another one to prevent lawless murder. In such cases there seems to be reason and justication for the use of physical force.

But suppose a case of the presidents of two republics, or of the royal heads of two or more kingdoms, that cannot agree on the amicable adjustment of a mere commercial transaction, and that then, instead of calling on some competent and disinterested parties to deside, levy men and money in their respective nations, cast cannon and deal in dynamite, and put the battalions to the butchery of battle, until one or the other, for the sheer lack of more men and means, and after each have wasted millions above the value of the original consideration—not to count the murdered and the maimed, and the pauperized families, and the myriad millions to be yet raised in pensions, and not beginning to count any heart agonies in survivors.

Suppose that after all this and much more of indescribable horrors have taken place, so that the amount and matter originally involved as its cause, is a mere bauble and bagatelle; and suppose to adjust it, the same parties are willing, who refused to do so at the outset; the one ready to dictate most any terms, and the other helpless to refuse submission—now suppose a condition and proceeding between two nations of something like this: What human soul does not wish to have the voice of an archangel and trump of God to sound out a protest against it? We are justly made to feel sad when by an unforeseen and unavoidable railroad or other accident a score, more or less, of human lives are lost, but what shall we say to the events when two or more nations deliberately plan with malice aforethought to engage each other, again and again, in battle for the express and no other purpose then to kill and maim, and so well succeed to butcher human beings by the thousands. No wonder God permits a few small accidents in innocence to man so long as man yet deliberately plans all along for wholesale slaughters that could be easily prevented by him.

War has become a too great, self-evident barbarity to be continued. And it cannot help also to be in the way of future international commerce among the neutral nations. And while the peace people ought to continue to meet and talk and protest in the matter publicly, yet they ought also to pursue their ends more practically by petitioning their respective governments to have them to seek by friendly mediations, through their foreign ministers, and by special embassies, the preliminary adjustment of every controversy between other nations which involve the chances of war. This is one of the broad fields with great opportunities; and here in our own beloved land, the United States of America, ought to be induced to act with its great friendly power, in the forefront of all others.

Then the Church of God in Christ, herein, ought to raise its potent voice in pulpit, pew and platform to help turn the state to favor the peaceful adjustment of all questions between them which may lead to war.

There is still another method that the peace organizations should enter to secure the abolition of international wars, and that is by using the war power of an international military alliance. If we have to have military arms in the governments why not use them for the purpose of compelling peace? And this point I cannot elaborate now, but only suggest.

And here again there is a great opportunity for "Columbia." The peace organizations ought to set their aims high enough to labor to have the United States of America to lead in the way for a peace league among a half dozen or more of the leading nations of Europe, which should seek to embrace England, France and Germany, if practicable, and there should be added to the international law this foundation principle: That to The Hague or some other international court to be agreed on, there should be referred every controversy which any two or more nations cannot or do not settle peaceably between themselves. That any one of the nations that is a party to such controversy should have the right to state its case to such a tribunal and cite the others to make their appearance and come to a hearing. And that after a final decision it should stand as a settlement of the question in dispute; and then the international league of nations should back it by their combined war power—if necessary. For if we have to have war anyway, then we should use it in the interest of mercy and not for a mere meaningless slaughter. For there would be no single nation that would be so fool hardy as to attempt to resist such a force, and especially would not do so after having had its case tried and decided by an international court, which had been thus made a part of the international law of nations.

It can hardly be conceived, that this country and any of the leading nations of Europe, should ever have occasion to engage each other in the brutal conflict of a war with the modern weapons of destruction, and so they could the more easily be brought to combine and lead in the creation of this new principle of international law; and which would at the same time make a new world. And it also could be fully understood and agreed that this new principle should solely relate to and have reference to the international, and not to the internecine strife or internal economy or conduct of the nation's affairs, but which would remain subject to its control as before.

The peace societies have by argument and logic well enough settled the ideals of international peace; and hereafter their chief labor should be directed toward obtaining the practical results

AMOS STECKEL,
Iowa Vice-President of Universal Peace Union.

CONFESSION OF A VIVISECTOR.

A Practical Operator Relates a Little of His Experience.

The Zoophilist, an English publication, publishes in its June number a story which shows the depth of moral obtuseness one must sink to in order to be an accomplished vivisectionist. It is not often an operator so simply tells the truth, but we thank the physician for this particular view of nature, which reveals the ins and the outs of this dire art, in all its spiritual degradation and physical agony. It is taken from "The Confessions of a Physician," a book written first in Russian, by V. Veresaeff, and translated into French, German and English, of course attracting wide attention everywhere because of methods disclosed regarding medical education.

The vivisector must be remorseless. Dr. Veresaeff says: "It is necessary, to fully grasp the tremendous importance of vivisection to science, to be able to understand there is but one way out of the dilemma—that of stifling the reproaches of conscience, of choking down pity, and closing one's eyes to the living agony of the animals sacrificed."

When a human being is so educated as to dehumanize him, is he worthy of trust in any position in this world? Read the following true picture, and remember it long as an example of the degenerating effect of what Ingersoll called the cruelest cruelty.

The Story of a Vivisected Monkey.

"Two monkeys of the Macacus species were purchased by our laboratory for inoculation with recurrent typhoid fever. During the three weeks they remained with us, before the commencement of our experiments, I had time to become greatly attached to them, especially to the male specimen, whom we had named 'Stepka.'

"Whenever I entered the laboratory, he used to rush up to the front bars of his roomy cage, in expectation of a present of sugar. After having fed my pets I used to let them out. The female, 'Jilda,' was more timid; she would run about the floor clumsily, looking round at me in fear.

"If I made a slight movement she would turn and fly back to the cage. Stepka, however, treated me quite as a familiar chum. As soon as I sat down he would immediately clamber on my knees and begin to search my pockets, eyebrows lifted and his large close-set eyes peering forth with comical seriousness. Pulling my percussional mallet from my breast pocket, he would set up a suppressed cry, his eyes open wide, and then commence to examine the bright instrument with minute curiosity.

"After having gazed his fill, Stepka would drop the hammer on the floor, and with the same melancholy seriousness, as if performing a necessary but very tiresome task, proceed with the search of my person.

"Carefully taking me by the beard, he would remove my glasses with his thin brown fingers. But all this soon palls on him. Stepka climbs up on my shoulder, sighs, looks about him, then, espying a corked phial, of a sudden—quick as a dart—springs on the table—his favorite amusement is the uncorking of bottles. Stepka quickly and neatly draws the stopper, stows it away in his cheek pouch, and tries to escape to the ceiling, via the blinds; he knows I will deprive him of his prize. I capture him half way. 'Tsi-tsi-tsi!' he chatters with displeasure, drawing in his head, screwing up his eyes, and trying to get away. I possess myself of his plaything. Stepka contemplates the scene sorrowfully. Suddenly his eyes brighten; he jumps on to the window sill and begins to chatter excitedly. Outside a cab is drawn up in the street; Stepka cranes his neck and stares at the horse with insatiable inquisitiveness. I stroke him, but he removes my hand impatiently with his own little paw, settles down more comfortably, and continues to scrutinize the horse. A dog runs across the street. Stepka is alert, the fur on his neck and back bristles up, his eyes become restless, and he again commences his chattering, greatly excited, and peers first through one pane, then through another. The dog runs away. Stepka scampers across the long table, upsetting glasses, and follows the dog out of sight from window to window.

"One might have passed whole hours in the rascal's company without being bored. I felt that a bond of common sympathy united us, and that we had arrived at mutual understanding.

"I did not like the idea of cutting out his spleen myself, and a comrade performed the task for me. When the wound healed, I inoculated Stepka with typhoid. When I entered the laboratory now, Stepka no more rushed to the bars as of yore; weak and ruffled, he sat motionless in his cage, staring at me with strange darkened eyes; every day he got worse; when he essayed to climb on to his perch, his hands failed him, he lost his hold and fell to the bottom of his dwelling. Finally, he became too weak to rise at all; wasted, he lay still with grinning teeth, and moaned hoarsely. And it was before my eyes that Stepka died.

"An obscure martyr to science, he lay a corpse before me. I gazed upon that pitiful little body, upon that pretty naive little face, from which the death agony even had been powerless to efface its customary serio-comic expression, and experienced a most unpleasant feeling. To tell the truth, at heart I was a little ashamed of myself. When I recalled all his engaging little tricks and funny ways, I could not drive away certain vague misgivings as to whether my crime had been, after all, so very many times less grave than if it had been perpetrated upon a child? Such sentimentality, in regard to the lower animals, strikes you as ridiculous! But are the criteria of sentimentality so very hard and fast and immutable? Two thousand years ago how loudly would a Roman Patrician have laughed at the sentimental person who expressed indignation at his casting a slave guilty of breaking a vase, to the murenae (i. e., the fish-ponds). In his eyes a slave was a 'lower animal,' too."

Continuing, the Zoophilist tells us that:

"Dr. Veresaeff had sensations which he says were very much like pricks of conscience. On entering the laboratory of a colleague, one was struck by the din of groans, barking and yelping, that filled the room; some of the dogs were in their death throes, others lay still, whining feebly. The eloquent eyes of these dying dogs ennobled by their torments were almost human in their expressiveness, and filled him with shame.

"He records the words of a great surgeon who had vivisected remorselessly; in his latter years he said, 'I would never be able to bring myself to perform the same cruel experiments upon animals which at one time I carried out so zealously and with such nonchalance.'

"'None of this can be denied,' says Veresaeff. 'Mais que faire?' and declares that 'To renounce vivisection were to place the future of medicine in jeopardy, to condemn us doctors forever to the uncertain and barren paths of clinical observation.'

If that is the result, let the doctors be condemned to the dissection of cadavers and to clinical observations.

EMMA ROOD TUTTLE.

STATE OF TEXAS.

Eighth Annual Convention of the State Association.

The Texas State National Association of Spiritualists held its annual convention Sept. 30 and Oct. 1 and 2 in San Antonio, Texas.

The usual routine of business was disposed of, the chief points of interest being the reports of the different societies of the state, which showed a marked increase in interest and growth.

The report of Mrs. Isa Wilson Kayner, who has been acting as missionary in this state a part of the past year, showed successful work and she will probably continue working in that capacity the coming year.

Mrs. Laura B. Payne also gave a report of her missionary work during the past year, which showed that she had not been idle in the great field of Texas.

The societies sending in reports of their progress were Galveston, San Antonio, Flatonia, Comanche, Houston, Marshall, Austin, Dallas, the German society of Galveston, and Smithville.

The matter of ordination was discussed at length, as applications for ordination papers had been placed before the convention to be acted upon. It was unanimously agreed upon by the convention that the Texas State Association fall in line with the N. S. A. and adopt such ordination usages as were adopted by that body at its last convention.

The officers elected for the ensuing year were as follows: Laura B. Payne, of San Antonio, president; Geo. B. Wilson, of Houston, vice-president; Mrs. Minnie Malone, of Smithville, secretary, and W. M. Smith, of Austin, treasurer. The trustees are Alice Baker, of Dallas; John W. Ring, of Galveston; H. H. Hall, of Austin; Mr. Aikin, of Beaumont, and C. E. Godfrey, of El Paso.

Mr. John W. Ring was elected delegate to the National convention to be held in St. Louis in October. Laura B. Payne was elected alternate. Dallas was selected as the next place of holding the next convention of this association.

The evening meetings consisting of interesting programs of songs, lectures and messages, were well attended and the greatest enthusiasm manifested. The mediums and speakers participating in these exercises were John W. Ring, Mrs. Nellie Noyes, Mrs. Alice Baker, Mrs. Isa W. Kayner and Laura B. Payne.

Mrs. Payne delivered the address of welcome, which was scholarly and eloquent and had the office of making all visitors, workers and delegates feel at home.

President John W. Ring responded in a forcible and eloquent address, which was listened to with rapt attention.

All the speakers and mediums seemed to be at their best, and each one was highly appreciated by the audience, and taking it all in all this has been one of the best conventions ever held in the state.

Just as the convention was about to adjourn a telegram of kindly greeting from the National president, Harrison D. Barrett, was received and gladly read. COR.

The Locality of a Will Pointed Out by a Spirit.

To the Editor:—On the night of June 14, 1904, I attended Mr. Allen W. Kiser's spiritual trumpet seance. After a while, when sitting in the circle, my uncle, Harmon Pember, came and told me his full name. He died January 10, 1848, when I was only five years old, and I did not remember him. He called me by name, and told me in the presence of all in the circle, that I must go out to his sister's house in Pemberville, Ohio, and I would find his will in a little box on the shelf in the pantry, and to take it to Judge Millard and he would probate it, and see justice done for him, and to the living kin, my sister, myself and niece. I did not have any faith in what he said, but to convince myself I went out to Pemberville June 18, and to my surprise the will was there, and I received it from his sister. It had been concealed in the dark for 56 years. On my receiving it I complied with his message and took it to Judge Millard and he filed it for probate in the court house in Bowling Green, Ohio, July 16, and was admitted, July 18, 1904.

There are lots of land involved in it, in Pemberville, which has enhanced in value and no legal title to it; but since the dark mystery has come and cast its light on me by receiving the spirit message, it will not only make me a progressive thinker, but will lighten up the links of title of the present owners of the land whereby they may receive clean legal titles for same, and I expect, since the will has come to life again I do not hesitate to say that the great power behind the throne will see that justice will shine on us here on this middle circuit where life exists.

MRS. HARRIETT E. MADDEN.
Toledo, Ohio.

THE PROGRESSIVE THINKER
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A Battle Royal,

Between the Giant Minds of Spiritualism will begin in this paper some time in November, upon the subject matter contained in the late book by Dr. J. M. Peebles, on "The Demonism of the Ages, Spirit Obsessions," Etc., which promises to eclipse all previous discussions.

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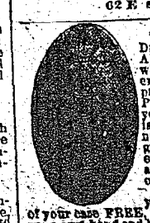
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SPIRITUALISM'S OPPORTUNITY.

An Earnest Plea for Purity in Our Ranks, and for More Efficient Humanitarian Work.

Of the many good ideas advanced by the able contributors of The Progressive Thinker concerning the evils of fraudulent mediumship, its cause and cure, none I think strikes the keynote more clearly than B. F. French, of San Francisco, Cal., when he says:

"We are giving our central thought to the mere occult and neglecting the industrial and material, which practically are the foundation of all mental, moral and spiritual activity."

So long as the majority of Spiritualists place the phenomena above the philosophy and the practical application, or rather say THE LIVING OF OUR SUBLIME RELIGION, just so long will dishonest mediums monopolize the field of mediumship, and unless we wish to see Spiritualism with its infinite possibilities as a factor in man's development, disintegrated and weakened, fake mediumship must be banished and driven out from our ranks as a wolf from the fold.

After all that has been said and written regarding this point, it would seem that further argument were unnecessary; every candid thinker must see the necessity, nay the imperative duty of eliminating this monstrous evil.

When we recognize the existence of an evil, the next question is, what are we going to do about it? And some practical and concerted plan of action is better than a useless waste of time in words.

As the editor of The Progressive Thinker so justly and truly says, "HONEST MEDIUMS SHOULD BE SUSTAINED."

We cannot banish commercial mediumship altogether, as that would be a cruel injustice to our honest mediums, as well as a great loss to our cause. True mediumship has been the prime factor in the revival of Modern Spiritualism, and by and through it has been formulated the philosophy and present scientific status of the grandest religion the world has ever known.

No, clearly we cannot and ought not to suppress our honest mediums. "What, then, shall we do to be saved?"

The plan proposed by Will C. Hodge, is both practical and just, and needs only to be applied, viz., "that of forever debarring all mediums found guilty of defrauding the public in any way whatsoever, from the platforms of all camp associations and local societies, also from holding seances on our camp grounds." And not only that, but when a medium is caught deliberately practicing fraud, he or she should be prosecuted to the full extent of the law in such cases made and provided.

It is not right to temporize in this matter any longer; this evil must be grappled with in an effectual manner, if it is ever to be suppressed; we have talked about it long enough; action is what is demanded of us now. And on the other hand (as there are two sides to every question), is it not our duty as Spiritualists individually to be more careful in selecting the mediums we patronize, and more discriminating in regard to the phenomena obtained through their agency, and not swallow anything that may be given us, like young robins in the nest.

This plan if faithfully pursued cannot fail to in time drive out the greater portion of the frauds infesting our ranks; make it impossible for them to make a living by their nefarious practices, and they must perforce seek other fields.

Now as to Spiritualism's golden opportunity, what is it? In the present disturbed conditions existing on this planet of ours, when everything seems to be in a state of upheaval which always precedes the transition from lower to higher altitudes of development, one of those periods when "the old order changeth, giving place to new, and God fulfills himself in many ways," in such a time as this which we are now passing through, the vital question arises, what is the mission of Spiritualism, and what our duty as her disciples?

We say that our religion has been a greater factor in breaking the shackles of superstition and freeing the minds and souls of men from the tyranny of creeds and dogmas, than any and all other forces combined; also that it has demonstrated the fact most universally longed for by the human race through all ages, the blessed truth of the soul's immortality; also the possibility of communication between the two worlds, has literally erected or rather discovered the bridge between.

All true, but is this all the mission of Spiritualism? Are we now to rest upon the heights attained, and congratulate ourselves upon our superior knowledge and intuition, and forever discuss and discuss it, or are we going to join our forces and unitedly and effectively exert our influence toward redressing human wrongs, and the evils which exist everywhere?

"Are there no beggars at our gates?" No ignorant, homeless, starving children upon whom the sins of the fathers are being visited with crushing weight? No social evil representing bestial manhood and degraded womanhood, the foulest blot upon our boasted civilization? No political rottenness festering in this nobly planned government of ours?

In view of all these glaring wrongs to be grappled with and righted before the human race can be truly civilized, have we not as Spiritualists great opportunities and duties confronting us? The greatest, most inspired teachers who have blessed the world, have taught that our highest duty is to love one another, and that only by helping one another can we develop the God within ourselves and add our mite toward the progress and advancement of mankind.

The orthodox church to-day with all its shortcomings, and especially the Salvation Army with its shelter depots and rescue homes, can give us pointers in the matter of humanitarian work. The establishment of a Medium's Relief Fund was a start in the right direction; but let us not stop there, nor confine ourselves exclusively to work in our own ranks. "The world should be our country; to do good our religion." We are not poorer than other denominations and do not believe in the erection of costly temples, so, unlike our orthodox brethren, will have that much more to devote to the cause of humanity.

Spiritualism has reached the point now where it does not need to rely upon mediumship alone for converts; our national and state associations, and local societies, with their able expounders of its philosophy, together with the progressive lyceum, will insure a steady growth in numbers, provided we as a body maintain the dignity of the cause and prove to the world that Spiritualism is all that we claim for it.

We say that our religion is not a matter of faith but of knowledge; that we know whereof we speak, and if "faith without works is dead," what, then, shall be said of knowledge without works?

Spiritualism came to bless and uplift the human race, descending from worlds on high flashed upon the sensitive, receptive souls of earth by glorified, ministering spirits, conscious of the needs of the great human family, and we as Spiritualists hold in trust mighty possibilities and responsibilities, and the grave question confronts us, what shall we do with them?

There can be no higher mission or purpose for any religious body than humanitarian work; in fact it supersedes all else, and is it not clearly our duty as Spiritualists along with our quest of things spiritual, to exert and direct our best efforts and influence in the cause of humanity and the righting of some of its grievous wrongs; the lifting and easing of some of its heavy burdens?

If "the greatest study of mankind is man" might it not be as truly said, the greatest duty of mankind is man?

CORA MUNSON BLAKESLEE.
South Bend, Ind.

Synopsis of Lecture by Harry J. Moore.

The following is a synopsis of the lecture delivered by Harry J. Moore before the Englewood Spiritual Union, Sunday evening, Sept. 25:

Text: Proverbs22, 6th verse.

We all have souls and we certainly want them saved. In the first place, Spiritualism demonstrates that inasmuch as some spirits have returned and manifested their consciousness after having passed through the experience called death, all human beings survive the eclipse called death.

In the second place, to my way of thinking at least, Spiritualism does not, nor can it, scientifically demonstrate immortality. It does not naturally follow that, if a soul even lives thousands of years in spirit life, it will live on until eternity ends. We should therefore put forth as much effort in preparing to be immortal as we do in preparing our bodies so that they may live to three score years and ten or four score, or in the cultivation of our minds to keep them from sinking into atrophy or death.

I am not so much concerned in having my soul saved in the hereafter as I am in helping souls in this life.

Some people tell us that if we do not believe in certain doctrines our souls will be lost. These people, however, do not give us their authority for this warning. Now let us reason: If God made us, then we can not lose ourselves from our creator. Again: We can not lose ourselves from ourselves providing we live always in either heaven or hell, and all orthodox churches teach that we shall at last at some time in the future either suffer or enjoy to all eternity. Now the only sane explanation is, that we will drift from our relations and friends in the next life, and if this be true, then that is nothing more than what obtains in this life; so we as Spiritualists are justified in affirming that life in the realm of the soul is so near like this life, that it will take some people quite awhile before they can distinguish the difference. In other words I mean to say that there are spirits who neither believe, nor can they be convinced, for some time at least, that they have really passed through the experience called death.

My subject this evening being, "What must we do to be saved? or the best way to redeem the human race," I must proceed, giving my way of viewing it, to submit to you what I think is the only solution that if put into practice will eventually redeem the human race.

Is it not reasonable to suppose that if we put around the mothers of the future generation the proper conditions, we will have a better generation of boys and girls? Is it not also reasonable to suppose that if we as men and women take as much interest in the instruction we give our children, even before they are born into this world, there will be fewer criminals in two or three generations hence? In substance, my dear friends, we have got to begin one hundred years or more before our children are born, to instruct and mold them! When we learn that maternity is the very Christ, the only savior of mankind; when we open our eyes to this glorious truth, children will not be damned into this world, as most of them are now, but properly born into it! O, for an awakening to our duty along this line! I can see the dawning of the day when men and women will be willing to sacrifice pleasures for the sake of the future generations! I know that when that day dawns we will take each other by the hand and we will say, brother or sister, we are all united link into link to the endless chain of cause and effect. Then Spiritualism will have indeed served one of its greatest missions on earth, and the angels will again sing, "Glory for the good wherever and whenever found, and on earth peace to men and women of good will!"

Unity in Diversity.

I have seen the surface of flowing rivers made smooth, solid ice by cold. I have seen this ice, congealed water, disintegrate by warmth. During the process of disintegration, I have seen it go rushing down the great rivers like a cavalry charge of Cossacks and sweep away iron bridges that safely carried the commerce of a nation on its mighty freight trains. I have seen these battalions of ice charge and beat and thunder at the gates of the imperial cities of civilization.

I have seen the surface of human thought petrified by conversation, egotism and inaction. Under the warmth of wisdom's operations, I have seen this petrification break into countless projectiles and blindly at first, hurl themselves against the walled cities of error until citadel and dome and tower reeled and fell.

Such is the condition on earth now. As the huge blocks of ice that beat down all obstacles to their movements, finally disintegrated and became one with their primal elements, so will individual opinions—diversity of thought—melt and blend into a harmonious whole.

When all operations are cognized as wisdom, we shall have "Unity in Diversity."

While we may agree to differ in our concept of wisdom's purposes, we will all agree that all operations are caused by the wisdom of Infinite Life operating through the law of necessity.

DR. GEO. W. CAREY.
West Somerville, Mass.

"Continuity of Life a Cosmic Truth." By Prof. W. M. Lockwood. The work of a strong, logical thinker, on a deeply important subject. Price, cloth, $1.

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The Progressive Thinker.

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VOL. 30 CHICAGO, ILL., OCT. 22, 1904. NO. 778

A BATTLE ROYAL!—In Which the Intellectual Giants of Our Grand Cause Will Participate.

J. S. LOVELAND, A Master Mind on the Pacific Coast, Will Lead Off with a Lucid, Comprehensive Attack on

the Great Book, "Spirit Obsession, the Demonism of the Ages," by Dr. J. M. Peebles. The learned Doctor and others will write on the subject, pro and con, making A BATTLE ROYAL, which every Spiritualist should read. Send in your Subscription, or remain in the rear of the procession. A Battle Royal will begin some time in November. This subject and its discussion must attract the attention of all who are interested in the discovery of truth and in human enlightenment.

"LIFE IN SPIRIT REALMS."

Realistic Statements are Urgently Wanted.

I beg permission and opportunity to express a moiety of my grateful sense of indebtedness to Mrs. Carlyle Petersilea and her band of personal inspirers for the invaluable presentation of the truth concerning Life in Spiritual Realms. For the pleasure and profit, the instruction and confirmation of realistic life in the spheres, as written out through her hand—I have only gratitude and blessings.

Her own native honesty and conscientiousness, combined with her rare plastic susceptibility to spiritual influences, render her an exceptionally good transmitter for messages from the real Pacific coast.

These several chapters from the various communicating friends are as natural as life itself. They bear the impress of truth thoughout the series and happily corroborate what has occasionally been communicated by and through others.

In this connection the graphic letter in The Progressive Thinker of September 17, from spirit Abby A. Judson, was especially valuable for its many clear statements and minute account of conditions existing "over there." She was known while living here as one possessed with a good amount of sturdy common sense combined with unusual spiritual insight, which finding expression in her writings furnished food for instruction and profit. The same mental and spiritual traits, augmented by later experiences, give her present observations from "over the border," a value above any material price.

Her philosophical reflections concerning the other half of evolution, namely involution, were specially satisfactory to the writer, as confirming the view he took in remarks made before a ladies' club in New York City, twenty-five years ago; and since then, through a somewhat extended correspondence with Descartes' chosen instrument, Dr. Nelson, of Boston.

The details of life in the Summerland from the standpoint of an intelligent participant, must be profoundly welcome to all students of spiritual philosophy.

Generalizations, in accordance with individual perception of spiritual laws, we have had in abundance; but particulars, regarding so-called daily affairs, of common duties, of personal employments and acts performed—these have been wanting.

Now by way of complementing, or as supplementary to the many general descriptions of life on the other side of the Great Divide, given by returning spirits ever since the inauguration of this distinctive movement known as Modern Spiritualism, there is great need of a succinct summary of everyday existence so to speak, a minute, realistic picture in graphic word-painting, of those concrete verities that constitute real life in the Beyond—from a practical, matter-of-fact personality, a dweller in spirit life.

What Miss Judson has to say of the great difficulty heretofore of ordinary human instruments spiritually shadowing forth to any satisfactory degree of fullness, home realities and relationships, has certainly long been a cause of deep regret to all seekers after spiritual knowedge. May we not reasonably hope and expect after this, not only a fuller presentation of spiritual facts comprehensively considered, but a far more complete account of those actualities which go to make up the sum total of Life in Spiritual Realms.

GEORGE A. BACON.

Washington, D. C.

A Spirit Tells of the Death of His Mortal Body.

In reading the account of Mr. Forbes in your paper of October 1, I concluded to have a talk with him as a spirit, and find what became of him. According to his statement he went by the way of White Cloud, Mich. At that point he missed his train, and he then tried to go on a freight which was there, ready to go north, but they would take no passengers. He, however, made up his mind he was going anyway, and if they would not take him as a passenger, he would steal his ride, and with that object in view, he crawled on to a brake-beam under a box car for his ride. He was in a cramped position, and after he had rode about two miles he tried to move, and in doing so he lost his balance and fell off, his head striking a tie and killing him instantly. He says he lay there on the track about an hour and a half, when a man came along. He was a farmer, and lived probably about a mile from there. He is considered a good straight man, but not very well fixed financially. At first he thought he would notify the people at White Cloud, but concluded he would see if he had anything in his pockets, and he found about $175, and also a watch, which he took and thought he had better hide the body in place of saying anything about it. So he took it, and laid it under some bushes close by the road and covered it with some brush. The place is on the right hand side as you go north, and it is about two miles north of White Cloud, Mich., where this happened. There is an embankment of the railway of about four feet high.

The above is the statement of the spirit Forbes, and if not correct, he is to blame, as I wrote it just as he informed me, and I hope this will lead to the recovery of the body.

N. P. NELSON.

Lamberton, Minn.

A fool in revolt is infinitely wiser than the philosopher forging a learned apology for his chains.—Rossitter.

To succeed one must work.—Bishop Samuel Fallows.

An able man shows his spirit by gentle words and resolute actions. He is neither hot nor timid.—Chesterfield.

Justice is the constant desire and effort to render every man his due.—Justinian.

No good is found in a difficulty by the man who crawls around it.

PAST—PRESENT—FUTURE.

As Depicted in Groups of Paintings at the World's Fair.

Among the many curious and interesting things that have come to St. Louis in connection with the World's Fair, our attention has been called to a series of groups of oil paintings representing Past, Present and Future, by G. A. Kestelic, of 3141 Bell avenue, St. Louis. There are ten groups, fifteen pictures in each group, five for each epoch of time represented. The groups are as follows: Art, War, Street Scenes, Family Life, Industry, Amusements, Spirit Manifestation, Religion and Justice. The first five in each series represents the most primitive ideas. The middle pictures or Present, being a chaotic combination of savagery and civilization, while the third, Future, represents scientific, co-operative activities. For instance, in Art, the first group pictures the sphinx, obelisks, pyramids, war and death.

The second represents the building of war-ships and church spires, priestly robes, beautiful sculpture and implements of destruction. In the third group Science has taken the place of Superstition. The building and architecture representing scientific demonstration.

In the War group, the first set of pictures is a combination of barbarous cruelties and crude methods of expression. The Red Cross and temporary hospitals make their appearance in the second group, though scalping, lynching and inventions for cruelty have a prominent place. But in the group marked Future, war ships have been turned into free excursion steamers, cannon are used for shooting loaves of bread to the hungry, and electricity is used for the extermination of many evils belonging to our present so-called civilization.

The first street scene represents the humiliation of the people before kings and priestcraft and other degrading practices. The second set pictures our present recklessness of human life, in machinery, street cars and other engines of destruction. While in the third, all these evils are done away with. In the garden-like streets, human life is held sacred and machinery made to do its will.

In the group representing Family Life, the first set is a pleasing representation of pastoral patriarchism. "Home, sweet home," love and labor in rural life combined.

The second or Present, is less pleasing, showing married flirts, masculine cooks and general family disruptions. The third or Future depicts co-operative family life with labor-saving machinery and general good feeling.

The Occupation series vividly portrays the different labored methods of the past with machinery and human competition of the present, though the introduction of the sweat shop, poison cigarette factories and Chinese laundries of the present is by no means an improvement. But in the Future rain is made and rocks are melted by electricity with ponderous machinery to plow down hills and level them for agriculture.

The amusements of Past, Present and Future vary as does everything else. Cock fighting, bloodless bull fighting, with other questionable means of entertainment in the present have replaced the barbarities of the ancient arena where human life is the sacrifice. While in the Future is represented the forces of nature utilized, tree planting, mountain camping, etc.

Religion and the evidence of spirit existence are paired together. In the past the Holy Ghost and the persecution of religion is depicted. In the Present there is hypocrisy and trickery in the seance room and in the pulpit with evidence however that worship and belief in the unseen is not a delusion.

While in the Future, faith has taken the place of knowledge and the denizens of both Celestial and Terrestrial spheres, walk hand in hand.

The instructions of the past are more noticeable by their absence, with the evidence of ignorance and brutality in the pictures of human torture and the fact that writing had to be made a life study. But in the Future amusement and instruction are pleasingly combined.

The last series which represents Justice, in the first set of pictures rulers are depicted as having absolute authority over the lives of their cringing subjects. Cruelty instead of Justice sitting in the seat of power. In the Present cruelty has evolved to selfishness although some humane measures have been introduced. In the Future crime is recognized as disease and treated accordingly, and the Sunlight of Truth is permitted to penetrate the dark recesses of life and glorify it.

Notwithstanding the counter attractions at the World's Fair, the societies here all have good attendance, and often old friends from other parts drop into the meetings, reminding us of the comings and goings of camp-meeting times.

Moses Hull's engagement at the Church of Spiritual Unity meeting at the Odeon, brought excellent results, not only to Spiritualism but to Socialism as well. At least his arguments along the line of co-operation, free land and public ownership were unanswerable though non-political.

Dear old John Hutchinson, of the once famous Hutchinson family of singers is still in the city. He is called the "Peace Patriarch." His long white hair and beard, clear complexion and sparkling eyes make a striking picture. He says, "I am eighty-five years young," and to hear him sing and play, both in public and at social gatherings, made his extreme youth seem scarcely possible.

It has been our privilege to attend a course of W. J. Colville's wonderful inspirational lectures. Like good wine, Brother Colville improves with age, for he has gained rather than lost during the seven years since we heard him before.

His optimistic views of life both here and hereafter can have but one effect upon his hearers—that of lifting them from the negative condition of disease, despondency and misery, to the positive one of health, hope and happiness.

His idea of purity being an attainment, rather than a gift of nature to be treasured and if lost never regained, will take the stigma from repentant criminals and give them hope and self-esteem. What an incentive to a better life this idea would give to fallen women whom other women regard as having committed the unpardonable sin. "Innocence and purity," says Mr. Colville, "are not synonymous."

The New Thought movement is progressing rapidly towards its fruition in the congress to be held here on the 26th of this month. New Thought and Spiritualism have so much in common it is hard to consider them separately.

The N. S. A. meeting here just prior to the New Thought convention and in the same month, we hope will form a bond of union for the progression of humanity on both planes of life.

MRS. M. M'CASLIN.

St. Louis, Mo.

Heaven a Condition of Love and Peace.

One of our good orthodox friends would say, "The people on the wrecked steamer, General Slocum, were ready to go, but God gave the Spiritualists another chance." You see it makes all the difference in the world, that little point of view from which we take our stand. This brings to mind a personal encounter with a most devout orthodox lady, a visitor to Oregon. She thought our Band of Mercy work was lovely, but was horrified to find that I believed all life to be immortal. She immediately proceeded to instruct me in regard to the "human chance of being lost—let alone animals who had no souls." But the explosion came when I informed her that according to natural law there could be no loss; that a continuity of existence for one, meant a continuity of existence for all; that our condition depended upon the life we lived, and not upon our belief or acceptance of any creed or dogma—and as progression was a law of nature, those poor souls she called "lost," would evolve from their darkened condition into a state of light.

"No! it cannot be!" Heaven would be too crowded. There must be some lost!"

Think of it a pretty, sweet-faced young woman insisting that there must be some of the human family lost (and all creatures) so there would be room for herself and those that believed as she did!

As she turned the corner of the street these words floated back: "Mrs. Flint, you will never go to heaven as long as you believe as you do." As heaven is a condition of love and peace to me, I kept my heaven and sent love and kindly wishes to the poor soul so blinded by orthodoxy.

But you will want to know about Spiritualism here. This is the psychic age in Corvallis as well as elsewhere. Persons are continually coming to me to learn the meaning of this or that manifestation—or the unfoldment of psychic powers. And sometimes a bit of mediumship is reported.

The First Spiritual Union of Corvallis does not expect to hold public services before October, but some of the members are getting restless for their meetings, and the outsiders are making inquiries. My health is improving, and voice coming back. Expect to be able to do my part of the work when the time comes.

JESSIE S. PETTIT FLINT.

Corvallis, Ore.

The New Life.

An Invaluable Lesson Taught in Allegory.

There lived in the Land of Materialism, a man named Barzillai. And Barzillai was ill at ease and filled with discontent, for he had trod in the paths of self all the days of his life.

And it came to pass in the evening, there came over him a shadow, and this was the shadow of remorse. And whilst this shadow was upon him, he fell asleep and had a dream. And the dream was thus:

There appeared, as it seemed to Barzillai, an angel, of noble mien and commanding stature, and the angel spake unto Barzillai: "Unless thou forsake thine evil ways, and undertake a new life, thou art doomed to dwell in misery and unhappiness. For the course thou hast until now pursued is that of the evil-doer. I say unto thee: Arise, get thee hence, and take thought of the future state, for no man shall taste of its blessings unless he be worthy of it."

And Barzillai answered the angel and said: "Disappointment upon disappointment has been my lot, and I am worn with strife and contentions my life until now has held. But I see no relief until my life I lose, and then I have gained nothing, for I can take nothing with me, and while here I have had naught but struggles. Tell me, I pray thee, who art thou, and what must I do to gain the eternal bliss?"

And solemnly the angel spake: "I am Love, and am come to show thee that for which thy spirit yearns."

And the angel closed the eyes of Barzillai and took him by the hand and led him on.

And when they had come to their journey's end, Love opened the eyes of Barzillai, and behold such was that which Barzillai saw:

There were spirit forms, clad in the whitest and finest of robes, and there was music in the air, but no band was there. And the music was sweet and never has any mortal heard like. And the spirit forms danced to this music, and the dance was a minuet. And their feet did not touch the ground, they glided above it, gracefully and fair, and as they danced garlands of flowers entwined them, and the garlands appeared in air, and each blossom and each leaf shed music. And their faces shone with joy and happiness, and not a word was spoken, but the air was filled with music coming from an invisible band. The scene was one of perfect harmony.

And the angel again closed the eyes of Barzillai and led him away, saying: "Such as thou hast seen is the reward of the just and the faithful. To gain this reward thou must be born into a new life. Overcome thine evil ways with good, forget self in the doing for others, and set up for thyself lofty ambitions. I have shown thee the spirit world, and having seen it, discernment has been taught thee, and it will not be difficult for thee to choose that which is right. And forget not to inform thy brethren, for thou canst not do well for thyself unless thou also doest for them."

And then the angel disappeared.

And it was in the morning and Barziliai awoke, and he bethought himself of the vision and he was filled with a new joy.

And he went and told all his people, and his people's people, and they went in great multitudes to acquire eternal bliss.

And before they began their journey they girded themselves with the garment of determination, and put on their heads the helmet of perseverance, and in their hands they carried the staff of wisdom.

And they came to a field filled with beautiful flowers, but the flowers had hidden thorns and it was not good to put hand to these flowers. And the flowers were those called Pride. And there were some of the multitude, who, beholding these flowers, were filled with admiration and wonder, and they dropped their staff of wisdom. And having lost wisdom they were filled with desire, and they set out to gather the flowers. And in so doing they lost their helmets of perseverance, and the hidden thorns caught their garments of determination and held them fast, and they were unable to proceed with the multitude.

There were those who had continued the journey and were anxious to rest when they had come to a place called Slothville.

And Slothville was beautiful to the eye. It was as though all of Slothville was contained in one great grove. There were rustic seats under trees, and the trees cast a cooling shade over them. There was a rippling brook singing a merry song, and its banks were clothed with grasses green. There were birds warbling their songs of joy. And the whole place was one suggestive of ease and rest.

Now, there were some who had grown tired of their journey and upon beholding this grove cried: "We will rest for a while; there is time to reach the eternal bliss, and when we have rested we will arise and speed on our way to follow our companions." And they turned in at Slothville, there to rest, and left their companions.

And those who had continued on their journey came to a place called Prosperity Station, and all stopped to view the place, and the city was well to look upon. All its dwellings showed thrift and care, and the inhabitants also gave evidence that disappointment and poverty were unknown; and behold, this pleased the followers of Barzillai, and they said: "We shall tarry here; this is the place we are in search of."

But Barzillai spake: "Nay, onward, still onward, away from this place, for here is where spirit meets foes and we must not challenge opposition. On again, I say; on, till we reach the true state of bliss. This is not it."

But the majority were content to stay. So Barzillai and his followers of about thirty were obliged to proceed alone.

Now, after they had traveled a day they came to a place called Deception. Its entrance was smooth and of crystal, and its streets were the same. And there were some that entered therein and as they walked on the crystal, they were carried further into the city, for the crystal was laid on rollers.

Now, there were left twelve that remained with Barzillai, and in the course of their travels they entered into a small woods, called Laxity, and its trees and shrubs were fragrant and shed an intoxicating odor, producing an indolent effect.

And all those with Barzillai tarried and inhaled freely of the aroma, and they became heavy and unable to move. And Barzillai left them and set out alone. Yet he was undaunted, for his gown of determination had not been sullied during his travels.

And he came to a large tree and this was the tree of Weariness, and he sat down to rest, and behold, he heard a voice call: "Arise and tarry not; thou hast been faithful, do not lose courage. Arise."

And Barzillai saw a faint light in the distance, and he sped himself towards it, and the light grew brighter until he could discern the gates from when came the light. And the gates were of gold. And there met him at the gate the angel of Love, and the angel led Barzillai inside. And Barzillai saw that which he had seen in the dream. And his heart was filled with love, and he turned to the angel and said: "I pray thee, grant me to go in search of my fellow travelers, and let me help them and others onward to where I now am."

And the angel answered and spake: "It is well, Barzillai, thine heart has been filled with the divine, and so it yearns for universal peace and harmony. Go thou, and help thy brethren."

And Barzillai having entered the spirit stage, traveled with great speed through space, and set about to find those who had deserted him.

And arriving at the Pride field he released the wayward from the clutches of Pride and enabled them to continue their ourney.

At Slothville and Prosperity Station he wrought influence for progression; as also he did at Deception and Laxity.

And thus he was ready to remain at the Eternal Bliss, there to dwell.

And again he arrived at the Golden Gates and Love awaited him and crowned him with the Crown of life, saying, "Thou faithful one, such is thy reward. Thou shalt dwell in peace and joy, and harmony and love forever."

M. ADELE THIEMAN.

Milwaukee, Wis.

AIM LOW.

That Is the Advice Given by N. E. A.

The young man is told to aim high. That is all right. One must have ideals, but when it comes to execution, do as the commander in battle tells his soldiers to do—aim low.

Aim at men's hearts.

If you aim at men's heads they may dodge. Or, if you should hit the head, it is surrounded by a bony structure that is hard to penetrate. The heart is more vulnerable.

Mr. Preacher:

Aim low. Aim at men's hearts. If you attack their heads they will argue with you till the cows come home. Orthodoxy may be your doxy and heterodoxy their doxy. But if you preach the simple gospel to them you must aim low. The gospel is a heart message.

Mr. Editor:

Aim low. If you want your editorials to be read by the people and not simply by the intellectual few, aim at the heart. It doesn't matter so much what the people believe about politics as that they be honest and true. If they love justice and righteousness they will "wabble right." Your duty is ethical.

Mr. Artist:

Aim low. Tolstoi's definition of art is true. True art is the message from the heart of the artist to the heart of the people. That is true whether the art is music, or oratory, or poetry, or painting, or literature. The things that move and thrill and sway—the heart-throbbing things—are the ones that live. If you aim at the head the critic will get you. If you aim at the heart you can snap your fingers at the critic.

Mr. Man and Mrs. Woman:

Aim low. Keep husband's and wife's hearts warm toward each other. That is the only way to make the home safe. Get a string around the hearts of your children. It is the only string that will hold. In the home, aim low.

The head is all right when it is all right.

But out of the heart are the issues of life.

Aim low N. E. A.

AN IMPORTANT SUBJECT.

The Bible as a Text-Book in Our Public Schools.

Now that the question of the propriety of introducing the Bible as a text-book into our public schools is agitating the contributors to the "Battle Ground of Modern Thought," of the Sunday Record-Herald, it may not be amiss to pursue its investigation a little further.

If the measure is advocated with the view of checking the decline in the interest of old theology, its adoption in my opinion, would have the opposite effect, or that of accelerating such decline. That the interest in old theology is declining, is acknowledged even by the orthodox church. Prof. Scott, of the Congregational Theological Seminary, Chicago, has recently said:

"One result of religious uncertainty is the disappearance of the theologian. The younger scholars, under radical influences, have turned away from theology; so that it is now very difficult in America to find men qualified to become professors of theology."

The Presbyterian of Philadelphia, says:

"It is said that in our theological seminaries very few students are making a speciality of systematic theology. The times do not favor fine theological distinctions and definitions. Doctrine is not prized, nor understood, as in the days of our fathers. Doubt and uncertainty abound. Loose thinking is dominant. All sorts of opinions prevail in and out of the church. A hearing is given to all kinds of isms. Indifference in regard to what men believe obtains. The reading of the day can hardly be called theologic, even in ministerial circles.

Without calling in question the cause of this present general attitude toward old theology, as given in the foregoing quotations from orthodox sources, viz.: "Loose thinking," etc., otherwise than to say, in passing, that its opposite, or close thinking, profound thinking, scientific thinking, rational thinking, progressive thinking may be found to be an important factor in it, I maintain that as long as this is the status of theology, it is entitled to no place in the curriculum of the public schools of this country.

When the public school pupil is obliged to study theology, if he studies it, not "loosely," he will learn that centuries before the time of the Christian's Christ, Chrishna was represented as the true savior, as God incarnate in man, as born of the Virgin Devoki, as having died for the sins of the people, as having arisen from the dead, and as now sitting on the right hand of God. He will learn also, that Buddha is represented as the true Savior of men, as God incarnate, as having been born of the Virgin Maya, as having been tempted by the devil, as having fasted, died, rose from the dead, and ascended into heaven. He will discover also, that Mithra is represented as the true mediator between God and man, as having suffered and died to redeem men from original sin, and given to man the plan of salvation. He will also learn that Osiris is represented as the true savior of the world, whose birth, death and resurrection were miraculous. He was born on the 25th of December, over five thousand years ago. He rose from the dead on the 25th of March, Easter, and now sits at the right hand of God as the only mediator between God and man.

Indeed the public school pupil in his studies of theology, will find quite a number of saviors, all having been sons of God, all having been born of virgins, all went about doing good and working miracles, all were put to death by enemies, all rose from the dead, all ascended into heaven, all are now sitting on the right hand of God to pass judgment upon all men after they die. Of what benefit will all this be to the public school student? It will take up much of his valuable time, and to what purpose?

If, as science now teaches, man lived and died thousands of years before Adam put in an appearance, how can the public school student accept the teaching of the church that physical death is the direct result of Adam's transgression? Not until theology attains unto something like scientific accuracy, should the Bible be adopted as a text-book in our public schools.

H. V. SWERINGEN.

Fort Wayne, Ind.

Thoughts on Auras.

The human aura is not a definite something that can move from place to place.

Aura is derived from the Greek word meaning air. Each soul has its own rate of vibration and operates through the chemistry of life in the functions of the body, thereby causing the phenomena of blood circulation, heart action, and the marvelous movement of brain cells—a mystery deep and yet unsolved.

The new concept of electricity—or the effect of substance in motion named electricity—explains soul aura. The effect of the vibration (soul motion) or life, on etheric molecules vibrates the air for a certain distance in a circle from the solar plexus—centre—which is the dynamo of the body, at a rate that produces appearances or colors.

Different colors are different rates of motion of the everywhere present substance.

No one carries his aura from place to place, but simply vibrates the substance called air wherever he goes.

Auras change tints under different environments, planetary conditions or new concepts of life.

DR. GEO. W. CAREY.

SEEKING THE LIGHT.

Some Peculiar Teachings Controverted.

In the Sept. 17 number of The Progressive Thinker, Emma M. Ward of New Canton, Ill., writes an article with the above heading, and speaks of some things in an exaggerated manner. In referring to this, the editor says, "The spirit of toleration should exist on all sides in reference to the opinion of others," and he further says, "Some of the statements made in the following communication diverge from the commonly accepted opinions of Spiritualists, and we hope for more light thereon at no distant day."

In other words, he wants light from anybody; our editor possesses the wisdom to explain these spiritual phenomena, but he throws open his paper as an open court or conference platform whereon his readers can express their opinions pro and con, even to exaggeration. If we, as readers, don't like the ideas we can put in our con and help to make the paper more interesting, but don't stop your paper if you don't like all the ideas. If you are so wise that you know more than the editor and all of the correspondents, don't stop your paper, but send in your opinions and criticisms in good manuscript form, so the rest of us readers can enjoy your philosophic explanations.

We all have different experiences and "no two can see exactly alike on any important subject," as the editor says.

Emma M. Ward says, "For the first time in the history of the world, spirits are able to demonstrate the underlying principles of spirit manifestations."

My! what a great assertion! How does she know what has or has not been done in all ages past?

"How many do you think are ready for spirit teaching not blended with mortal force?"

Why, all of us are ready to learn any truth. As we yet live in the mortal, how can anything we experience be outside of our senses? or be not blended with mortal force? Any force is blended with the machine or medium through which it comes or acts.

"Until mortal spirit power has been demonstrated, and its limit of action, independent of the body, reached, no mediums should think they have connection with spirits out of the body."

All the actions of any and all human minds are constantly demonstrating and illustrating "mortal spirit power" and "its limit of action." As all mortals are not alike in their development and growth, we can not lay down a rule or "limit of action" of their "mortal spirit powers" independent of the body."

When a medium is alone and is controlled in private with such strong emotions as to imitate another person's character, that medium has a good reason for thinking she has some connection with spirits out of the body, for no such mortal is acquainted with her or even thinking about her. Then who but a spirit out of the body is controlling her? Even if one or two persons were present, the medium may be controlled to do and say things unknown to their wishes, so their minds or "mortal spirit power" have nothing to do in controlling the medium.

"Consequently all manifestation, be it good or bad, has been charged to spirits out of the body, when the truth of the matter is, there is absolutely no true spirit power there, no connection whatever."

What a broad assertion! What a great exaggeration! If Emma M. Ward keeps on writing thus, her own "atmospheric conditions" won't be very good and she will surely need to "go beyond the mountains," as she expresses herself.

H. EUGENE MARTIN.

Grand Rapids, Mich.

THE PHONOGRAPH.

The Part It Can Be Made to Play in Spirit Manifestations.

I wish to say a few words of the grand circles we had during the last two weeks of September, Mrs. J. De Bartholomew being the medium.

I have a good Edison phonograph, and have practiced for quite a while to manage the same in the dark, and I wish every reader of your grand paper could hear the result made by the spirits through the trumpet. My son Henry made four records, two talking and two singing; the great Indian chief Tecumseh, gave us a grand lecture. The great man, Bismarck, had to use two records to finish his speech, and they are as plain as those made by the Edison Company.

Spirit Tim, D. L. Herrick's control, whom people call Timothy, made a comic record, and very loud. Abraham Lincoln also made one in a fine lecture. You would surely think every one of the fourteen records made, was done by spirits in the mortal body. Of course they had to be made at two different sittings, as it takes a great power to make records. The spirits have to talk very loud through the trumpet which they hold, and then again through the trumpet which is attached to the phonograph.

Mrs. Edward came to my house. She has a husband and three sons in the spirit world. I asked her if she would like to hear a new record made by a great man—part song and part speech. She never thought of a spirit record, but when she heard the song and message given and the name Tom Edward, her own son, his familiar song and message, she was surprised.

Mrs. Bartholomew is now at St. Louis. In October she will be in Brooklyn, N. Y. I hope some one there will get the chance to make some records from departed friends, as such are to me worth more than all the money on earth.

GUSTAV THIESS.

Akron, Ohio.

Care is no cure, but rather corrosive for things that are not to be remedied.—Shakspeare.

Every man has freedom to do all that he wills, provided that he infringes not the equal freedom of any other man.—Herbert Spencer.

MODERN CIVILIZATION.

Its Permanency Soberly Considered.

Starting with the assertion that only the truth is immortal, and that the statement is a true one is apparent to ordinary intelligence, hence the fact becomes clear that no human institution, however magnificent it may appear, causing the builders to exclaim, "see what we have constructed, nothing before ever equaled it in glory; it is a temple reared upon an everlasting foundation," can be permanent, for it is of necessity more or less influenced by that finite condition imperfection.

Let us make an inspection of the foundation upon which our modern civilization rests, and see in what measure it is established upon the truth. It has transmitted to it from the past conditions that were everything but perfect. It is trying to improve upon them and in a measure has succeeded, showing that it has established itself upon the truth as far as it is capable of understanding what it implies.

We have the history of ancient civilizations which in their day, when in the height of their splendor, appeared to the superficial observer to be established upon an enduring foundation, but were are they? Gone, disappeared like the dew of the morning before the rising sun, and some of the most ancient of them have so completely vanished that only the faintest traces of their existence is left as a testimony and evidence of their greatness. It is not from a spirit of modern boastfulness when we assert that with all their greatness they lacked some of the elements needful for permanency which have been incorporated in our modern civilization. They were without doubt the best the human understanding of that time was capable of evolving, bringing forth from the great laboratory of universal life, and the comparisons drawn with the present is not to find fault with past, but to show that there is a power in human life that is capable of manifesting itself in a more progressive manner as experience gives it the needed lessons. Our present civilization has had the benefit to be derived from reviewing the systems of human society that have passed, marking the locations where danger existed and has been able to avoid some of the conditions which overthrew the ancient systems.

There is another great law that it is important to understand when dealing with the question of the rise and fall of human institutions, and that is the law of destiny. All organizations are evolved because there is a necessity for them; the demand was for that special form and it was materialized. It was the one that could at least be understood by the phase of development which at the time was dominant. Whether in the growth of nations and races from savagery and barbarism up to the higher planes of life, or in the evolving of religious sects or political parties, they come forth obeying the great law of destiny, and when they have performed their mission, accomplished the work for which they were intended, the same great law which brought them forth and made them the dispensers of that portion of the truth which had been revealed, retired them, preparing other instrumentalities better adapted to carry forward the work of human advancement, proving that what we call the law of growth and decay or change are one as related to the great law of progressive development as they supplement each other and are both indispensable factors.

Our modern civilization has, like its predecessors, a mission to perform, a destiny to work out—and then what? Its retirement, to be succeeded by a more modern and advanced civilization, one better adapted to the needs of progressive life. The present one shows that it is lacking in the elements that are necessary for permanency, but it is the best the world has ever seen; it is the result of the mighty struggles that have been made for human liberty religious, civil and political. The martyrs that laid down their lives for the advancement of human institutions up to their present plane of existence, have left an influence that is enduring and that will be an inspiration to coming generations, they knowing that they could not attain unto what they have if it had not been for the advance guard, the forlorn hope that preceded them.

There are crucial periods in the history of races, nations, political parties and religious associations. These crises are the testing of the moral and spiritual forces to see if they are strong enough to triumph in the struggle that is necessary to evolve higher conditions. If they are, they will be endowed with a new lease of life and power; if not, they must be retired, take a secondary place in the procession. Our present civilization is nearing the time when it will have to pass the crucial test, to be tried as by fire to show whether it is ready and willing to leave those conditions of the barbarous past which have come to it by inheritance and which it has not before been able to eliminate from its organization. All that claim to be ranked as civilized will need to be ready to meet the forces of reconstruction which will strike deeper than ever before to the foundation of their civilization, to test and see in what measure it is founded upon the truth, and all of its conditions political, social or religious that are not on that foundation must be removed as the intelligence and moral force is developed so as to understand the necessity for such action. That is the way advancement has been made from the crude beginnings which accepted many things that at present are not recognized.

The feudal system that was established in Europe on the overthrowal of the Roman Empire, how crude it may appear as we view it from our present standpoint, was a great improvement over the barbarism that preceded it. It was a preparation for something more advanced which would in time make that system obsolete. So our present systems will be replaced by something as much superior to them as they are superior to feudalism. The unification of the nations of the world produced by the wonderful inventions of modern life has enabled it to more intelligently deal with the problems that are forcing their way to the front and demanding solution, which our predecessors were unable to do, and the rapidity with which these questions are handled makes what transpired last week ancient history.

We of the present have special problems that belong to this age and which we must solve, conditions of life that are the outgrowth of our political, social and religious development but which cannot remain permanent fixtures of the present civilization, for to retain them beyond a certain limit would be retrogression. The question is, will it be able, have energy enough, to eliminate those excrescences which have grown on the body? If it has and uses that energy to work for the needed reformation, a longer life lease will be granted that it may more completely fulfill the law of its destiny. If not, then prayers and supplication are valueless to prevent the enforcement of that great law which operated in former civilizations removing them when they became incapable of performing the duties that were required of them.

The great flood tides of successive civilizations that have carried human life to its present level have had their periods of ebbing as well as flowing. That seems to be a law of their being, but each succeeding one advanced a step farther than its predecessor and did not recede as far; proving that the law of progress is permanent, that what has been gained cannot be lost though it may be obscured and dormant for a time. The more perfect utilization of the material forces of the world in making the industries on which human life is dependent more powerful, has enabled civilization to enlarge its boundaries, and what formerly was only done by human and animal muscular efforts, now is accomplished on an extensive scale unthought of before. These are some of the great civilizing forces that the former ages had not evolved. Not that human culture is dependent entirely upon the development of the material forces, but its field would be limited; a select few would receive most of the benefit and the masses remain in primitive ignorance. The development of these forces has given a permanency to our present civilization that the former ones did not possess, for the larger the number that are benefited by the improved conditions, the more permanent is the structure that is reared.

That our present civilization will be able to meet each duty as the progress of time brings them to the front, demanding that they be recognized and performed, we believe, and that the transition from the present to a civilization superior in every respect will be by the gradual replacement of the present systems by superior ones, a merging of that part of the present which is worth retaining into the larger body of the higher civilization.

The expensive and brutal methods of solving the problems of life by the arbitrament of war must cease. It has been the method all along down through the ages, but with the power given by science to the destructive forces, there must be a limit to the using of them in that capacity, or annihilation will result; but it will cease, and the glory of the coming time will be in the more perfect development of the resources of peaceful life, making the coming civilization one before which the present one will look dark and gloomy when brought into comparison to the glory of that higher development.

HAMILTON DE GRAW.
West Troy, N. Y.

Our Next-Door Neighbors.

BY CHARLES DAWBARN.

It is a startling thought that all human life is bounded and limited by about eight degrees of temperature. The doctor's thermometer is believed to tell a tale of great danger to his patient if it shows a temperature nearly reaching this narrow limit in either direction.

Everybody, save the few remaining crass materialists, is aware that the patient himself is not really in danger. It is the house-body in which he dwells, which is in danger of falling to pieces, and whenever this happens its occupant, quietly and naturally, moves into another house-body across the street. This change was merely a question of one or two degrees of temperature—merely an alteration of vibration—at which one house-body falls to pieces and another, very similar, becomes the home of the man we knew.

But the change was really a most startling one, for the old house-body had been furnished with a full set of sense furniture adapted to its special use in earth life. Through this sense furniture the man had seen, heard, tasted, smelled and felt of his surroundings. But once outside that narrow limit of temperature both sense furniture and house-body fell to pieces. There was no question of rent. The man did not leave his house. The house, and all within its walls, left him. None of his neighbors saw him move. Even the doctor could not chase him to collect his professional fee. He had simply disappeared, and his old house-body was in ruins. And all this had happened just as soon as the temperature inside his old house home had passed its limit.

Till quite recently it has been counted as a mere matter of belief that the man himself had really moved into a new house, with new furniture, but this belief has gradually become a knowledge, attested by some of the world's leading scientists. That is to say, the new man-house, with its new sense furniture, is now counted as a fact in nature by these learned men, and the result of a mere change of temperature of one or two degrees. But as none of the old sense furniture can be used in the new house-body, and the new sense furniture is of no use to a mortal, we seem to have reached the scientific limit when the new man-house had once been accepted as a natural fact. The man himself has never been seen on either side the line, but only his house-body with its sense furniture, which house home with its sense furniture on either side, is normally invisible to the other.

It is obvious that a change of one or two degrees in the vibration we call temperature, though it changes him from one house-home to another, with a different style of sense furniture, can have very little effect on the man himself—the man invisible, and who remains invisible, so far as we can conceive, no matter how many changes he may make from one house to another. There is, at best, but little satisfactory communication between the folks in the new house and those still left in the old man-house. There is a dense fog between the two, and in that fog everything is dim, distorted and mushy. But that fog, made by these two or three degrees of difference in temperature, is Nature's dividing line between our man-houses and those on the other side. Still we have discovered enough by psychical research, and what is called "spirit return," to know that the manhood on the two sides of the divide is almost precisely the same. Naturally there is a difference of expression, and, for the most part, there seem to be family discords in the man-houses on both sides, whilst close to the divide.

Nature seems to have a hard-and-fast rule that progress shall always be the result of effort, and not come in any other way. On our side the divide this law is universal, and undoubtedly a couple of degrees of temperature would not change the law for our next door neighbors. Progress is always from the lower to the higher—from disharmony to harmony. From hell to home is only expressed by sensation. It has hate at one pole, and love at the other. Still there are certain changes that must be noted as the result of crossing the divide. The most startling is that man's new house-home cannot be destroyed like his old one. He cannot murder or be murdered. Yet we are told he can quarrel and fight with weapons unknown to us, and described as psychical. He can thus suffer and cause suffering, for he carries with him the hates, loves, passions and appetites that were his in earth life. In a word, these two or three degrees of temperature change the house, but not the man, who has merely moved across the street.

He has, however, acquired a new faculty, so distinct from anything in earth life, that, were it not for constant proof, it would seem impossible. He can change his appearance at will. This fact is the foundation of Modern Spiritualism, and the puzzle of Psychic Research. The medium sees your spirit visitor in form and garb as you knew him in the long ago. The old mother who passed on a generation ago, comes with the same old form, and with even the same old dress. Not a wrinkle is missing from the dear old face. That vision stands to you as a convincing test of spirit return. Most likely she could just as easily make her appearance reformed and bedressed for another appearance wherein you would find no test of identity. So she is bringing with her no lesson as to the present house form her true self is wending across the line.

The writer has known an investigator overjoyed to greet a sister he had last seen in budding womanhood. The past was reborn for him, although they had parted half a century ago. For another brother she appeared as he had known her in middle life, and was gladly identified. So in neither appearance was there a hint as to the form she wears in her everyday life. Yet the believer in spirit return must, if he will stop to think, realize that such a sister spirit might be unrecognized by either brother if she appeared as she actually is in her life of to-day, in the spirit world just across the line. The writer has a neighbor who is a worthy citizen and a married man, although but three feet high. When he passes the divide he must return as a dwarf if he is to be recognized. Surely that will not mean that he is a dwarf in spirit life, and is to remain so throughout eternity. Yet that is what "spirit return" as vouched for by its believers, seems to teach. We thus see that this power of picturing or reflecting your own resemblance, which seems to inhere to every spirit, is not much help towards realizing spirit life of to-day in the spirit world, just across the divide. But it is of immense importance when we would study the extent and limit of the power of these "neighbors" over mortal life.

There is a great deal of experience of both spirit return and spirit power which is far too personal to be given to the world. Yet it is this very experience which embodies almost all the knowledge we are seeking. We occasionally meet a sensitive who is willing to tell us, in confidence, much that the world ought to know, but, almost invariably, the history, whether of weal or woe, is marred, because its value depends upon the character and ability of the sensitive himself. The power of accurately picturing one's own experience is rare. And still more unreliable is the history when the sensitive knows and cares nothing for the rules of evidence under which the search for truth is conducted by science, and in our courts of justice. Such a sensitive simply demands belief because he says it, and is indignant if his tale be doubted for lack of proof.

The more sensitive the mortal the more likely he is to have the very experiences we are seeking. But, usually, these very experiences are gained only when he is most abnormal. Such a sensitive is generally unfortunate in his relation to our everyday life, so is at once counted as a mere visionary, and his statements are viewed with a suspicion and doubt that destroys their value. For such reasons many an author whose works we gladly lend to some investigating friend, utterly fails to convince the skeptic, who merely sneers at our easy confidence in statements that are not supported by evidential proof. So we find ourselves to-day largely basing our beliefs on evidence, either so personal we cannot present it to others, or else sadly destitute of proofs which alone could satisfy the honest but critical unbeliever. For such reasons a book recently written by a trained lawyer, has a value not possessed by any other work known to the present writer. The author kept a diary of his experiences through several years, with the needed names, dates, and names of witnesses now living. And, although to himself much he has written must be humiliating, it is still a record by an honest man of over-confidence in spirit friends. These visitors proved themselves as honest and truthful as himself, but ultimately failed in the work they had enthusiastically commenced. The phenomena produced were startling and convincing, even to hardened skeptics, as proofs of spirit power and presence. The name of the book is "Death—The Meaning and Result." Its author is John K. Wilson, a member of the Pennsylvania bar. It is published at Lily Dale, N. Y., and is, I presume, for sale wherever such works are usually held in stock.

I am not proposing to criticise the work. Every reader who chooses can do that for himself. But, I propose to use its statements of fact in this article because I know of no other similar experience which would not be counted as too personal for publication. Its real value for this purpose is that it presents facts which are really glimpses of the life lived by those who are only separated by a degree or two of temperature from our world of to-day.

(To be continued.)

San Leandro, Cal.

SPIRITUAL DIETETICS.

For the Life and Growth of Inner Beauty.

Teach us the way, O Lord, to thy sanctuary; the soul is the sanctuary. True life principles emanate within. Life in the Summerland is determined by the mortal. Cultivate the most beautiful flowers, and the pleasures derived therefrom are fruitful and without number. The minute life-giving principle is always implanted therein, but to develop the spiritual atom, thy life must become purified. Constant watchfulness, truth, morality are the countersigns. God's highway is strewn with broken links caused by the lack of moral strength to resist temptations that will ever be with you. Let the highest within rule; you can defy the demon in thy heart, because the temptations resisted have become the rounds in the ladder of life eternal to lead you through the dark valley.

Spirit is not born, therefore cannot die; it is individualized, not as a whole, but a part of the Infinite. Each soul possesses an atom of supreme consciousness. The outward body develops, grows, so also the inner body. The spiritual body is made out of the emanations of thoughts, life the inner life. These atoms lose their relationships to the Infinite.

The air taken into the lungs furnishes new life to the physical. Fill then the lungs of thy soul and draw from the Infinite One, atoms of Divine life that will give thee life eternal.

The internal world spirit, is the power that controls all. The future life holds divine possibilities for all mankind, even the lowest life holds its measure of sacredness. Over all are stretched his protecting arms. Your soul reflects the light and glory of his presence. Deeds and not words, are the gifts you should bring.

Let humanity season every act of thy life. Humanity is the flower of the soul, and whose fragrance is love. Live out the life of the soul. Let the beatitudes fill thy soul; stretch out thy hand for the manna of life eternal; strengthened and refreshed, continue to climb to the heights.

Strive ever for the attainment of truth; turn on this searchlight and find the weakness of the heart. Bind up the sheaves before the reaper comes; broaden thy life, take in all humanity as thy guest. Then when the sands of thy life are run, the Father will welcome the beloved child as the Good Shepherd who remembers his own, and is known of them.

H. B. COLE, M. D.
Black River Falls, Wis.

GOD'S SUNSHINE.

Over this land the brooding sunshine
Breathes a spell of sweet delight,
From early morn till the days decline,
God's censers are kindled with light;
And the chirps of the birdling's echo
Are musical with songs of praise,
As back on memory's stream I go
To my happy springtime days.

I cannot murmur or complain,
That fortune comes not my way,
I know thro' life's sorrow and pain
God brightens my every day;
And from the star-gemmed azure sky
There drops on my dreamy sight
The faces of loved ones from on high,
In the silence of the dewy night.

Not in church or sacred temple
Do I find love's shining path,
From the worldly who dissemble
With the spirit of vindictive wrath;
But in green fields and sunny places,
So glad with the running brook,
Do I see reflected God's angel faces
And read his living book.

God give me the sunshine ever,
In heart, in mind and will,
To gather and hold and to scatter,
And courage and strength distill;
And whatever my faith may be,
Of doctrines old or new,
May my spirit like the sunshine be
Ever sunny, warm and true.

BISHOP A BEALS.
Summerland, Cal.

Good News From Rochester, Ind.

Because dire necessity paved the way, an appeal was made through the columns of The Progressive Thinker, for help to sustain the cause of Spiritualism at Rochester, Ind.

The appeal was not made in vain. Generous souls, who care more for the progress of Humanity's Religion, than they do for the saving of dollars for selfish purposes, came to our rescue, and now we stand head and shoulders above the waters of financial failure, which threatened to submerge us. One white soul, who simply wants to be known as "a Spiritualist, of Washington," came forward and paid our rent for a year, others contributed $5, $2 and $1 bills, and we are now out of debt, happy and have hope of holding some meetings this winter, and if willing hands and courageous hearts can win out, Rochester First Spiritualist Church will be wide awake, doing business at the same old stand, when some of our orthodox churches have gone to sleep and forgotten to awaken.

Never was the harvest so ripe in the fields of Spiritualism, as now, and what we need in Rochester, is a competent leader, one who can teach the people intelligently, the truth of our beautiful philosophy.

Our society desires the services of a young man, one who will hold the cause of Spiritualism as something sacred, and make its claims respected by his knowledge and conduct. Such a speaker can find a good home, honest hearts and willing workers, together with a fair compensation, in Rochester. We prefer to settle a speaker for the winter, if one can be found who can fill the requirements, one who is a builder and worker.

Speakers wishing to correspond with the Rochester, Indiana, Society, should address Miss Catharine Daniels, secretary. The church is desirous of hiring a young man for the winter months.

Correspondence is solicited. Thanking all those who have come so nobly to our assistance, we remain, yours for the truth,

MARGUERITE MILLER.

PERSONAL MAGNETISM

A College Chartered Under State Laws, With a Capital of $100,000, for the Purpose of Teaching Personal Magnetism and Hypnotism by Correspondence.

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At an expense of over $5,000 the college has issued a remarkable work on these sciences, ten thousand copies of which will be given away absolutely free. The book is elegantly illustrated with the most expensive engravings, and it is decidedly the finest and most comprehensive work of its kind ever published. It is the product of the combined talent of thirty distinguished hypnotic specialists and scientists. It thoroughly explains all the hidden secrets of theoe sciences. It is full of surprising experiences, and makes many startling disclosures in regard to the use and possibilities of this secret power.

The college absolutely guarantees that anyone can learn these sciences in a few days at home, and use the power without the knowledge of his most intimate friends.

From the names and addresses of several hundred students which were offered that they might be communicated with, eighty-four were selected. The replies received were more than sufficient to convince the most skeptical in regard to the wonderful benefits to be derived from this mighty power. There were absolutely no failures. All had learned to make practical use of the sciences. The following extracts are taken at random from the letters, for the benefit of readers:

J. H. Schneller, 1344 Avon st., La Crosse, Wis., writes: "Hypnotism truly reveals the secrets of life and the mysteries of nature. My own father could not have convinced me of its wonderful power if I had not actually tested it for myself. I consider a knowledge of it invaluable to those who wish to get the most out of life; to those who wish to achieve success and live up to the full measures of their possibilities."

Mrs. Effie M. Watson, Martinsville, Ind., writes: "Hypnotism opens the road to health, happiness, and prosperity. It should be studied by every one. I would not part with my knowledge of it for any amount. The instructions have developed within me a force of character, an ability to influence and control people that I did not dream I could acquire.

J. W. Clinger, M. D., Springfield, Ohio, writes: "I have used the methods of hypnotism taught by the American College of Sciences in two cases of difficult surgical operations with perfect success. It is a complete anaesthetic, and preferable to chloroform or ether. I acquired a practical knowledge of hypnotism in less than three days. The book is grand."

Rev. T. W. Butler, Ph. D., Idaho City, Idaho, writes: "I have cured a number of chronic cases of rheumatism, dyspepsia and paralysis of long standing; have not had a single failure; I consider a knowledge of Personal Magnetism invaluable. The book has greatly increased my own powers."

Dr. W. P. Kennicutt, 529 State st., Binghamton, N. Y., writes: "I had long suffered from nervous prostration and dyspepsia. My case baffled all medical skill. I studied hypnotism from the American College of Sciences, and tried it upon myself with surprising results. In one week my stomach was better than it had been in thirty years. I could eat anything without the slightest distress. I can hypnotize myself in five minutes and sleep all night; have hypnotized a number of others.

The first ten thousand persons who write to the American College of Sciences will receive, absolutely free, the marvelous book that brought success to the above persons. It is intensely interesting from start to finish. It should be in every home. If you want a copy send a postal card, addressed to the American College of Sciences, News B'ld'g., 242B, Rochester, N.Y., and you will receive the book by return mail, postage paid.

"The Kingship of Self-Control." By Wm. George Jordan. It treats of the crimes of the tongue, the Red Tape duty, the supreme charity of the world, the revelation of reserve power, etc. Price 30 cents.

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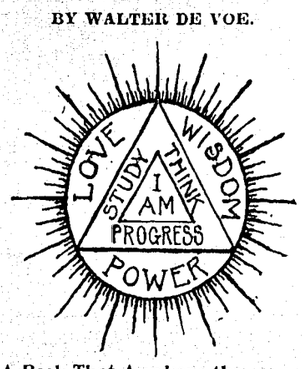
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CHAPTER VII.

What for?

She silently glided toward one of the windows, out on the wide veranda that surrounded the stately old mansion we were in, and motioned me to follow her; how I moved from that bed, swinging as it was, was a mystery to me then; no movement on my part was necessary; I was, by some unseen power moved to follow. As I stood by her side, she divined my question, and said:

"Brother, the same force that conveyed you to the ship in the stream, and to the aerial ship on which you rode on your delightful voyage through the air, is the power, or force that has brought you to my side at this moment. This is an exemplification of my statement; to desire, is to have."

"Then," I said, "if this be so; to desire, is to have, why cannot one have all at once?"

"Brother," she said, "the capacity to have, or to hold, is the regulator by which all may have. I have told you that one must receive one thing at a time; were one to receive all at one time, it would be more than they could mentally digest; the understanding is like the material stomach, it must not be overloaded. A mushroom is of quick growth and provides little nourishment. Look at the stately oak; it is many years in coming to maturity, but when fully matured it stands long, and except by the action of the law of nature, it cannot be destroyed with ease."

I recognized her gentle rebuke, and was about to apologize, when she said:

"Brother, you need not offer any excuse for your question, for I well know that it would be natural on Aer to desire all things at once; for there all are in a hurry to acquire much in a short time. The people there are slow to learn wisdom, even by experience. There after one has seen the failure of one or many who have been so selfish as to grasp more than they could hold or contain, that one will almost invariably, through selfishness pass through the same experience in their eagerness to acquire a little more, or all; it is so in all the walks of life there. And if there is an occasional one who is content to go slow, and not seek more than is necessary for health, wealth or happiness, then that one is looked upon by others, as being indolent, and he will be trodden under the feet of the others in their mad rush for gain."

We had now reached the open lawn which extended many rods on all sides of the mansion; we walked on in silence for a few minutes and found a beautiful evergreen covered bower; it was made of stones of some kind which sparkled like diamonds; the structure was ellipse-shaped on the ground, while its roof was oval and supported by pillars of round and brightly polished silver; the floor was like the mosaics I had seen in the room that I had just left. Seats arranged around the room, were made of variegated colors of different kinds of wood. The building covered an area of between one and two hundred feet square; the whole outside was covered with a thick creeping vine with delicate green leaves.

As we entered, and seated ourselves on one of the settees, the gentle breeze coming through the graceful hanging vine sounded like the sweet music of many flutes. It was a place where one could be secluded, and enjoy a siesta with perfect peace and rest.

"This, my brother," said my teacher, "is a place where the occupants of yonder mansion may come for partial seclusion; it was erected to show their ideas of forming a new design, showing what one mind may conceive.'

I thought: Does one person own all this? Is this all under the control of one person?

My teacher seeing my question before I had time to form it into words, answered: "No, my brother. No one person controls anything. Each one conceives something to advance the knowledge of law, and that conception is manifested to the eye or ear and all enjoy it, or learn by it; for it is sure to lead to something of more value. You will find as you advance that it is the same in everything; science and philosophy are thus forwarded for the profit of all. But let us go on, we may find other things that may be of as much interest as this."

We strolled out over the broad lawn, and descending a gentle slope we came to a broad lake covering many acres, nearly surrounded by tall trees and beautiful shrubs of every description; in some places the foliage was so dense as to almost obscure the view beyond, and had it not been for the indescribable something that allowed of no obscuring of anything the view in the background would have been hidden.

Floating on the surface of that beautiful sheet of water, that was so clear that the bottom could be plainly seen, were aquatic birds of all descriptions, the most noticeable of which were the graceful swan in great numbers. A flight of stone steps led to the water's edge from the bank, where were moored tiny boats representing many beautiful things. Shells of many kinds; fishes, great and small; birds, almost exact in form of those in life that could be seen now swimming around.

We entered one of the boats which at first sight I thought to be a live swan. My teacher motioned me to a seat by her side, and instantly our frail craft turned its bow towards the middle of the lake. There were no oars, no sail, and as I could see, not anything to cause the boat to glide so noiselessly through the placid waters. I immediately perceived that that unseen force was at work on this beautiful boat, that I had twice witnessed before.

We sped on at rapid rate of speed; a long wide foamy wake was left behind; I could see the waves as they caused the boats to rise and fall on the shore we had just left; I could hear them as they rolled upon the shore. The birds did not try to shun us as we passed, but my attention was concentrated upon that unseen power that was impelling us on. My teacher had seen the question within me. What was that power?

"Brother," she said, "I would willingly enlighten you upon that question if I was able, but you must remember that I, too, am a student like yourself; I hope to be able sometime to define that power. Suffice it to say now, that it is the same power within you which causes your arm to rise and fall at your will, and that does all the other things which you do not understand; here it is the application of it to inanimate nature; there are those here who are qualified to define it, but as it is not necessary for either of us to understand it at the present time, we may use it and know more of it later; I will accompany you to one of the great halls of learning soon, where those who do fully understand this mighty law will explain it to the people assembled; we will learn not only of the law but its application. What generates this power, you know, as well as I; of its application to ourselves must be a part of the education you are now entering upon.

"I see that you are already becoming interested, and as you proceed, you will become aware of the truth of my statement; that all things here become what you call recreation; the fascination of the mysterious is so great, that as one finds the cause in one direction, it leads to another, and so we are led to investigation. And as one of the most learned and persecuted on Aer once said, 'All science is but the reaching out of natural law'; so here, the searching for cause, or the application of law, or science, as it is called on Aer, becomes the great study and only occupation, it therefore becomes the recreation of all.

"I see you would ask, 'Does not one become weary?' I answer, yes if they follow in one direction continually; but the laws are so numerous, and of such diversity, that when one tires of one law, he can turn to some other, and by so doing lose nothing, for it matters not which way we go or look, there is always some law with which we come in contact, and the application of all is the education which we seek."

We had now crossed the beautiful lake, and our boat stopped seemingly of its own accord at a beautiful grotto that was fashioned of unhewn stone; it was arched in front, and on either side of the arch the ragged rock extended a long distance, and was perpendicular, many feet high. Our boat glided gently through the archway, and we found ourselves in another enchanted spot that was comparatively dark; the first place I had thus far found where the sunlight did not penetrate.

My teacher stood erect in the boat and commenced to rock it; immediately the waves began to roll, and as soon as they broke upon the walls of the subterranean room, the echoes came back to us in strains of music like that we heard in the evergreen bower. This continued for several moments, until my eyes became used to the dim light; then she stopped and pointed upwards and around; my gaze followed where she pointed, and all the beauty I had seen before was now eclipsed. Gems of all kinds in sparkling beauty twinkled with such brilliancy that my sight would soon have been dazzled, had not my teacher caused the boat to speed on again. Soon we came to a flight of glistening steps where our boat stopped, and we alighted upon a broad platform composed of the same sparkling gems, all combined to form a picture representing what seemed to be scenes such as one might imagine were at the bottom of old ocean. Going a little way back on this platform or landing place, my teacher placed her hand on the sparkling wall, and gradually the dazzling light grew less and the beautiful hazy light of the outside world lit up every nook and corner of that vast subterranean grotto, and I could see its every beauty. Above, many feet; around, many acres; beneath, untold depth, was the grand sight, an unbroken wall of sparkling gems, all plainly seen; beautiful birds in the atmosphere, all kinds of fishes in the waters below.

Instinctively I said: "What for?"

My teacher saw the meaning of my forced question, and answered: "Simply to gratify the imagination of those who occupy the mansion we have just left, and satisfy the law, that harmony may be produced in all places."

She motioned me to follow, and crossing the broad platform, we soon came to an opening in the wall and turning back a step, she paused and pointed at the boat we had just left, and said, "Look."

I turned, and as I did so, the boat also turned and darted through the water, and was soon far out on the lake.

Now I again beheld the wonders of that atmosphere that was so clear; I could plainly see the place where we had embarked in that beautiful swan-shaped boat; and in less time than I can tell, it had sped back, and was resting quietly where we had found it. I had seen it all the way back, and although there were several miles, and the thick walls of the grotto intervening between it and me, I could see it plainly.

"Brother," she said, "you may now be able to see that the power may be used even though we do not come in immediate contact with the object."

I could only reply, "I see." I did not understand.

My teacher understood my dilemma, and turning to the opening in the wall, I instinctively followed her. We found a broad path thickly strewn with pebbles imbedded in a soft yielding earth which we followed for a short distance upward, and soon found ourselves on an eminence, from which we could see a city at its base.

"Shall we now go to the city to view the wonders there, or shall we rest here on the soft grass?" said my teacher.

"I am tired," I said.

"I know you are weary," she said, "and that you may enjoy rest such as will be of most benefit to you; yonder car, which you may see above you shall convey you to the apartments I spoke of, and there you shall receive the rest that will be suited to you at present."

Immediately an aerial car like the one I had ridden in, and was now far above and at our right, came swiftly, and stopped about fifty feet above the spot where we had sat down on the soft green grass; again the little basket-shaped car dropped at our side; we stepped in, and all were raised by that unseen power to the car.

As we alighted on the deck of that aerial car, which I found like the one I had been on, the only sign of recognition I noticed between my teacher and those on board, was an affectionate smile by all who looked at us. There was no look from any, as if they would wonder why I was there. There was no knowing looks between any, as if they knew who I was, or why my teacher accompanied me; and as the car sped on, there appeared no officious person who would attempt to assist me a stranger, or to make me feel I was among strangers; each was fully occupied in their own way, and my teacher and myself were left to enjoy ourselves as we were inclined.

The car had now arisen to a great height, and authough we were passing through space at a great velocity, we did not realize any inconvenience from wind, nor was there any sensation of fear. There was no conversation noticeable between any two or more of the people; yet there were groups to be seen all over the car. This, I particularly noticed; it was as if all were riding for the first time, and as if each was awe-struck. While I wondered, my teacher touched my arm, and said:

"Brother, you have now seen what I perceive is another wonder to you. That you hear no conversation here, no doubt would lead ytu to believe that all are mute; but do not be deceived; everyone on this car is in earnest conversation; and although we cannot hear their voices, or see their lips move as yours or mine do, still I will try to tell you how we converse here without the use of the vocal organs. Thought, my brother, is as tangible to the sight as all other more dense matter when the inner sight becomes developed. What you would no doubt term intuition, is nothing but the thinking part of all that has animate life. As all here are attuned, or unfolded to that extent that words are not necessary to express their thoughts to one another. The same power, by the way, which animals of the lower order on Aer converse. Here, the mingling of that great power, or the working of the law conveys from one to another the force that comes from the same power the thought or the understanding. So, a continuous stream flows out from each; no thought is hidden, and all fully understand and comprehend what is being thought by all others. So, you see why this car came to a stop and we were taken aboard; you can also see why we were so warmly welcomed by our friends here. You may also see why no audible words were spoken to inquire who you are, or why I am attending you. All on this car know full well why we are here, and what is our destination; they all know that I have been designated to be your teacher, because I am in just the condition to assume that duty; because of the natural fitness of my particular development, the law demands me to be to you what I am. Then, knowing all this, there is no necessity of superfluous questions or conversations. When you may have developed more, you will no longer have use for your vocal organs."

"Oh, yes; there are those who have to talk as you do."

She had answered my question, even before I had formed it in my mind, as if to substantiate the statement she had just made.

"And soon we shall see some of them, but now we are on the way to your apartments where you may receive the rest you so much need."

I thought, I am not weary; the exhilarating scenes through which we are passing are so varied and wonderful, that it affords all the rest I need.

"But," she said, seeing my thought, "soon this will have passed, then the same condition that was upon you before we came on the car will be upon you, and the law will demand that you rest, and if you do not comply, there will be exhaustion, and the desired effect will not have been accomplished."

Again I thought: She desires to be relieved of me, and this is an argument to aid her.

I noticed that several people looked kindly at me at that moment as if they all understood my thought, and my teacher laid her hand gently on my arm, and in the tones I first heard her voice while I lay in that soft hanging bed, she said:

"Brother, I have no duty to perform, but to attend to your desires. I have no desire to be relieved of you; and my argument, that you should seek rest, is but the explanation of the law, which is the only ruling power here, of which you are so ignorant."

To say that I had received a rebuke from not only my teacher, but from all those who had looked at me, will convey but a slight understanding of my feelings at that time; and as I looked at them, I could feel the hot blood surge to my face, and I know it was flushed to the roots of my hair.

With one accord they all came towards me, and there far above the ground, and swiftly speeding on, for the first time in my existence I was trembling with fear; I did not know what the result might be; and to add to the intensity of my feelings, it seemed as if all on that aerial car understood that something unusual had occurred, they all looked towards that group of which I was the central figure. My teacher took me gently but firmly by my hands, while all concentrated their gaze upon her; thus I remained for one minute, then I closed my eyes, and I lost consciousness.

CHAPTER VIII.

Rest.

When I again opened my eyes, the scene that met my gaze was far different from that which I saw when I opened my eyes when I awakened in that beautifully ornamented room in the old mansion; the things that I now saw were not of the elaborate kind that I had seen on every hand since I became a resident of this wonderful country. I was lying in a bed not unlike those to be found in the more wealthy part of some great city like Paris or London; the furnishings were antique in the extreme; the carpet was of silk tapestry in fancy designs, representing nothing in particular; the windows were shaded by some heavy stuff which might have been damask; for, except through the space where they met, they were so heavy that no light could enter the room, and as it was only enough to allow me to see faintly all the things with which I was surrounded.

It took me a long time to realize where I was. Now, everything looked so tangible, I could hardly believe that I was in any place unlike the world I had been so mysteriously removed from. Here, the walls were not transparent, neither were any of the objects with which I was surrounded. It seem as if I had just awakened from a sweet and refreshing sleep after a long and tiresome journey; and now amid what I should have called luxury, if I had not seen so much grandeur before, I lay as one can in the warm summer morning of earth and let my thoughts work without any fixed purpose.

Where was my teacher? By what power had I been put to sleep? Was I again on earth? Had my unexpressed thoughts been taken as an insult by the people on that aerial car? Had they taken me back to my earthly home again? If so, why had they deposited me amid things with which I was so little acquainted? I thought of all I had seen. I tried to reason out some cause for the peculiar atmosphere. I tried to see the application of that incomprehensible power. I became so interested in my thoughts, that I began to talk aloud, and said:

"Is this what I have heard called will power? If so, it is more mighty than steam, or all the forces on earth combined. Why cannot the people on earth, or Aer, as my teacher calls my original home, understand the application of this mighty force? If they could, what changes could be made there, what advances science could make."

I relapsed into silence, and still my thought flowed on. I thought: Surely, harmony seems to be the great ruling principle; and as all can understand thought without expressing it in words, then all must be able to understand the cause of all things, and so, must know the laws which govern. Then all on that aerial car may know why I had such thoughts; and the putting me to sleep must only have been to allay the fears which were arising within me.

A sweet calm, contented feeling pervaded my whole being; I felt that perfect freedom which my teacher had told me I could enjoy. I felt rested; my mind was free from any vexatious thoughts, and I could reason as I had never reasoned before. I could plainly see by my reasoning, that my teacher, as well as the other people on the car understood that to give me rest, and thus destroy my sense of fear, was a necessity; and that I must be rested in a degree corresponding with the conditions with which I might have been surrounded on earth at that time. So, that indescribable power had been exercised on me, and while under that power I had been conveyed to this place, where I could enjoy earthly conditions such as I was most used to.

Here again, I reasoned, is another illustration of the wonders of this wonderland. They force nothing, here; but work by the law in every instance. Had I been on earth, and showed the fear I did on the car, more than likely I should have been mocked, or someone would have offered a conflicting argument, which in turn I should have combated; the result may be easily imagined; bitter feelings would have been engendered, contention would have arisen, and in the end, no one would have been benefited; while here, a cause was sought and found, a cure was at once applied, and harmony was the result.

I closed my eyes, and was soon again asleep.

I was awakened by the soft hand of my fair teacher; she had silently appeared and laid it upon my forehead as she did the first time I saw her. Again, I felt that same delightful thrill through my whole being, and as she spoke, everything which seemed so tangible before, now assumed the same transparent condition as all things had before I was taken to this place. I could now look through the walls of my room and see the beauties of all nature spread out around us in all directions; the partial darkness which I had before noticed in my room was now dispelled, and the same hazy atmosphere which had so delighted me, now filled the room. I saw my robe had assumed a shade lighter, and I thought, Surely, I have gained a little.

My teacher seemed listening to my thoughts, for presently she said:

"Yes, my brother, I am pleased to say you have gained. You are an apt scholar. When you first awakened, I saw your thoughts as you lay and reasoned. I was in school with my teacher, and he congratulated me on the process you were making; and as soon as I could finish my lesson, I made haste to come to you, that we might again take up our task.

"You certainly have reasoned well, for if the law had not overpowered you, you would have lost all control, and what you have learned would have been of no avail. Now, you have risen one step, that has fitted you for another. It is true you were taken where the conditions resembled those which you would have had, had you gone to rest on Aer in an exhausted state. The fear you expressed on the car was natural; not that you expected a reprimand, but because you fully realized that in your ignorance you expressed a thought that reflected upon your companion's honesty of purpose. You show that you have profited by your lesson. By your thoughts, you show that your companion was judicious in providing you rest, and such as you would have on Aer under like circumstances must be provided. Yes, the same, to you; wonderful power was exercised over you for your benefit; now, you can go forth refreshed, and the lesson will teach you that the only power here is that law which ever works the same on all. You were removed to these apartments with which you were unacquainted, even on Aer, representing luxury there, because they represent wealth, as you call it there; had you awakened amid the more plain surroundings of some of the habitations of Aer, such, perhaps you were better acquainted with, then your rest would have been spoiled by disappointment by thinking you had returned to your former home. Luxury to you as yet, is rest, and you should continue in it until you are able to see where true rest lies. Later, you will be able to understand what I mean; now is your opportunity to decide what shall be your apartments. Shall they be like the ones you are now in, or shall they be more ethereal, as you term it, like the habitations you have seen since your arrival here? This may be your home, where you now find yourself; or you may make or have just what will suit you best. Here you may be as secluded as in a walled castle on Aer; no one will molest you; and if you desire, your thoughts even, shall be as secluded as your person."

"My teacher," I said, "I will be content to remain where you think best. Where you are, there I will think I am satisfied to be. I have learned one thing sure; and that is, that you have given me the only rest I ever know. You are the only woman I ever turned to, for whom I could say I ever had any affection; and if I can ever have you for a companion, I feel that my task, be it what it may, as long as I am in your society will always be light; if I could have you with me in such apartments as this for my home, I should be perfectly satisfied."

I attempted to rise, with the intention of clasping her radiant form to my breast, but I was gently and firmly restrained, and a sad smile played upon her features. She looked at me for a moment, as if to chide me for daring to express anything like love to her.

"Brother," she said, "I can not chide you for your expression of love, as you think it is, for it is natural for people on Aer; there, when two people are brought together, of the opposite sex, in harmony with each other as you and I are now, their thoughts will usually be on the same plane; they learn to look at all things with the same understanding; and according to the custom there, they are taught by that religion I have before spoken of, 'that it is not good for man to be alone;' they are taught that they love each other. But, I must tell you, my brother, that while you now think you love me, I will also tell you, that neither you, nor any of the people of Aer know, or ever can know fully while they remain in that gross sphere, what that principle they call love is. If it was known, there would be less so-called crime, and marriage according to man-made law, would be abolished; less life would be started in that sphere, consequently far less suffering would be known. As it is, what the people there call love, is, properly speaking, simply an expression of the emotions; and it is as apt to work in inharmony as it is to cause harmony between the people. Just at this moment, you are in a very harmonious state, and from the condition you are in, being of the same nature as what pertains on Aer, you reason that you never came in contact with a female with whom you were harmonious; that you love me, and must come in close relation with me, with your body so that you may gratify your passions to the full. You will remember that passion and emotion are the same. You are aware that on Aer, all people are taught that one cannot enjoy love by the mind alone; while here, you will soon learn that the only true enjoyment in any sense, is through the action of the higher self, or that power of discernment which you must at present term the mind.

"We will not further discuss this subject now, but in time you shall become acquainted as fully as possible with true love; you will find that it is perfect harmony at all times, with all things."

I received my lesson with as good grace as possible under the circumstances, and my teacher, whose face seemed to assume an even more angelic expression that it bore before, stroked my forehead with her soft hand which thrilled me to that extent that I could not resist the effort to embrace her. Again I was restrained by some power; and if I had been held down by tons of matter I would not have been more powerless. To be frustrated in my desire for enjoyment which seemed so near to me, kindled all the fire of passion with which I was endowed, and I attempted to throw off the restraint; in doing so, my face must have assumed a scarlet hue; for I felt the hot blood as it surged to my head. I found myself powerless to move, and my love, which I had but a few moments before, now began to wane, and I reasoned that she whom I had learned to look upon as being so gentle, kind and considerate, was, withal, but a woman, and having woman's ways and traits; now, because she had the power, assumed to display them, and her arrogance at this moment was more than I could tolerate. I glared at her with all the fierceness that I could command, and would have madly rushed at her, and by brute force compelled her to submit to my embrace; but the unseen power held me as in a vise; I could not even move a muscle of my body in the least.

Oh, how I struggled within myself; not so much to gain my desires with her, but to release myself from the restraint which was upon me that prevented me from the liberty of muscular action. I was of large stature, and knew my powers, and had in all my life been used to do anything which required strength in my way without ever realizing there could be a limit to it. I had always been able to extricate myself from any restraint easily; and now, to be held helpless by an unseen force, and seemingly applied by a small and apparently delicate female, was more than my superciliousness could stand. My teacher, in the meantime, stood away from my bed a few feet, and with a bland smile contemplated me, as I mentally writed before her.

After what seemed to me an unbearably long time, she reaised her hands above her head and gently waving them with an upward sweeping motion, she moved her lips as if speaking for perably long time, she raised her hands as if raised in prayer, and while looking direct at me, she said:

"While the mind in its undeveloped state, like the iron which is to be forged must be heated and hammered, so, like the iron, it must endure all the conditions necessary to finally bring it to the desired shape. So with you, my brother; as you still contain much of the gross conditions of Aer, until you shall be relieved of that grossness, you must suffer the pangs of remorse and restraint, as well as regret. I shall leave you now, and shall not return to you again, until your desire is strong enough to daw me."

(To be continued.)

BEYOND THE CLOUDS.

Oh! they tell me that thy cheek is faded now,
And that time has left its furrows o'er thy brow,
That the form is bowed that once appeared so fair,
And the brown has changed to silver in thy hair.

But they tell me that thy voice is soft and low,
Just as sweet as when I heard it years ago.
And they tell me that thy heart remains as true
As when we rambled where the wild flowers grew,

And they say you love the songs we used to sing
When we sal beneath the willow by the spring.
And they say you see the wraiths of vanished years,
And they sometimes see your cheeks suffused with tears.

And they tell me that a gentle voice is still,
And has left a void, no other voice can fill.
And they say the days and nights are lonely now
Since they placed a wreath of laurel o'er her brow.

But although they robed the clay in sombre hue,
And they bore the solemn casket from thy view,
The chord that bound the captive soul was riven
And now comes to guide thy weary steps to heaven.

And, although in life, we ne'er again may meet
To bring words of cheer and each the other greet
Yet we soon shall see the dawning of the day
That will bear our spirit from earth's cares away.

For I know this life is not the end of all,
Buds come again although the roses fall;
And I know sometime we'll sit beside the spring,
And I know somewhere we'll hear the sweet birds sing.

And I feel that soon we'll leave this pall of gloom,
And I know we'll roam where sweetest violets bloom,
Soon the bonds will burst and set the spirit free,
And we'll live and love through all eternity.

IRENE CLIFTON.

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A STRANGE QUESTION.

The Old Patriarchs Considered at Patterns.

I was discussing the Hebrew scriptures with a gentleman a few days ago and he asked me this question: "Which one of the old Patriarchs would you wish your sons to pattern after?"

I was about to reply, "Why, any one of them, of course," but he stopped me and said. "Don't answer the question in a hurry, look them up, perhaps in the light of the twentieth century progress you may find that their conduct would furnish but poor example and might not be tolerated at all. I will return to your house some day after you have had time to study the question, and then you may give me your answer."

First, I found out the meaning of the word Patriarch in its restricted sense and in its application to the progenitors of the Israelites—Abraham, Isaac and Jacob and his sons. Second, to know anything of a man's character one must get at his daily life, and as the only history we have of these men is to be found in the Hebrew scriptures, I began to study them with my eyes wide open, just as I would any other book, and the first thing of real import in the chronology of the Hebrews is the story of Abraham and his wife Sarah and their handmaid Hagar.

Hagar, a helpless slave in their hands; Abraham's willingness to obey the voice of Sarah when she told him to go in unto Hagar; Sarah's hatred and abuse of the slave, who had no alternative but to obey the mandates of her masters; their turning her away into the wilderness where her child, their child—Abraham's and Hagar's—was likely to die of thirst; the curse that was put upon Hagar's child: "He will be a wild man, his hand shall be against every man, and every man's hand against him." If you would like to continue the story, read Genesis XVI.

After reading the whole story I laid the book down with loathing in my heart: Surely no pure-minded person would ever think of taking such conduct as that as an example for right-living. No wonder the social condition is awry. If the vibrations set in motion by Abraham have accelerated as they have moved along the centuries, then we know full well the cause of some of the effects that are otherwise unexplainable. When we have so vile a pattern, how crooked and misshapen must some of the copies be.

"No," I cried, "Abraham would never do for my sons to pattern after, if I could have my say in regard to the matter, even if it is recorded that he talked with God face to face and entertained angels."

A man can only be judged by his example, and Abraham's example, viewed from this distance, will not stand the test that true manhood is measured by now.

The story of Isaac's courtship and marriage; the birth of his two sons, Jacob and Esau; his journey into a distant country; his fear of the king and denial of his wife, Rebekah, saying, "She is my sister,"—their following in the footsteps of his father Abraham; the unnatural love the parents had for the children—Isaac's love for Esau, Rebekah's love for Jacob; the deception played on the old man in his blindness; the lies told by Jacob, assisted by his mother, Rebekah; the blessing given to the wrong son; the hatred that sprang up between the brothers; Esau's determination to kill Jacob because he had robbed him, Esau, of his heritage; Jacob's flight from home to escape the just retribution that was sure to follow wrong-doing, all filled me with dismay and I cried out in anguish of spirit, "Why do men hold such people up as examples of rectitude and right living? Surely they are blind to cling to them longer."

And then the baseness of it all, to lay it on to the God of the universe. It is evident that they knew nothing of the law of their being, and laid all their evil desires on to a personal God.

If the Hebrews would study their true origin and the evil vibrations set in motion by their Father Abraham, they would understand the cause of their wanderings, their defeats, their utter inability to find permanent rest for their feet, tired by the long pilgrimage from "pillar to post" seeking a land that shall be their inheritance, a land they will never find, for Father Abraham set the vibration of wandering in motion and while his seed remains the curse will be upon them.

The great immutable law that controls the universe, that holds the planets in their places, that fixes one star and causes another to move, that controls the winds and waves—light and darkness—cause and effect, cries out continually: "When causes are set in motion they must run on forever, 'with God there is no variableness neither shadow of turning.'"

Then came the story of Jacob: His residence in a strange land; the deception practiced on him; his retaliation and the fortune that grew out of the tricks played on his uncle Laban; the wives, the children, the servants, the cattle, the all of it. Theft, deceit, intrigue, lying. His flight from Laban, the stolen goods, cattle and servants; Laban's pursuit of the fugitives, the kind words he speaks to Jacob and the further deception played on the old man, all read like a tale of the Arabian Nights, and I began to wonder how much of it was history, mythology, or tradition, for I knew by the end of the readings that God, the center and soul of the universe had nothing to do with it.

I continued the book of Genesis and read of Joseph's birth and the hatred of his brothers; the coat of many colors; the increased hate of the "brethren" just because the old father loved the young lad; the conspiracy to be rid of him; the lies told to the father and the final disposal of the boy whose only sin was that his father loved him.

Then came the story of the posterity of Judah; the weakness of the old man, and his willingness to burn his daughter-in-law; his repentance when he found out that he was a criminal, copartner in guilt with his daughter Tamar, and how her life was spared. Strange stories, indeed; their equal for intrigue, prostitution and crime can not be matched in any book I have ever read in all my life.

Then the story of Joseph is again taken up, and the famine in Egypt, and how his brother came to buy corn; how, finally they all came to settle in Egypt, which settlement ended in bondage—a just retribution for the crime of selling their brother—proving the truth of "Whatsoever a man soweth that shall he also reap."

Jacob's statement to Pharaoh, "Few and evil have the days of the years of my pilgrimage been"; Joseph's settlement of his people in the very best part of Egypt; Jacob's unique blessing of his sons; his death and removal to the home sepulcher—all presented a strange admixture of history, race peculiarities, and cause and effect.

The word Genesis means the act of producing. In the original Hebrew the book has no title. The present title was prefixed to it by those who translated it into Greek. The translators were scholars with logical minds. Men, who understood the law of cause and effect, and knowing, as they must have known, the condition of the descendants of the early Hebrew fathers, they could see in that far-off, dim history the beginnings of those conditions which perplex the whole world wherever this race plants its feet. Inherited traits lay hold on eternity, and if the beginning was so full of intrigue and deception in order to gain wealth, what can one expect of the descendants that follow along the centuries?

Look to the beginning if you wish to know the end. I do not want anyone in my family to pattern after the Patriarchs. MRS. MARTHA GRAY.

Traverse City, Mich.

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SATURDAY, OCTOBER 22, 1904.

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Mr. Tuttle has been engaged to answer all attacks in the secular or religious press on Spiritualism. Send him clippings when an attack is made, giving date and name of paper. Address him at Berlin Heights, Ohio.

They Claim Too Much.

A person would suppose, from reading the claims of ecclesiastics that civil government, and all the institutions subordinate to them were outgrowths of Christianity; that barbarism preceded it, and continued everywhere until that system of religion compelled the new order of things.

Hon Del Mar, in his "Ancient Britain," chapter xi, devoted to "The Writ of Habeas Corpus," not only controverts the church claim, but he crushes it. Having traced the origin of that writ back to the era of Solon and the Athenian Republic when the rights of citizenship, representation in the legislature, trial by jury, the writ of habeas corpus, marriage laws, and other institutions of civilization were secured to the people; that 495 years B. C., a temple was erected to Bacchus near the Circus Maximus, to commemorate the passage of an act having the powers of the writ of habeas corpus; that the British House of Commons, and the jury system arose out of the actual experience of a free people, and belonged to eras of political liberty; that their like may be sought for in vain among barbarian or hierarchial constitutions.

Well, let the good work of reconstruction of history go on. We know that ancient learning was almost wholly limited to the priesthood; that the monks in their cloisters wrote our sacred books and ecclesiastical history; that secular history, or rather that which passes as such, mostly came from their corrupt hands. It is the province of the true historian of to-day to separate the false from the true—a difficult task when we take into account the zeal of fiction writers to make the church the parent of every virtue, and to falsify all the past in the interest of a very gross superstition.

Not a Laudable Sport.

The secular press is displaying, with seemingly great satisfaction, a likeness of his imperial majesty, the emperor of Germany, William, arrayed in hunter's costume, while several dead deer with magnificent antlers, which he has just slaughtered for amusement, are at his feet. The kaiser's love for such sport has been notorious, and it is said when he pays a visit to neighboring sovereigns he is sure to be favored with that class of entertainment. The nobility are said to be exerting themselves "strenuously" to preserve the large game of the country to enable his majesty to enjoy the sport of slaughtering them.

The authority for such destruction of animal life, it is claimed, comes from God himself, as if he created them to educate man in the shedding of blood.

There are mural paintings representing Assyrian, Persian and Sythean monarchs engaged in the chase for lions, tigers and other destructive animals, just as our President Roosevelt is pictured in pursuit of mountain lions. The destruction of poisonous reptiles and ferocious animals, which endanger human life, and their killing is praiseworthy: but monarch, prince or peasant who slaughters harmless birds, or any form of life merely for the pleasure of killing, deserves universal execration. It is a species of savagery which ought not to be encouraged, or even tolerated. The killing of animals for food is a relic inherited from our barbarian ancestors which we ought to be getting away from instead of encouraging.

All life, in our estimation, is sacred, and should never be destroyed, unless absolutely necessary in the interest of a higher life.

John W. Ring.

Mr. Ring's annual report appears this week on our eighth page. He makes an excellent showing in his especial line of work. Last week he was in Chicago for about two days, and during that time he gave two able lectures before the Rising Sun Society. He also lectured for Mr. Schwahn's society, the Bund Harmonie, on the North Side, where he was enthusiastically received. Max Gentzke, the popular representative of Spiritualism among the Germans, also made a few well-timed remarks. From Chicago, Mr. Ring went to Ohio and Indiana where he had engagements to lecture, finally to turn up in St. Louis, to attend the meeting of the N. S. A. Mr. Ring certainly has a bright future before him.

"Death Defeated; or the Psychic Secret of How to Keep Young." By J. M. Peebles, M. D., M. A., Ph. D. Price $1. 10 cents.

"Something Must Be Done."

With modern scholarship untrammeled by scholastic theology, and the batteries of freethought bombarding the old strongholds of established orthodox systems handed down as sacred truth from medieval times—and the onslaught of the Higher Criticism undermining the old notions of Bible history and interpretation—it is no wonder that intelligent thinking minds, still wedded in degree to olden views, are casting about in search of some method whereby religion may be saved from utter destruction.

Hence it is not surprising that Dr. Harper, the rather progressive president of Chicago University, in an address on "The University and Its Relation to Religious Education," should give utterance to such thoughts as the following, as reported in the daily press:

"Theological seminaries have not done a single thing in the last fifty years toward solving important religious problems. The time has come when the universities must take up this work and solve these questions."

In the opinion of Dr. Harper educators have given too little attention to religious education through cowardice, ignorance and indifference. Hence this matter has been allowed to drift along with the result that no tangible results have been reached.

"There is now a feeling that something must be done," said he. "Some of the things that ought to be attempted by the universities are: 1. The elevation of biblical history to a level with other history. 2. Broadening of the whole college curriculum. 3. Psychology made to lift the whole subject to a higher level.

"There has been practically nothing done so far.

"If religious study is associated with philosophy, psychology, literature and history, if theology is associated with ethics and science, how can the universities ignore a sound religious education? The university is the leader in all of these auxiliaries. However, the work of the university should not be substituted for home teaching and work of the church, but should sustain the same relation to these as to every other phase of life. College and university training has been lacking in everything connected with the higher religious life.

"Theological laboratories have not been laboratories for practical religion, but have turned out expert propagandists of exactly the same patterns as their instructors. In fifty years these seminaries have not solved a single important religious educational question.

"The problem before us is to have a wholesome religious life. We must have true religion from an unprejudiced point of view. Our altruistic spirit may show itself in university settlement work and in general work. To develop this practical side of religious education the university is to be the laboratory. It may not call itself a church and in fact it may not have a church, but it must give practical applications of the truths it teaches.

"The solution of these problems will not come from the theological seminaries or from the churches. The churches are too much occupied with denominational questions. No institution except the university can undertake this work. The varied departments of auxiliary work already exist. The university environment is friendly to this labor.

"Just what the university is to do and how it is to be done are questions that are yet to be worked out, but I am fully convinced that neither the seminaries nor the churches will ever solve these important questions concerning religious education."

Why should it be expected of the theological seminaries that they should solve any of these problems? They are not instituted for any such purpose. Their work is to drill old theological notions into the minds of their students; and by no means to grapple with live questions and problems that demand solution to-day. The honest and earnest study of these modern questions inevitably tends to induce "infidelity" toward theology and its belongings. The study of these modern problems demands freedom of thought, and that is a quality not found in theological seminaries bound in the chains of orthodox creeds.

And the universities can do the work only to the extent that they are free from theological trammels, and full freedom of thought is accepted and encouraged without any degree of churchly hampering.

Woman Pastor and Medium.

The Rev. May S. Pepper was installed as pastor of the First Spiritual Church of Brooklyn, Bedford avenue and Madison street, says the New York Sun lately. In the evening Mrs. Pepper preached her first sermon, afterward giving a public seance at which time she publicly talked with the spirits of the departed friends of the members of the congregation, asking questions of the spirits and answering the written questions of the people in the congregation.

The First Spiritual Church of Brooklyn was organized in January of this year. Mrs. Pepper said to the reporters after the congregation had been dismissed:

"I have always had the power to converse with the spirits of the other world. I do not say it is not a wonderful gift, nor that it is such a gift as to call forth the criticism that is absolute skepticism, either. One has a gift of singing—deveopment makes a marvel of that gift. Is that fact a cause for skepticism? Other gifts are recognized, developed and accepted. Why not this one of mine?"

As to the plans of the church, she said:

"After every Sunday night service I will talk to the spirits at the request of any one who may desire. I do not care who places a letter on my desk, nor how it is sealed, nor what the motive that prompts the action. Any skeptic may ask a question. I will take all the questions in their regular order."

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THE NATIONAL SPIRITUALISTS ASSOCIATION.

The Progressive Thinker Sends Its Annual Report to the N. S. A.

This week the National Spiritualists Association is holding its yearly convocation at St. Louis, Mo. Those who are wise, or otherwise, will be there, to solve the many perplexing problems that confront the Association each year. We think our beloved Cause will be safe in the hands of the delegates, and we hope that the proceedings will be harmonious throughout, and the result be of a character entitling the convention to the sincere thanks of Spiritualists generally. Contrary to our usual custom we did not this year bring to the front any perplexing problems that concerned the National, trusting that all would be well without any particular agitation on the part of The Progressive Thinker. And while the various officers will make their report to the N. S. A., we desire to send in our special report (unofficial) embracing the following:

THE PROGRESSIVE THINKER HAS NEVER BEEN MORE PROSPEROUS THAN DURING THE PAST YEAR. IN FACT, ITS FIFTEEN YEARS OF EXISTENCE COMPRISE NOTHING BUT PROSPERITY IN ITS BROADEST AND MOST COMPREHENSIVE SENSE. THE CONDITION OF THE CAUSE THROUGHOUT HAS IMPROVED IN CONSEQUENCE OF THE AGITATION CARRIED ON IN ITS COLUMNS.

An Early Day Clairvoyant.

As set forth in the Kansas City Journal, Mrs. Sara T. D. Robinson, wife of the first governor of Kansas, writes a curious little story for the Lawrence Gazette. The incident occurred in Massachusetts in 1854, when Dr. and Mrs. Robinson were preparing to go to Kansas. Mrs. Robinson was busy packing her trunks when Mrs. Jewett, a neighbor, came in and told her to come at once to Mrs. Dr. Sibley, a woman locally famous for her clairvoyant powers. Mr. Robinson continues the narrative as follows:

"To my inquiry as to who Mrs. Sibley was, she said: 'She is a highly magnetic person. Dr. Blood, the dentist, often calls upon her to assist him by her presence when he has a patient who needs to be placed under a soothing influence. He finds her better than chloroform or other.'

"Soon after we reached Mrs. Sibley's she began her discourse to us in very oratorical fashion, and using many gestures. The message to me was from Henry Clay. He talked a little of the condition of the whole country, of what a turmoil existed throughout its length and breadth, and how dangers lurked on every hand. In a despairing voice, and pointing with her hand, she said, 'See those drunken border men at the hotel in Kansas City; how they threaten all Eastern men who cross their border, saying, "Knife to the hilt, and down with the abolitionists. They may have Nebraska, but Kansas shall be ours."'

"I was astonished and silent. Occasionally Mrs. Jewett asked a question. The idea seemed to be that I should not go to Kansas, that I would be a hindrance, but the doctor must go at once, 'there was danger in delay.' Mrs. Jewett, having heard me speak of the other agents of the Emigrant Aid Company, said: 'Isn't Mr. Pomeroy there?' 'Yes,' was the answer, and as if foretelling what would happen, and with great solemnity, she said, 'Mr. Pomeroy lies there,' pointing to the floor beside her. 'The doctor must go at once. Dangers are all about him. He will have to look to the right hand and to the left. He will be hedged in by many difficulties.' Mrs. Jewett suggested that perhaps he ought not to go. 'Yes, he must go,' was the answer, and with a voice yet lower and more impressive she said. 'He must keep his heart right,' and then still more slowly, 'the end will be glorious.' This last sentence was most consoling to me in the dark days that came after."

We Are Brothers.

When the great Reformation inaugurated by Martin Luther had gained considerable prominence, and multitudes were leaving the Roman hierarchy and identifying themselves with the Protestant movement, each accession brought with him some favorite feature in the old faith which he wished engrafted on the new. The result: A bitter, disintegrating feud seemed imminent among the Reformers. It was then Zwingli, a Swiss, one of the ablest, purest, bravest, best, of the great leaders, at the close of a speech directed to his associates, said:

"Let us confess our union in all things in which we agree, and for the rest let us remember, we are brothers."

Noble words, worthy a great cause! We commend them to Spiritualists every where. We agree in belief of a continued life, and in the ability of the disrobed spirit to return to earth under favorable conditions and communicate with mortality. All more than this are really non-essentials, and should not be unnecessarily pressed to divide us.

100,000 Trial Subscribers Wanted.

15 Cents The Fall and Winter Campaign of The Progressive Thinker will be especially important to every Spiritualist. We want to spread the paper broadcast, hence we will send it out on trial, 12 weeks for 15 cents, or 7 copies to one address for the same length of time for $1.00—sent on trial to those only who have not been subscribers to the paper at least for one year. We want everyone brought in touch with the grand, spiritualizing, and soul elevating thought that the paper will contain each week. In sending in these trial subscriptions always state whether Spiritualists, church members, or investigators.

ARTIFICIAL TOGGERY USED IN MATERIALIZATION.

The Notorious Hugh R. Moore Is Still Posing as a Medium, and at One of His Late Circles, a Materialized "Spirit" Was Caught, and Some of Its Artificial Garb Was Captured, Thus Adding One More to the List of Exposures Lately Made Where the Spirit Proved to Be an Ordinary Mortal.

Here appears to be a case for consideration. It appears in the Brooklyn Eagle of Oct. 8, and other New York papers are treating of it from their peculiar way of looking at things. Mrs. Sawtelle, who headed the raiding is herself a Spiritualist, so says the Brooklyn Eagle, as follows:

Mrs. Lucretia Sawtelle, an uptown Spiritualist who gives brain impressions at stated meetings, held in a hall at Fulton street and Troy avenue, has at her home, 979 Hancock street, a cheap outing flannel garment which she claims she stripped from one of the liveliest spirits she ever came in contact with. She captured the prize after a very lively tussle with the "spirit" at a public seance held on Thursday night in the parlor of a house on Madison street, during which clubs were flourished by friends of the spirit. It was to satisfy her own mind that earthly beings were being posed as dwellers in the spirit world in the seances held here that Mrs. Sawtelle, with a party of friends, visited the Madison street house.

"I got this garment after a hard struggle, in which one of my friends was beaten over the head with a club," said Mrs. Sawtelle to-day, holding up the cheap, coat-like garment to the gaze of an Eagle representative. "What we ought to have done is to have gone to the house with a policeman. We expected to be able to capture the man who posed as an Indian spirit without any outside assistance, but we reckoned not well. That Indian spirit was a wonder, as strong as a man of flesh, and while myself and two men had a hold of him at one time, he got away.

"It was like this: I had heard of seances held at the Madison street house, and was a bit suspicious that things were not altogether on the square. Accordingly, when the announcement was made in Crosby Hall on Sunday last that a public seance, the last of the season, would be held at the Madison street address, I had a talk with some of my friends, and we decided that we would be there and observe closely what went on, and if we were satisfied that things were not as they ought to be, we would take a hand in exposing the people.

"The admission was to be $1 each person, but as the money was not collected when we went in we still owe, for we were hustled out without ceremony when we attacked the Indian spirit. There were more than a score of us altogether and among the number several men. We had heard about the doing of the sweet little spirit child, Pansy, and of the demonstrations by the Big Indian spirit, but we had not been told about the club-swinging folks, and it was due to this unexpected attack that we were defeated.

"We took seats in the back parlor and the cabinet from which the spirits were to emerge was placed in a corner in the front parlor beside a sliding parlor door, over which hung a black curtain. The 'spirits' and they ranged in age from a child of six years to a strong man of sixty, I should say, prepared for their respective parts in the dining-room in the basement. Then garbed in the dress to represent the character they were to portray they ascended the stairs, passed unobserbed by the people in the audience through the curtained door and then appeared from the cabinet to astonish us.

"When we were all seated pads of paper were passed around and we were requested to write messages to our departed friends. Then we were told to retain the slips of paper on which we had written and hand the balance of the pads over to the collector.

"The room was darkened, the only light coming from a box-like affair in the corner of the room, which, as we learned to our sorrow, was controlled by a string operated by the so-called medium. A child of six years robed in white came out of the cabinet and collected the slips containing our messages and finally they landed, I have no doubt, in the dining room.

"Well, a member of our party wanted to hear from one of his departed friends and out came the Indian spirit. The gentleman of our party who had been called for by the Indian spirit greeted Mr. Indian warmly and was alike greeted warmly. The gentleman expecting a message from beyond gently led Mr. Indian over toward some other members of our party, saying he wished to introduce him to other friends. He got him about ten feet away from the cabinet when the medium called out: 'Do not take the spirit too far away, he may dematerialize, bring him back to the cabinet.'

"I jumped up then and called to Mr. Reicht to grab the Indian and turn on the lights. One of our party reached for the string governing the lights but somebody apparently prepared for an emergency, cut the string. Then followed a general mixup.

"A man with a club landed on the head of Mr. Reicht and I told Mr. Reicht and another man who had come to his aid to take care of the clubbers, who now numbered two, and I would handle the Indian. With that the Indian pulled himself out of the coat and dashed for the doors leading to the basement. Would you believe it, that Indian as soon as he could get rid of his paint and feathers came back to engage in the club swinging. My face was cut and my head bruised, but I do not mind that much for I have the coat. We were threatened with a revolver. We left but the end is not yet."

So ends the Eagle's account, which appears to be straightforward and fair. If the affair was as is stated, it belongs to that class of professional conjurers who use the "livery of heaven to serve the devil in," and for which honest people have to suffer; but never forget the fact that there may be bogus raids as well as bogus mediums. Spiritualism has already advanced to such a height of knowledge that it does not now depend upon commercially inspired phenomena to uphold its truths.—Banner of Light.

IMPORTANT.

AN OBJECT LESSON FOR THE N. S. A. TO CONSIDER.

They Can Not Escape the Unpleasant Ordeal, as Every Spirit Lately Caught in a Dozen or More Exposures, Has Proved to be the Medium or a Confederate Dressed in Coarse Artificial Toggery—This Fact Will Not Down.

An exposure took place of a materializing seance, the medium being "Rev." Hugh R. Moore, at his home at 324 Madison street, Brooklyn, on Thursday evening, October 6.

The raiding was done by the members and mediums of the Society of Spiritual Truth. The party consisted of three Brooklyn mediums and several members. The mediums were Mr. Jacob Rassmussen, the president, of 1110 Bedford avenue; Mrs. Ida Vittum of 219 Bedford avenue, and Mrs. Lucretia Sawtelle of 979 Hancock street, she being a member, and myself.

The medium and his wife, Cora Moore, now began their seance, she entering the cabinet and Mr. Moore remaining outside. A child about seven years old appeared as the cabinet guide and was named Pansy. She collected the papers upon which the sitters had written the names of the spirits they wished to see and talk to.

To test Mr. Moore, I wrote a message to my supposed daughter, Olga, in the spirit world. After a number of spirits had materialized, he asked if there was a Mr. August Recht present, who had a daughter by the name of Olga in the spirit world. Now I am but 25 years old, and single, but it being too dark for Mr. Moore to see my age, he tried to palm off on me a young lady about twenty years old.

I went to her, and she was quite embarrassed to see such a youthful parent, but treated me very affectionately and hugged and kissed me, and behaved just as a dutiful daughter ought to, but I found she was very material and regretted it very much when she left me.

My brother, Robert Recht, asked for his Indian control, Running Water. When he appeared he asked permission of Moore to show the people how strong his Indian was; so taking him by the hand he gently led him over to where I and Mrs. Sawtelle sat, constantly leading him to the center of the room. When he came to us we grabbed him, Mr. Rasmussen holding him securely. Mr. Moore instantly drew a club and struck Mr. Rasmussen several times, but we quickly relit the gas and found the Indian very strong, but we finally overpowered him and Mrs. Sawtelle stripped off his red coat which proved to be a kimono, which is in our possession. We preferred charges against him for assault, petty larceny, and endangering the morals of his children. He and his wife are under two thousand dollars bail.

AUGUST RECHT,
Secretary of the Society of Spiritual Truth, Brooklyn, N. Y.

AUGUST RECHT.

Clergy in Liquor Business.

From a statement in the Union Signal, it seems that the clergymen of Great Britain are far more deeply involved in the liquor business than those of our own country. If any reverend gentlemen in this country are shareholders in breweries and distilleries, we are not apprised of the fact.

According to the Union Signal, "the churches of Great Britain are generally supposed to be in sympathy with the temperance movement, hence it is surprising to learn that in the registers of England, Scotland and Ireland, 1,154 clergymen are shareholders in the liquor trade. Of these 940 are clergymen of the Church of England; Church of Scotland, 16; Non-Conformists, 9; Roman Catholic, 104; and others, denominations not given, 85. In addition to these personal holdings, there are 516 who hold as trustees, making 1,670 reverend gentlemen who have an interest in the trade amounting to more than $8,000,000. It is said, however, that no bishop of the church has anything to do with these liquor shares, and it is unfortunate that their example is not followed by all the clergy.

"The list of titled personages, men and women, who are financially interested in the liquor trade, is an appalling one."

Since Bishop Potter gives his O. K. to the Subway Tavern established to dispense "pure liquors" by the drink, why may not he, and all others of the cloth, engage in the manufacture and sale of the stuff which has in a manner received the churchly blessing?

A TIMELY MOVE.

Common Sense Action by the Illinois State Association.

At a meeting of the official board of the Illinois State Spiritualists Association, held on the 12th day of October, 1904, the following was unanimously adopted:

Whereas, Some of our most earnest and efficient lecturers are delivering addresses in Chicago under the auspices of mediums whom this board has declined to endorse, therefore be it

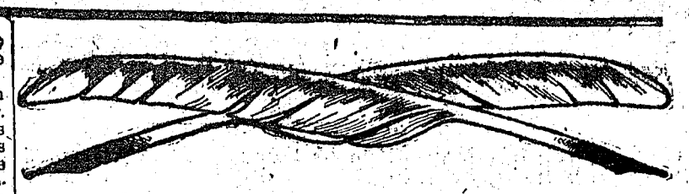
Resolved, That the official board of the Illinois State Association requests all lecturers and mediums co-operating with the N. S. A., or its auxiliary societies to assist only such persons upon the Illinois field as are endorsed by this association.

Resolved, That we believe in and endorse mental and phenomenal phases of every description when exemplified by genuine manifestations, but steadfastly maintain that ability to express a degree of psychic power is in no wise a warrant for practicing intentional deception. Be it further

Resolved, That we invite mediums wishing recognition by this association to notify Rev. Laura G. Fixen, 429 La Salle avenue, Chicago, chairman of our investigating committee, who will arrange special meetings for the manifestation of their powers, in order to receive endorsement.

ELLA JOHNSON BLOOM, Sec'y.
GEO B. WARNE, Pres.

"Spiritual Fire Crackers, Bible Chestnuts and Political Pin Points." By J. S. Harrington. A pamphlet containing 70 pages of racy reading. Price 25 cents.



The Open Court.

A Fall and Winter Session to be Held, to Try the Case of J. S. Loveland Versus Dr. J. M. Peebles.

This is an important case to be tried at the Fall and Winter Session of The Open Court. The Question at issue is as follows: Shall the book issued by Dr. Peebles, entitled, "Spirit Obsession, or the Demonism of the Ages," be burned and the plates destroyed, as some desire, and the Doctor restrained from employing his pen in disseminating his peculiarly pernicious doctrines in regard to Spirit Obsession or Demons? Prof. Loveland will appear in Court in his own behalf, with other wise counsel, endeavoring to annihilate the book, while Dr. Peebles, assisted by able minds, will endeavor to demonstrate to the jury that every word in the book is absolutely true, and that there is great danger in obsessing evil influences to all mankind. This remarkable book should first be read by those who wish to appear for or against it in The Open Court. It will be sent out, if ordered soon, for $1.00, postage prepaid. There is a vast fund of information in this book, derived from modern and ancient sources, that will prove exceedingly valuable to every reflective mind, especially to those engaged in occult studies. Now is the time to send in your subscription.

DR. PEEBLES' NEW BOOK.

"Obsession, or The Demonism of the Ages."

Perhaps no other book ever issued by a confirmed Spiritualist has created so much interest as the one sent forth by Dr. J. M. Peebles entitled, **OBSESSION, OR THE DEMONISM OF THE AGES.** He presents what may be regarded as the dark side of spirit return—the evil side, the demoniac side, the side that leads one to a lower plane where misery prevails instead of happiness, and where an all-pervading gloom exists in harmony with the distorted natures there.

The book treats especially of Obsession as it is manifested from the Doctor's standpoint and observation, and does not alone apply to Spiritualism, but to spirit return the world over in all of its kaleidoscopic characteristics.

The author portrays such a vivid picture of Obsession and its multifarious dangers, that one is apt to wonder why these facts—if they are facts—have not been collated before and presented to the world.

If one is looking for pleasure, he will not go where gloom and misery prevail. If in search of merriment he will not frequent graveyards. If he is anxious for the sensations of happiness, he will not seek places of gloom; but if he is searching for absolute facts, a complete knowledge of that which actually exists, he must penetrate every plane of life, however dismal, gloomy or stifling it may be to his sensitive nature. In failing to observe or recognize the unpleasant characteristics of life, the evil or dark side thereof, the planes of gloom and unrest, one becomes one-sided, only half-equiped in his efforts to solve the perplexing problems of existence.

Dr. Peebles in his remarkable book has vividly painted or portrayed what he conceives to be the dark side of spirit return—the elements of evil, discord, licentiousness and gloom. If, as many believe, spirits can obsess mortals for evil purpose, rendering them extremely miserable, and at times leading them to ruin, the world should be fully acquainted with the facts—the sooner the better. If, on the other hand, all these kaleidoscopic phenomena designated as Obsession, are not derived from spirit control, but are the result of hypnotism or auto-suggestion, then again all the facts of the case should be presented to the world, so that each one can judge therefrom.

Spiritualism in its higher aspects is angelic in its nature. It is soul-elevating, and leads one to a higher plane spiritually and intellectually. It has to a certain extent liberalized the whole world, and brightened and spiritualized more or less many of the creeds which have so long afflicted mankind. If there is a dark side to it, as set forth in Dr. Peebles' book **"OBSESSION, OR THE DEMONISM OF THE AGES,"** the world should know it, as that will not in the least injure Spiritualism in its higher aspects. The Open Court will bring all the evidence to the front, and determine whether the book contains knowledge which should generally be known, or, on the contrary be withdrawn from circulation, the plates destroyed, and Dr. Peebles restrained from presenting what he conceives to be the action of evil spirits, devils, or demons. The discussion on the subject will wax warm. Now is the time to read the book; the discussion will follow later.

WORTH REMEMBERING.

A Statement That Should Receive the Cordial Endorsement of Every Spiritualist.

Rev. Minot J. Savage says, in "Life Beyond Death:" "One of the worst enemies of Spiritualism is the dishonest practitioner, the 'fake medium,' or the people who cover them up through any personal favor, or as they mistakenly think, for the honor of the cause and to save it from disgrace. If there is any man on the face of this earth meaner, more utterly contemptible than any other man, it is he who will take money coined from the broken hearts, from the hopeless tears of those who long to know whether or no their dead are alive; and take it, not even for what they believe to be a genuine message from the other side, but simply for the sake of money. When a person will do that, I do not believe there is anything on the face of the wide earth too mean for him to do."

"A Plea for the New Woman." By May Collins. An address delivered before the Ohio Liberal Society. Price

"Mark Chester; or a Mill and a Million. A Tale of Southern California." By Carlyle Petersilea. A pure psychic story, elevating and reformatory. Paper covers, 40 cents.

"Love—Sex—Immortality." By Dr. W. P. Phelon. Price 25 cents.

"Talmagean Inanities, Incongruities, Inconsistencies and Blasphemies; a Review of Rev. T. DeWitt and Rev Frank DeWitt Talmage's oft-repeated attacks upon Spiritualism." By Moses Hull. Price 10 cents.

A PECULIAR MANIFESTATION.

It Comes to Hand Well Attested by Those Who Lived in the Vicinity, Yet Sounds Like a Medieval Story in the Ignorant Past.

Owingsville, Ky.—The story of Willie Black's alleged communication with spirits is a queer one. The first intimation he had of his ability to see or communicate with beings not of this world was on Sunday, May 20, 1900, when he went to a pasture near his home to drive home the cows. The Blacks then lived in the old Sandford homestead, between Flemingsburg and Poplar Plains, Fleming county, which was in former times the home of Dr. Bradshaw, a well-known breeder of thoroughbred horses. When Willie went to the pasture before mentioned after the cows he saw spread upon a brush-heap near by what he supposed was a sheet. Willie threw a rock at the supposed sheet and struck it. Immediately it began to wave and gyrate in a peculiar manner. Willie went toward it and the sheet gradually assumed the appearance of a thing not unlike a calf and stood upon the brush-heap. Willie ran home as fast as he could and told his parents what he had seen, and they accompanied him back to the field.

Arriving there, the apparition was not at first seen, but Willie finally saw it in a small ravine close by. It was invisible to Mr. and Mrs. Black, who told Willie to speak to the object. Willie replied: "Mamma, I am afraid; let's go; it is working its big red lips at us." Mrs. Black said, "Willie, how does it look?" and the boy answered, "It has two long legs without joints, a calf's body and a man's head." The head was afterward described by the boy as being bald on top with long white hair, commencing just above the ears and hanging to the shoulders. Its lips were red and red as blood. Mrs. Black insisted that Willie speak to the thing, and he finally asked, "What do you want here?" The apparition answered, "I am here for your benefit and the others' good." The party then went home in a hurry.

Next morning while the family were at breakfast, they heard a peculiar noise coming from the outside of the house. They went to the yard and looked all about, but nothing could be seen. They resumed the interrupted meal and again the noise was heard. This time Willie went to the yard alone and saw the calf standing at the fence. It told Willie it wanted him to accompany it to the pasture as it had something to tell him. Willie and his parents accompanied the strange being to the pasture and there it told Willie the following story, which is corroborated by citizens living in the community up to the time of the disappearance:

Many years ago there lived in the house then occupied by the Blacks, Dr. Bradshaw, a dentist, who was also engaged in the breeding and selling of thoroughbred horses. He opened a track at his home and held races. He was heavily in debt, and when he suddenly disappeared it was believed he had fled to escape payment of his debts. His horses disappeared with him, and it was believed he had driven them away with him. His creditors sent his description to all parts of the country, but no trace of Bradshaw was ever found. The calf told Willie that he was Bradshaw, and that he had been murdered. He said he was in a tree on his farm one night when two men approached, and, catching sight of him, shot and killed him. He fell from the tree and the men lifted him, one hold of each arm, and carried him into his home, where they lifted up the floor and buried him. The calf described the location of the grave precisely and told Willie that he had a toothbrush and a small bottle in his pocket.

Accompanied by Joseph Secrest, Mr. Smithers, Mr. Kissick and Mat Dearing, Willie and his father raised the flooring of the room as described by the apparition. There, in a grave about twelve inches deep they found portions of a human skeleton, consisting of three of four ribs, the end of the humorous, two or three metacarpal and clavical bones, with smaller bones. The toothbrush handle and small bottle were also there wrapped in what seemed to be the remains of some clothing. The bones were taken to a Flemingsburg physician, who pronounced them human bones. The ghostly visitor admonished Willie to be very careful with the bones or they would be stolen. The most important bones were afterwards stolen, but Willie still has a few of the bones and the fragments of clothing. These were shown the correspondent by Mrs. Black.

Willie went to a spot designated by the calf, where the calf told him many things. Among others the calf told Willie he was now a resident of heaven and was known as "Bald Thorn." "Thorn" told Willie that he was very happy where he was and that many of his old friends were there. He also told Willie that he could bring him any resident of the spirit world that he might desire to talk with, but that he ("Thorn") would have to do the talking. If Willie asked for a person that was in heaven he claims that "Thorn" would immediately bring that party to earth. If the party desired was by any chance a resident of the other place, "Thorn" would tell Willie that he was unable to bring them.

"Thorn" told Willie that he wanted him to have a place laid at table for him, and at every meal since then there has been an extra plate laid at the table for Willie's spirit friend. Willie says that "Thorn" frequently comes to eat with him, but that his mother can not miss the food he takes "because God replaces the food as fast as it is eaten."

The above from the Louisville Times of Sept. 25, is certainly a very remarkable narration, and as it comes to hand sustained by the evidence of many parties, its truthfulness can not well be denied.

J.

Louisville, Ky.

TAKE TIME TO BE HOLY.

Take time to be holy,
Take time to be true;
God gives you his moments
His labor to do.

Go into the silence,
List there to the voice;
God speaks to your soul-life
And makes you rejoice.

Keep earnestly trying
Your duty to do;
God raises you upward
When to him you're true.

Rejoice in the present,
Gaze not on the past;
Each moment that passes,
Enjoy while it lasts.

Turn you from all evil,
Show others the way;
God ever will help you,
If near him you'll stay.

Take time to be holy,
Take time to be true;
God gives you his guidance,
His law to construe.

S. D. H.

"Discovery of a Lost Trail." By Chas. B. Newcomb. Excellent in spiritual suggestiveness. Cloth, $1.50.

Important As To Divinity.

"THERE'S A DIVINITY THAT SHAPES OUR ENDS, ROUGH HEW THEM AS WE WILL."

The lower the animal is in the scale of being the less pain it suffers from injury or sickness. Cut a worm in two and each part sets up housekeeping on its own account and there are two worms instead of one. In human organizations, the degree of sensitiveness varies, not only in regard to physical, but mental agony as well. The savage has not the fine sensibility of the civilized man. The deeper, the more refined the nature the more acute the pain or woe. Suffering seems to be one of the accompaniments of greatness.

Emerson says, "There is a profound melancholy at the base of men of active and powerful talents, seldom suspected." The joyousness, the laughter, the words of jest and humor, are like bubbles on the water, only for a moment—the deeper thought is sad, serious and abiding. Every heart has its grief. There is no spot on earth but has been dedicated to sorrow, sanctified by prayer, and moistened with a tear. The world is one universal sepulchre. "The very turf beneath our feet once lived." Sacrifice is one of the primal principles of nature.

Sorrow is the natural heritage of all. Without travail there can be no birth. Life and death, decay and growth, keep even pace. Neither wisdom, or exceptional ability brings hapiness. The heathen is as contented as the Christian, the fool as the wise man. Froude says, "If you see a man happy; as the world goes, contented with himself and contented with what is around him,—such a man may be and probably is decent and respectable; but the highest is not in him, and the highest will not come out of him." We can only enjoy things by contrast. If there was no death we would have no appreciation of life. If there was no humiliation there could be no exaltation.

Even happiness always contains a certain amount of alloy.

"A central sorrow dwells in perfect joy."

Neither our direst forebodings nor our most sanguine expectations are fully realized.

There are no settled conditions either in nature or life. All beauty of thought and expression comes from the mind's unrest. The sublimity of the mountain, the solemnity of the forest, the calmness of the plain, the wild grandeur of the cataract, the brilliant plumage of the bird, all the harmony and melody of music, and all the joy and sorrow that there is in the world, are the results of nature's and life's unrest.

We know not by what strange forces we are controlled, nor by what power we are lifted up or cast down. Every planet is held in its place by the power of opposite forces. Love and hate, joy and sorrow, laughter and tears are contradictions. Some of the grandest literature the world has ever read has come from prison, garret and exile. Victor Hugo wrote his greatest works, Les Miserables, while in exile; perhaps under no other conditions could he have produce it. The very circumstances that would seem to crush and wipe out, often serve as a lever to lift one up.

Gail Hamilton speaking of Josephine, says: "Strange working of fate, that not her beauty, or her brilliant fortune, but her degradation, was what gave her immortality. The dread of her life and her final despair became her royal and lasting crown. Had Josephine died the wife of Napoleon, she would have been known but derivatively to posterity as Napoleon's wife. Discarded by him, the ages have adopted her as a hero in her own right, and have conferred upon her the distinction of individual remembrance."

The thoughtful mind sees significance in the most trifling act. Benjamin West, the great artist is quoted as saying: "A kiss from my mother made a painter of me." It is claimed that a copy of Burns' poems made a poet of Whittier, and it is written that "Whitman declared he discovered the law of poems in the rock-piled canyon of Colorado." A trivial circumstance or incident becomes a beacon light,—a guiding star in our lives. The memory of a look, a smile, a word, a kiss, a tear, may blossom into perpetual and eternal love and remembrance. How many passages there are in our lives—as we look back—that seem more like visions and dreams than realities. One redeeming trait in a man's character sometimes saves him from a dozen faults. A single presence changes the dullest company and most uninteresting crowd into a scene of brilliancy and glory.

"How is it that one human soul draws out another's grace and power, where a third can find no strength or sweetness, as the sun brings out the blush and flavor of the fruit from which the moonlight draws no taste." All our experiences come veiled. Time interprets their meaning.

"There are immortal moments in each life; they come and go,—
One scarce may of their presence know."

Moments that become historic—moments that either blight or transfigure one's life.

William M. Taylor, D. D., speaking of the death of his little girl said: "Years ago when I was leaving my Liverpool home to fulfill an engagement in the city of Glasgow, the last sight on which my eye rested was that of my little daughter at the window in her grandmother's arms. As the carriage drove me away, she waved her hand in fond and laughing glee, and many, many times during my railway ride the pleasant vision came up before my memory and filled my heart with joy. I never saw her again. The next morning a telegram stunned me with the tidings of her death; and now that earthly glimpse of her has been idealized and glorified and it seems to me as if God had set her in the window of heaven to beckon me upward to my eternal home. I would not give that memory for all the gold of earth. I would not part with the inspiration that it stirs within me for all that the world could bestow."

Those silent voices—what sacredness they have given to words; those vanished hands—what value they have given to the most worthless toy. Affliction has turned the current of many a life. O deep is the plowing of grief! But often times less would not suffice for the agriculture of God. Upon a night of earthquake he builds a thousand years of pleasant habitations for man. Upon the sorrow of an infant he raises often-times from human intellect glorious vintage that could not else have been." Troubles, disappointment and grief clarify the vision. How quickly we respond to any bit of sentiment, feeling or history that touches our own life. A common sentiment harmonizes all minds.

There is a kernel of truth in the most wide-spread error. Myths, fables and legends are crystallized experiences. We laugh at the eccentricities and foibles of others but no man lives without some superstition, some queer practice, habit or belief. People are, as they appear, more by necessity than by choice. Conscience is not instinctive, it is a matter of education, environment, heredity. Evolution is the great redeemer of the world. Death blots out more sins and transgressions than any theory of redemption. If we could take the same considerate view of people when alive as we do when they have passed beyond the hearing of either censure or praise, many a harsh judgment would be suspended. We blazon their faults when living and condone them and pronounce panegyrics upon their characters when dead. But the dead view no funeral pageants; they look at no monuments; they hear neither dirge, requiem or eulogy; they read no obituaries or epitaphs. Words of contrition, and penitence, and prayers for forgiveness, fall upon deaf ears.

"What prayer is left for me to pray,
What vow is left unsaid—
Man hath not sworn to life unborn
Or whispered to the dead?"

But death does not produce the greatest suffering. There are others that plow the furrows deeper; others that time does not assuage or age modify. Have you ever seen a home deserted, dismantled, robbed of its household goods?

How quiet the house is to-day,
No footstep is heard but my own,
No voice echoes back from these walls
For I am alone, all alone."

Man is such a paradox—such a compound of all that is good and all that is bad—such a mixture of joy and sorrow, mirth and tears.

But human nature, for all its requirements, needs the masculine, the coarse, almost the brutal, as well as the softened, cultured, and refined. Wit, humor, mirth, and even satire and sarcasm, when chastened, subdued, clarified, become the very marrow of one's power. We are all the while giving expression to past history. The author writes it upon paper, the ortaor speaks it from the platform, the painter paints it upon canvass, the sculptor carves it into marble and stone.

How indelible our experiences stand out in the mind; every joy, every sign, every tear, every sorrow—all these, fixed and abiding. What artist painted those impressions upon the walls of memory? What colors were used that they become fadeless and immortal? There come hours of sadness to all deep souls when memory yields up her long buried treasures. "Thought is deeper than words." "It is only when life is sluggish within us that we speak." There must be an outlet to grief. Some confide it to friends, some give it to tears, some write it in prose, others put it into song, poetry, and art.

"Sorrow," says Talmage, "I see its touch in the grandest painting, I hear its tremor in the sweetest song, I feel its touch in the mightiest argument." It is claimed that Goethe's mother said when her son had any great sorrow he put it into a poem and in that way he was relieved of its burden. But little is accomplished with a mind at perfect peace. Skillful mariners are not educated upon calm seas.

It is only "the agitated soul" that reaches after great accomplishments. There is no limit to the power of the mind over the body. Men school themselves to the trying ordeals of life till they can come up to martyrdom, to suicide, to death, without even a change of habit, expression, or outward manifestation. It is a strange inconsistency in human nature that both Pagan and Christian cling so tenaciously to this life when poetry, prophecy, and revelation all say heaven is so near.

"Would you be young again?
So would not I;
One tear of memory given
Onward I'll hie;
Life's dark wave forded o'er
All but at rest on shore,
Say, would you plunge once more
With home so nigh?

If you might, would you now
Retrace your way?
Wander through stormy wilds,
Faint and astray?
Night's gloomy watches fled,
Morning all beaming red,
Hope's smile around us shed,
Heavenward, away!"

HENRY MORRISON TEFFT.

Norwich, N. Y.

ALFRED RUSSEL WALLACE.

His Views in Reference to Spiritualism.

In the American Monthly Review of Reviews for the present month (October), may be seen an extract from Mr. Harold Begdie's "Master Workers," contributed to the Pall Mall Magazine (London). Mr. Begbie is thus quoted:

"Darwin and Dr. Wallace differed on the question of the mind and the spiritual nature of man. What has to be acknowledged and recognized is the spiritual nature of man, which separates him completely and absolutely from the highest of all mammals. Dr. Wallace distinguishes between the struggle for existence, per se, and the struggle for spiritual, intellectual, and moral existence. Evolution can account for the land-grabber, the company promoter, and the sweater; but, if it fails to account for the devotion of the patriot, the enthusiasm of the artist, the constancy of the martyr, the resolute search of the scientific worker after Nature's secrets, it has not explained the whole mystery of humanity.

Dr. Wallace is then induced to speak of Spiritualism. He hold that proof of the existence of the soul beyond the grave is already established. The study of the spiritual nature of man, he says, is coming more and more to the front of human inquiry.

"Spiritualism (says Dr. Wallace) means the science of the spiritual nature of man, and that is surely a science which deserves a place among the investigations of mankind. Geology is important, chemistry is important, astronomy is important; but "the proper study of mankind is man," and if you leave out the spiritual nature of man you are not studying man at all. I prefer the term Spiritualism. I am a Spiritualist, and I am not in the least frightened of the name!

"It is only because the scientific investigations of Spiritualists are confounded in the popular mind with the chicanery and imposture of a few charlatans that the undiscriminating world has not studied the literature of Spiritualism. A study of that literature, an honest and unbiased examination of spiritual investigations, would prove to the world that the soul of man is a reality, and that death is not the abrupt and unreasoning end of consciousness.

To this quotation from Dr. Wallace's words, Mr. Begbie adds:

"Dr. Wallace is not one of those men who believe that everything not made by man must have been made by God. His cosmogony is spacious, and finds room for other intelligences than those of humanity and deity. We are compassed about, he believes, by an infinity of beings as numerous as the stars, and the vast universe is peopled with as many grades of intelligences as the forms of life with which this little earth is peopled. To deny spiritual phenomena because some of them appear to be beneath the dignity of Godhead seems to this patient and courageous investigator an act of folly, a confession of narrow-mindedness. No phenomenon is too insignificant or too miraculous for his investigation, and in his philosophy there is no impossible and no preternatural.

"He is, undoubtedly, the most courageous of men of science. Other eminent men have examined spiritual phenomena as carefully and earnestly as he, and some of them have uttered their faith in the reality of these mysteries; but from the year 1863, from the very beginning of his scientific career, on the very threshould of his work in a materialistic and suspicious world, this brave and earnest man with everything to lose and nothing to gain—has been the avowed champion of Spiritualism, and has fought for his belief with a steadfastness which has only increased with time."

The foregoing is too good to be allowed to be hidden in the secular journals, away from the eyes of the majority of Spiritualists, on this side of the Atlantic. It will prove a most emphatic and very recent refutation of the assertion which I have heard boldly made by our opponents, that Prof. Alfred Russel Wallace had renounced Spiritualism.

H. V. SWERINGEN.

"Koradine. By Alice B. Stockham and Lida Holt Talbot." In the form of an entertaining story, it contains lessons which every girl should know. Price, cloth, $1.

SPIRIT RETURN.

An Account of a Medium's Peculiar Experience.

Two statements in No. 773 induce me to write you some facts in my own personal experience.

Facts are what we need. They will do more to establish truth than opinions, inferences, or conclusions drawn from one or two sides of the million-sided presentation of spirit forces.

Collation and comparison of facts will at last be the rock on which Modern Spiritualism will rest.

"No spirit ever returned to earth. The space through which they manifest is unmeasured."

The first assertion I do not agree with. The second is grandly and wonderfully true.

This was illustrated to me about thirty-five years ago. Lying quiet, wide-awake at noon-day, a thought was given me; it was vague, unclothed in language, and came from a far dim distance with no sense of time or space. The thought was repeated, nearer and yet again still nearer, till I could locate in space the direction in which it seemed to be—then nearer still. Each repetition marked the approach of my teacher by clearer and more distinct expression till at last, the full thought in beautiful and appropriate words was impressed on the conscious brain.

None but the soul who can receive the seed germs from the higher planes can translate into clear and living words the golden thoughts that emanate from the far distant spheres. I was shown, too, how cross influences often vitiate the meaning of the communication, especially the coming in of an influence as another was about to withdraw.

"My soul cannot be rounded out until I go through all the natural experiences that belong to the first plane of life."—Abby Judson.

Thirty years ago I was a teacher in a children's lyceum. One morning as I was talking with my class, a gentleman, almost a stranger to me, said, "Do you see that little child who is clinging to your dress?"

I said, "No."

He replied, "It is a little boy. I shouldn't think he was more than a year old."

I had often had children come to me, but this one was to open to me a new line of thought. I have felt that the experience I passed through with him would throw some light on subliminal consciousness, that attempted explanation of psychic phenomena.

That Sunday evening at the tea table a spirit controlled, using my voice. She told C. (my husband) that she was the mother of the child, that he had had no experience of earth life, and she thought it would be better for him to know something of life here. She wished to place him with me that he might have contact with earth. She told me his name was Willie.

For three years from that time I was always conscious of his affiliation with me. I use that term as the best one I can think of to express his closeness and one-ness with my life. Truly he was always at the threshold and had I been hypnotized at any time by one who confused inferences with facts, Willie no doubt would have been classed as a sub-consciousness.

His first attempts at using my organs of speech were infantile sounds in a voice wholly distinct from my own. He saw clearly with my eyes. In a short time C. began to teach him letters and words printed, and after a while he sensed the meaning conveyed by them and so learned to put words together to make sentences. C. would often tease him, and nothing vexed Willie more than to have him call him Johnny. He resented it with a kind of angry dignity that was very amusing. He would never, at any time, have anything to say to my son, who was eight years old when Willie came to us.

Whether his aversion to him arose from not being able to enter into his sphere of thought, or because he was jealous of my love for him, I could not decide. I think usually he entered into my feelings much more than I did into his, but sometimes his thought and mine seemed blended into one.

One morning C. brought in a chicken that had been chilled so that it could not move. We put it in the hot closet of the range and when C. took it out it had regained life enough to spring out of his hand and run across the floor. I have not forgotten the feeling of wondering curiosity and surprise communicated to me from Willie. For a moment it was just as if I were experiencing those emotions, till Willie said very slowly, "Is that like you?" meaning had it life and motion. I loved him very much and he was dear to us all.

After three years of this wonderful dual life, during which he grew in vivacity and intelligence, he told me he was going away from me. I soon found he was gradually being detached, and falling into the same relations with me that other spirits had held.

He now came to me and went away. One morning he walked into the room where I was sewing and stood at my knee. He said, "I am going to school; don't you see my new clothes?" Up to that time I had never seen the child (though several clairvoyants had) but now I had a kind of vision of him. It was as if I sensed his form, height and clothing materially without actually seeing him with my eyes. These were better apprehended than his face, which I cannot distinctly remember. He seemed like a child five or six years old. He walked up and down the room several times with his hands in his pockets, taking high steps with a kind of playful importance. He turned around, and coming towards me with a change in his manner, said, "I shall never come to you again in this life, but I will be the first one to meet you on the other side." These were his exact words.

For a long time I could not be reconciled to his loss. It was like losing a part of myself, and I believe I lived through some such emotions as a mother has when the lovely earth child is torn from her embrace. Shall I ever see him again? Was it the idle promise of an affectionate child which years may obliterate from his memory?

"Fashion your dream as you will.
When the veil is rent and the glory is seen,
It will more than your hope fulfill."

Sylvania, Ga. SARA K. HART.

LOOK OUT! LOOK OUT!

The Progressive Thinker during its Fall and Winter Campaign will be a continual feast of good things in all occult and spiritual lines of thought. You can only keep up with the procession by reading it each week. Send in your subscription now, and introduce the paper to your neighbor.

"Spirit Echoes." My Mattie E. Hull. This pretty volume contains fifty-seven of the author's latest and choicest poems. Neatly bound in cloth, and with portrait of the author. Price 75 cents.

HONOR TO THE RED MAN.

An Indian's Message to the People.

(Words spoken by Spirit Red Fox, through the mediumship of Mrs. Georgia Gladys Cooley, at the grave of Red Jacket, Forest Lawn Cemetery, Buffalo, N. Y., Oct. 8, 1904.)

All honor to the red man whose statue graces this spot. His form has crumbled into dust, but his spirit has arisen to the higher realms, ever active, still keeping his people awake that they may learn the eternal truths of nature. We have met this brave spirit many times and we say that many white men would be proud to possess the force of character that is portrayed upon his countenance. His soul is aglow with the sentiment of love. His thought is still for the compatriots. He has seen that his prophecy has been fulfilled, for the craft and avarice of the white man have done it.

The eternal powers intended the red man should have expression on the earth plane, else he would not have been here. 'Twas intended they should have shared the spirit of brotherly love with his white brethren. Nature has bountifully provided enough for all, and the white man with his greater opportunities for intellectual development and law making should have given to the red men such lessons as would have enabled them to educate themselves instead of teaching them evil, such as indulging in rum and other vices known to the white man. Better had they given them tools and implements with which to improve the land, allowing them to remain and cultivate the soil they first magnetized.

It was the red man's footprint which enabled the white man to find the trail, through which he discovered lands and values that fell into his possession and made him prosperous. He was not satisfied with a portion, but wanted all. His greed and selfishness said to the red man: Ye are our inferiors; begone.

The spirit of self-protection was aroused in the Indian's breast, war and trouble followed. Then stories of atrocious murders and the extreme cruelties of the man of the forest were circulated by the white man. 'Tis true that blood was spilt. Where is the mother or father who would not fight for their own? Watch the shiny, glistening eyes of the wild animals as they follow the movements of an approaching enemy. 'Tis not their own safety that they seek, they would ever risk their own lives in order to protect their young. Thus the red man fought, in the spirit of protection for their tribes, and stories of the cruelties of the white men towards them have not half been told.

At last, the red men became the charges of the government, but were they treated as they should be, deprived of many of their natural rights, without fitting substitutes being provided? The brain of the red man is as capable of intellectual unfoldment as the white man's, it contains the same organs and with the same opportunities, the same intellectual unfoldment is assured.

This brave man, Red Jacket, possessed ability to stand as a leader for his people, also fully realized their needs and pleaded for his tribe. He felt through his sympathetic nature the very heart throbs of every one of his people, and his keen reason and perceptive power gave him insight to the suffering that he felt was near. Intuitively he knew the white man's spirit, and though they would speak in praise and promise, his soul knew the words were cold as steel, and from the lips only. The Indian always senses the vibrations that fills his soul with peace and comfort, when the sayings or speech of an individual were stimulated with a true force of soul power, hence they knew when the white man falsified to them. Silvery-tongued orators may thrill the hearts of their listeners, but to the individual whose soul powers are unfolded, words are as naught, unless the stamp of truth and love accompanies the words or expressions.

The red man lacked education, but possessed the soul faculty, hence seldom was deceived. Among themselves they stood as brother to brother, and only fought the white man in self-defense.

On the spirit side of life, where they have equal opportunities, they stand side by side intellectually and spiritually. The spirit of love and kindness reigns in their midst. Those who were leaders while on earth stand in a measure as leaders over there. That is leaders of their groups, which are great in numbers at times.

As the statue on this monument represents the brave chief Red Jacket standing with tomahawk in left hand, and the right outstretched, signifying protection to his loved ones, thus he stands in the higher life, protecting and teaching these he loves so well, and he will continue to work and lead his people upward in the scale of spiritual progress. He is greatly beloved by all who come in contact with him.

The red man lives to-day as in the past. His soul is eternal, and the work done by the returning spirits proves that they have been taught to return good for evil. Through their help hundreds of mediums are furnished with a magnetic force, in order to replenish vitality utilized by other intelligences. Red Jacket, or Sa-Co-Ye- Wa-Ha, which in his language signifies "He keeps them awake," will ever strive to keep all those who come in contact with him, awake to the higher thoughts of life.

Taken down by N. H. Eddy, Buffalo, N. Y.

LIFE'S PROBLEMS.

Brothers of many races,
One common Fatherhood;
Whose works we trace on nature's face,
For universal good.
But some lives they are shadowed,
And others joyous, glad;
Great wealth possess, they richly dress,
While some go thinly clad.

Alike all have their being,
Born through a natural law;
Behind some acts lie stern, bare facts,
Of an ancestral flaw.
And thus, with small exertion,
Some gain a spotless height;
And little know the crowd below
Who struggle, toil, and fight.

Alike all have their being,
Enter time's mystic door;
Alike they glide o'er death's swift tide,
To love's immortal shore.
Each with his stock of knowledge,
His weight of joy and pain;
To gather there in lands more fair,
These tangled threads again.

O strange, perplexing problems!
Life's wherefore and its why;
We might solve here within this sphere,
So many if we'd try.
But more of hope and sweetness,
We'd find along the road;
Did we but share with thoughtful care
A weaker brother's load.

ALICE M. WARREN.

Proctorsville, Vt.

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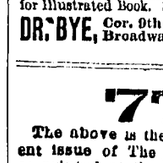
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IN THE WORLD CELESTIAL.

BY DR. T. A. BLAND,

Is a wonderful book, being the personal experiences of a man whose dead sweetheart, after appearing to him many times, etherealized, materialized and through trance mediums, has him put into a hypnotic trance by spirit scientists and held in that condition for ten days, which time he spends with her in the celestial spheres, and then returns to earth with perfect recollection of what he saw and heard in that realm of the so-called dead. He tells his wonderful story to his friend who gives it to the world in his best style. This friend is Dr. T. A. Bland, the well-known author, scientist and reformer.

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..GENERAL SURVEY..

THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper.

ITEMS.—Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require.

TAKE DUE NOTICE, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

KEEP COPIES of your poems sent to this office, for they will not be returned if we have not space to use them.

Mrs. Maud K. Gates writes from Winfield, Kansas: "Mrs. Isa Wilson Kayner, missionary for the Texas State Spiritualist Association, has been with us for one week holding meetings every night in the hall. She also gave one flower seance, which was very satisfactory. It seemed every night she was better than the night before, until when the time came for her departure, it seemed we could scarcely give up such a jewel as she proved herself to be. She also gave a benefit seance for our society which we all appreciated. We found her a good, clean soul in her work and everyday life. She left many friends in Winfield."

John Ingram Alvis, 19 years old, son of a prominent furniture dealer of Manchester, Va., shot and killed himself Sept. 19 in his home, because of ill health. The night before his aunt had in a dream a premonition of his death, which was fulfilled in almost every detail.

Saloons in Chicago, 7,300; school teachers, 5,570; private homes (owned), 88,200; the city's drink bill (daily), $200,000. If all were Spiritualists, there would soon be no saloons in Chicago, and the city's drink bill would be next to nothing.

Mrs. E. C. Burgess, of Pacific Grove, Cal., expresses her high admiration for The Progressive Thinker. She is surrounded by a hostile church element, and the paper affords her great satisfaction.

Dr. G. B. Warne lectured before the Indiana State Spiritualist Association last week, at Indianapolis. He is in great demand as a speaker at the present time.

Will J. Erwood writes to the Spiritualists of Southern Wisconsin and Northern Illinois: "As I am to spend the month of November in Rockford, Ill., I would be very glad to hear from all societies in Southern Wisconsin and Northern Illinois, who are desirous of holding mid-week meetings. Will be glad to assist in the organization of societies in those localities, and will make terms for work, within the reach of all. Address me at an early date as the time is filling up rapidly. Until the first of November send all communications to LaCrosse, Wis., after which time send in care of 729 Mulberry street, Rockford, Ill. I would also add that I will be glad to consider a few camp engagements for July of next summer, and engagements with societies in need of speaker during the latter part of this winter, and the season of 1905 and 1906. I would prefer to hear from the eastern associations, but will consider any section."

Georgia Gladys Cooley passed through Chicago this week. She will be present at the convention at St. Louis. She will serve Brother Grimshaw's society in that city, Sunday, October 23. She will leave St. Louis for Denver, Colo. Societies or parties desiring her services enroute as lecturer and test medium can secure the same by addressing her at 4344 Evans avenue, St. Louis, Mo.

The prison reform policy of not requiring first-term convicts to wear the traditional striped clothing went into effect for the 357 inmates of Clinton Prison, at Plattsburg, N. Y., on October 2. Hereafter the first-termers will wear plain gray uniforms.

Mary Webb Baker writes: "The Progressive Thinker leads the van. Each one gets a hearing [so far as space will permit], and the lively expressions of thought keep us alive."

Mrs. N. Gouthrop writes that the circles held by the trumpet mediums, C. J. Barnes, at Camden, Mich., were very fine.

The work in Baltimore under the ministrations of Geo. H. Brooks, is going along nicely; good audiences in attendance, and much interest is manifested. Mr. Brooks still has January and March open for engagements. He is also open for engagement for camp work. He will respond to calls for funerals and week-night meetings within a reasonable distance of Baltimore. Send all telegrams and mail to 636 North Carrolton avenue, Baltimore, Md.

Dr. J. O. M. Hewitt writes: "I am at present serving the Temple Society of Newport, Ky., and am engaged with them until January, 1905; am ready to make engagements from that time. Societies wishing to correspond for that purpose, may address me at 404 East Fourth street, Newport, Ky., or at my home address, 533 W. Madison street, Chicago, Ill."

Mme. Holton-Upson holds musical psychic meetings every Wednesday evening at 7:30, at 495 East 43rd street, Flat 11, where you can receive a message in song from some loved one who has passed to the Beyond. The offering is 25 cents. Private readings by mail and appointment only.

Take due notice that items for this page in order to insure insertion must contain the full name and address of the writer. Otherwise they may be cast into the waste-basket.

Isabella M. Powderly writes: "The Spiritual Truth meetings are well attended. We had with us Mr. Saylor of Wheeling, W. Va., also Mr. Marsh and Coe. Mrs. Martin gives messages. She is one of the new workers, and the soul of truth. Her messages are always recognized. On October 16, Dr. Walter DeVoe speaks for us; on the 23d, Dr. Evelyn See will tell us how to live the life. Hopkins' Hall, 528 W. 63d street."

With a corps of physicians and nurses in constant attendance, and his devoted wife, mother and sister anxiously grouped about his bedside, George Arents, Jr., the young millionaire automobilist who was injured in Saturday's race for the William K. Vanderbilt, Jr., cup in the accident that resulted in the death of Carl Mustel, his chauffer, hovered last night between life and death at the Nassau Hospital, in Mineola, L. I., now encouraging the eager watchers by a brief return to consciousness and again throwing them into despair by relapsing into insensibility. Whether Mr. Arents will live or die depends on whether the wound at the base of his skull proves to be a fracture. Mrs. Arents, the young wife, who had a presentiment of evil and begged her husband not to enter the race, remains constantly at his side. Thus it is that the future is revealed through startling presentiments.

On Sunday, October 9, W. J. Colville lectured in Spiritual Temple, Indianapolis, to two very large and enthusiastic audiences. He lectures there daily till Oct. 16 inclusive, and returns to St. Louis, Oct. 17, where his address is 2612 Lafayette avenue.

Mrs. J. M. Elms writes from Jackson, Mich.: "The Progressive Thinker is the best Spiritualistic paper in the whole world for revealing the facts, phenomena and philosophy of Modern Spiritualism."

Jos. Meives expresses his great admiration for the writings of the California philosopher, Charles Dawbarn. He says: "I don't think that when in spirit land we shall need horses, carriages, dwelling houses and many other earthly things, hardly fit for any use there. I do not know what your occupation is, but when you have time to spare, then please give us more of your knowledge and please excuse me for addressing you as an entire stranger, and old German farmer."

Louise E. Zimmermann writes from Elmira, N. Y.: "The summer has passed and with the fall season comes the resuming of active work with the different societies, which have been enjoying a season of rest and recuperation preparatory to renewal of effort in the promulgation of Truth. On Sunday, October 9, the First Spiritualist Church of this city again opened its doors, with the much-loved, earnest worker, Mrs. Tillie U. Reynolds as speaker and message bearer. She was warmly welcomed by two well-attended services and the outlook is bright for the good work which always attends her efforts. Mrs. Reynolds remains with us three weeks, after which she goes to attend the mass-meeting at West Potsdam, N. Y., and will be followed by other speakers during the season."

Curtis A. Gould, secretary writes: "Immediately succeeding the afternoon service, Sunday, September 25, and through the efficiency of Rev. Nellie S. Baade, of Detroit, Mich., a society known as the First Progressive Spiritual Sunday-School was organized at Watertown, N. Y., electing for its present officers Eugenia Rouble, superintendent and organist; Curtis A. Gould, secretary; Mrs. Ida Baldwin, treasurer; Mrs. Fanny Butts, librarian, and enrolling some 20 members through whose unanimous voice Rev. Baade kindly consented to act as teacher as long as she remains in Watertown. The principles of the society are those of a Sunday-school—Bible class and auxiliary to the main society combined and has for its objects firstly, the spiritual education of all children who may attend; secondly, a thorough study of the Bible with whoever may care to join us for the purpose of gaining a better understanding of its teachings; thirdly, to work together in any legitimate way that can be agreed upon to help the main society support our temple and Spiritualism; fourthly, to live our Spiritualism by doing whatever may help us unfold our better natures or be a benefit to those with whom we come in contact. The society is now on a substantial basis and a number of things relative to the cause are under way. This coupled with the regular work Rev. Baade does as a lecturer and test medium is marking as memorable an epoch of spiritual history in our city, as this is the first time a movement of this nature has ever been put afoot, and we feel through all she has accomplished since serving our society that you will hear from us again in good report."

Miss Marie Patschke writes: "The Church and Society Students of Nature, chartered under the I. S. S. A., will have a ceremonial and public installation of officers, Sunday evening, October 30, at Nathan Hall, 1565 Milwaukee avenue, corner Western avenue; pastor, Mrs. M. Schumacher."

Ladies will be especially interested in the report that a Paris hypnotist claims to have discovered a way to make a woman think she has not lived so many years, by ten to thirty, as she has really lived, and that by the simple means of hypnotic suggestion. Of course it will add to the enjoyment of one's life, and even add to one's years on earth, and perhaps also to one's comeliness of features, to be made to think and feel that one is still young. One of the peculiarities of the matter is, that a woman thus "suggested" will manifest the manners naturally pertaining to the age which she thinks is hers, even though she thinks she is an infant.

The Spiritual Truth Society meets every Sunday evening at 7:30, at Hopkins' Hall, No. 528 W. 63d street. Messages follow each meeting. Ladies Auxiliary to the Englewood Union meets every Thursday at 2 oclock. All are welcome to these meetings. Isabella M. Powderly president.

E. Clifford writes from Walnut, Ill.: "Mrs. T. Lindsey is here, speaking and giving tests to large audiences, and is starting a Spiritualist society."

G. Chafee writes of a delightful dream or vision that he had of seeing his wife who had passed to spirit life. She spoke of the pleasant times she was having, and seemed to be supremely happy in her spirit home.

When writing for this paper use a pen or typewriter.

We go to press early Monday morning, hence communications intended for that current issue should reach this office not later than the previous Saturday morning. Bear this in mind.

Awakening from a dream in which he believed that he had caught a large fish and that it was about to escape, Bernard Schmidt, 44 years old, leaped into the lake from the Fifty-ninth street pier, Chicago, and narrowly escaped drowning. A physician was summoned and after half an hour's work revived him.

Dr. Beverly writes: "The Spiritual Science Society will give its next Dance and Box Party, Saturday evening, Nov. 5. Every lady who brings a lunch will be admitted free, and secure a partner for the evening. Free tea and coffee will be served; also a lunch for those who bring none. We have made arrangements to have a fine time. The grand Masquerade Ball will be held Saturday evening, December 3. These parties are at Arlington Hall. The first prize donated is a clear deed to a lot in a winter resort in the healthiest part of Florida, surrounded by orange groves and flowers. This town is not far from Lake Helen, so you can attend the winter camp-meeting. Every ticket will also have a chance at another lot adjoining, so come and work for this party, and you may strike it rich. Our free reading-room is also being blessed with donations from our friends. Walter DeVoe has given us his book on Healing. Dr. Conger brought us an arm load of choice reading. All are acceptable, for we have a hungry people, and surely that will bring anyone into the light and truth."

Henry Ahrensmeier, whose hypnotic feats in England have attracted wide attention, went to London a year ago from Beloit, Wis. He came to Beloit from Madison about ten years ago and worked in a machine shop until his hypnotic performance and skill in magic brought him before the public. One of Ahrensmeier's favorite feats is the driving of horses while blindfolded. His last Beloit drive will be remembered. Four horses were hitched to a coupe filled with well known citizens and the horses ran away. Ahrensmeier kept his seat and landed its passengers in safety. But it was a thrilling experience and made Ahrensmeier's fortune.

J. Kennedy Magee writes: "I cannot do without your valuable paper; it helps me to think and progress."

People have their experience with fraud in France as well as here. A New York paper says: "Another spirit, recently raised in Paris, that of a dead husband, has shown a good deal of wit. His widow, wishing to marry again, applied to a medium and asked her to communicate with her late husband, to find out whether or not he objected to the woman's remarriage. The initial expense of the affair cost the woman 150 francs, and brought her the information that the dead man was, for his sins, then actually in hell. By orders of the medium a note for 1,000 francs, together with some jewelry formerly worn by the dead man, was placed in a vase and covered with a veil. Then, enjoining upon the widow to spend the night in prayer, and to burn lavender and sugar in the morning, the medium took her leave of the client, informing her that the answer to her inquiry would be found in the place in which the money had been deposited. The following day the widow, accordingly, tremblingly opened the goblet and looked for the promised message. She found a slip of paper containing these words: 'I wish my successor joy, if he is still willing to have you after this exhibition of your folly.'"

At a meeting of the Society of Hypnology and Psychology, in Paris, the other day, report was read from Dr. Korovine, of the Moscow asylum for inebriates, where experiments for the cure of drunkenness by hypnotic suggestion have been carried out for three years. Dr. Korovine claims 22 per cent of radical cures out of some 300 patients. He says that out of 323 patients hypnotized 84.4 per cent did not drink any alcohol for a week, 27.7 per cent for more than a month, but only 3.1 per cent for the whole time of the treatment—that is to say, for six months.

Mrs. Clara L. Stewart writes from Whitewater, Wis.: "Last summer after I was appointed to a new office, financial secretary, with the same old duties, viz., soliciting funds for the Morris Pratt Institute, I conceived the idea of sending out postal cards with a circular letter, asking for pledges annually, semi-annually, or quarterly. Some of them have found their way back to me, and some funds with them, but the most surprising of all is a card from Pittsburg, Pa., signed 'Santa Claus,' promising fifty dollars; and about two weeks ago imagine my surprise on opening a common letter, with no possible way of tracing the sender, to find two twenty dollar notes and one ten dollar note, signed Santa Claus. Not knowing how to reach our benefactor to thank or even receipt him, I placed the matter before the executive committe last week, and obtained instructions to employ the press in the effort to do so. I trust our unknown friend will read this note of thanks and gratitude, and that others will also catch the inspiration. However, I hope for safety to the sender, the receiver, and the school, that if others are as generous, they will employ some means to assure themselves that the letter does not miscarry, or the funds be wrongly appropriated as might easily be done, and no one know where the blame rightfully rested. We are grateful to the sender of this fifty dollars—first, for the school, and second for the faith he certainly must have had in us to trust it in this manner."

Agnes Robinson writes: "The Universal Occult Society, 77 East 31st street, Hall C, was entertained and instructed by a large array of mediumistic talent, afternoon and evening, last Sunday. The conference meeting at 2 p. m. was addressed by Rev. Mr. Fraser, the boy medium from Colorado; Mr. Marsh, Hon Gilray, Mrs. MacMinemen, Mrs. Vaughn, Mr. Hillis and Mme. Holton-Upson. In the evening an instructive address was given by Mr. Fraser under control of Rev. Phillips Brooks, Boston's famous divine, followed by Maud Lord Drake, the old-time worker, who contemplates spending the winter in Chicago, followed by Lora Holton-Upson, the musical psychic, through whom was given a beautiful song message, containing tests to Mrs. Lord-Drake. Mr. Drake made some pertinent remarks upon the present status of Spiritualism and fraudulent mediumship. Mrs. McMinemen, Mrs. Vaughn and Mr. Fraser gave readings, the latter giving full names, all recognized. We hope to see a full house next Sunday. Mrs. Lord Drake will give tests in the evening, and Mme. Holton-Upson will give clairvoyant musical readings. We were also favored with selections on the mandolin and piano, by Mme. Upson and Prof. Georgia."

THERE IS TO BE A TAX ON MEDIUMS. J. M. Holaday writes from Council Bluffs, Iowa: "Our meetings have begun again, with John Hammer as chairman. These Sunday afternoon meetings are in Justice Owen's office. A social circle is held at frequent intervals at the home of Martha Rudd, on North 20th street. The city officials have put a $25 tax on practicing mediums, which Mrs. Rudd has paid. If mediums are to be thus assessed, should not all persons who give private consultations of a professional nature, be served the same way, including lawyers, physicians and phrenologists? The constitution of Iowa says that no such special laws shall be passed, but that the laws must apply impartially. The comparative indifference of the people toward Spiritualism is a curious comment on mankind, though I notice that Harper's Weekly and Mr. Stead's English Review of Reviews, as well as such modest publications as the Literary Digest, give to spirit return a rather eager attention. A revival of ancestral worship seems to have appeared over the civilized world."

The profits of necromancy, which has many adherents in this vicinity, especially among women, have been so great in New York recently that many new fakirs have sprung up in this field. Lately they have taken to the practice of advertising in such woman's magazines as would accept their matter, and a golden harvest has resulted. Over 80 per cent of the "clients" of clairvoyants are women. An astounding case of credulity was developed by the arrest of a fortune teller. A widow of means paid over $1,000 to this charlatan, who promised to rend the veil of her future. He sent a man into her neighborhood and got a line on her acquaintances. Then he told her many things about herself which she thought were close secrets.

N. H. Eddy writes from Buffalo, N. Y.: "Sunday evening, October 9, Mrs. Georgia Gladys Cooley closed her six weeks' engagement with the First Spiritual Society of Buffalo, Prospect avenue and Jersey street. Mrs. Cooley has rendered very efficient and satisfactory service. She has a very pleasing manner in presenting the philosophy, phenomena and truths of Spiritualism to the people. Good audiences have listened to the teachings as voiced through her mediumship. Mayflower, her guide, has done most excellent work in giving the messages of the spirit, very accurate in description and detail, and acknowledged as correct by those receiving same."

Mrs. Thos A. Beard writes from Brooklyn, N. Y.: "I have just recently been converted to your soul-inspiring religion, and have become a subscriber to The Progressive Thinker. I wish to mention two honest mediums we have with us, the Harvey Brothers, trumpet mediums. We sent for them from the far west—Kansas. They have been with us the past three months and have proved to be thoroughly honest. They are located at 68 Decatur street, and on last Tuesday, October 4, one of our leading dailies had a most commendable article in reference to their work. Their seances are conducted in the most spiritual manner; while religious they are not on the old orthodox idea. With the Harvey Brothers we talk direct to our departed friends, under conditions that there is no room for doubt."

Mrs. John Jaryus writes from Denver, Col.: "After reading the report of Mrs. Alice Gehring's work, and of the test seance, I thought I would say to the readers that her name hereafter will be Alice Gehring Patterson, as she was married Sept. 21, by Rev. Marshal of our faith. Mr. Patterson is a college graduate, a medium, also a fine lecturer. He has for the last two years been connected with the Soper School of Oratory of Chicago. We know that by their combined forces a great work can be done. They have been holding meetings for the last month in How Hall, and every body has been satisfied. The lectures were of a high order. Mrs. Gehring is the only medium in this city who holds all her seances, both private and public under strict test conditions. I say what we know to be pure and true, let us hang up to the public as readily as we do the frauds. We can only say, long may these souls live to carry on their good work."

The following is from Brooklyn, N. Y.: "Sunday evening, October 9, the Chuch of Sacred Communion held its regular Sunday evening service at 1246 Bedford avenue. We had with us the noted speaker, Dr. Lyman of Brooklyn, N. Y., who told us of his experiences, and gave some very grand and good advice for the cause of Spiritualism. Our services are conducted in a very spiritual way by our president, Mr. J. D. Glover. Miss E. C. Resch, our medium, is still doing her noble work of giving visitors messages from their departed friends in the spirit world. Seats free. All welcome."

Chas. H. Green writes: "Sunday afternoon, Oct. 9, 1904, Miss N. G. Warren delivered an inspirational lecture before the Rising Sun Spiritualist Mission, followed by Rev. Thos S. Warner and Mrs. Andrews, one of our mediums. Mrs. Gifford offered some very convincing tests. Mrs. G. W. Greene, president of the Ladies Auxiliary, made a few remarks about the objects and purposes of that body and induced several ladies present to join. That evening, Dr. J. R. McFarland, a speaker of unquestionable merit, addressed a very large and appreciative audience. Mrs. Kirchner, who has just returned from an extensive tour of several of the large eastern cities, addressed the meeting, speaking of the conditions of Spiritualism in the East and of its strength there. Mrs. Kirchner also favored us with a few very convincing exhibitions of spirit phenomena. Sunday, October 23, Mr. Jas. E. Coe will address us. Spirit messages by numerous mediums are a feature of our meetings, to which we cordially invite all."

Dr. Millard F. Hammond, the medium through whom "Compensation" was written, is now in Indianapolis, Ind. He writes: "I arrived here to find there was no regular spiritual meetings being held, although there is a fine church on the corner of Vermont and New York streets, known as the First Spiritual Church. This building is owned principally by one person, and as the Spiritualists of Indianapolis have failed to pay their share of the expense of running the meetings, they have had no regular meetings for some time. I immediately started in to open this church, when to my delight I discovered that W. J. Colville had got the start of me, and was to speak there twice on Sunday, the 9th, and still more good news awaited me, in that the Indiana State Spiritualist Association is to hold a mass-meeting in this church on Oct. 14, 15 and 16, and at this time and place many noted workers in Spiritualism will be present, including President Barrett of the N. S. A., and others who may be on their way to attend the N. S. A. at St. Louis the week following. A good time is expected, and I am fortunate in being here at this time."

Mrs. John Lindsey was employed two Sundays by Dr. Beverly's society. She has been also at Walnut, Ill., where she has done a good work. She would like to make other engagements to lecture and give tests. Address her at No. 326 Ninth street, Grand Rapids, Mich.

H. S. Johnston writes from Dinuba, Cal.: "Allow me to congratulate you on the grand work and the great good you are accomplishing through your noble paper, The Progressive Thinker. When in Los Angeles in July last, I had the pleasure of meeting Mrs. Petersilea, and I found her a most elegant lady."

Dr. A. B. Carnahan writes from Oldtown, Ky.: "My friends, Mrs. Blake and Mrs. Fulks, the psychics, near Huntington, W. Va., have trumpet manifestations in the light, something similar to Mrs. Vestal. They also hold dark seances occasionally where voices are independent. They have a guitar that flies around the room, keeping time with the singing of the sitters, and independent singing. I was at one two years ago that lasted from 7:30 to 12:30. They are good old ladies. They all just sit around the dining-room table. There are no trance conditions."

Devi Wood writes as follows: "Grand Ledge camp is a beautiful grove situated near Grand River, whose banks are indeed romantic and picturesque, with trees of different varieties and overhanging rocks and cliffs. During my stay, I was intuitively drawn to the caves and rocks of wonderful formation to commune if possible with the Recording Angel of past ages, to tell me whence they came? their origin, their age, their history; but all was silent save the overhanging branches, the chirp of the birds and the noise of the meandering river below, all responding in one grand chorus, 'From the bosom of Nature we came.' After the camp closed I stopped at the city of Greenville to visit kindred friends, and during my stay I made some observations on lines of mental growth and unfoldment in the ranks of old Theology on all religious themes."

E. R. Fielding writes from Washington, D. C.: "The Ladies' Aid of the First Association held its annual meeting for the election of officers. Mrs. W. M. Farrow, president; Mrs. M. Price, vice-president; Mrs. F. A. Wood, secretary, and Mrs. Duell, treasurer. The Ladies' Aid met at Mr. and Mrs. Hinkle's to greet them in their new home; also to welcome Mrs. M. J. Stephens, lyceum teacher, who has been absent for nearly a year. After the business of the society was finished, Mrs. Beckman presented Mrs. Stephens with a handsome bouquet in behalf of the society. Mrs. Congdon made the presentation speech. Mrs. M. T. Longley, secretary of the N. S. A., made a few remarks as to the advisability of how we should act, and what privileges will be granted for rooms and cots in the hospitals for sick mediums and Spiritualists. The emergency fund is growing and this fund is set aside for that purpose. J. Clegg Wright, who is the speaker for the First Association for the month of October, was one of the guests of the evening. He responded in his usual way. He paid a glowing tribute to the ladies, especially the bachelor girls; we have forgotten whether he used the term 'old maids.' Mrs. Duell rendered a few selections on the harp. Mr. Duell gave a recitation, and Mrs. Congdon gave several character readings. Mrs. A. M. Zoller and Mrs. Hinkle gave tests. After refreshments were served, the meeting dispersed to meet next Thursday at Mr. and Mrs. Lees' better known as Mrs. Zoller. Mrs. M. T. Longley was the speaker for the Educational Spiritualist Society. Mr. and Mrs. Nobbe hold meetings every Sunday in Woon's Hall. This society is a branch of the German Spiritualist Society, organized by Max Gentske, editor of a well-known German paper, published in Chicago. Mr. and Mrs. William Keeler have returned to their home on Ronoake street. Mr. Wm. Crump, the magnetic healer has returned to his home. Miss Susie Clarke of Cambridge, Mass., was a caller. She is on her way to attend the convention of the N. S. A., to be held in St. Louis."

Mrs. Anderson writes: "Mrs. G. A. Cowen entertained Oct. 7, a large and enthusiastic company at her first social for the winter, at her beautiful parlors in The Roscoe, 1441 Roscoe Boulevard, city. Many strangers were present from Evanston, where Mrs. Hornbeck and Mrs. Cowen have been busy doing missionary work. Mrs. Cowen will hold her next social Oct. 22 and every Saturday evening during the winter."

Geo. F. Perkins writes from San Francisco, Cal.: "Owing to disappointments I shall not be able to start eastward just yet, hence have resumed my meetings after a month of silence, and hold forth at Odd Fellows' Building, Market street, every Sunday evening."

Judd M. Covey writes: "Rev. Harry J. Moore of Chicago, and Mrs. Eva McCoy of Marshalltown, Iowa, conducted meetings in the Masonic Opera House at Oskaloose, last Sunday. These two workers average the largest audiences of any who have been to Oskaloosa within the last three years. Mr. Moore is constantly in great demand all over the country, and wherever he has lectured he has had large audiences. Mrs. McCoy is also one of our thoroughly reliable sensitives and is never out of employment. These two tireless workers successfully organized our society here last November, and we are negotiating for their return and hold meetings again next Sunday."

T. W. Sherk writes: "Services at the Church of Spirit Communion, 4308 Cottage Grove avenue, last Sunday, proved to be a very genuine revival and its effect will long be felt. The programme, besides the lectures by Moses Hull, included messages by Mr. Coates, Mrs. Cochonour and other mediums; and songs by Mrs. Pierce, Dr. Freedman and a mixed quartette. The audiences were large and enthusiastic. We are glad to know that Mr. Hull will be with us again next month. Next Sunday we ask all our old workers to come to the afternoon conference meeting. We want to get together for work. In the evening Mr. Arnold will lecture. Among our other speakers in the immediate future are Clara L. Stewart and Mrs. Cora L. V. Richmond. Come and help us."

W. S. Woods writes from Kokomo, Ind.: "The Spiritualists and Freethinkers here have been enjoying a feast of good things since the camp closed. We have had C. E. Winans with us for several materializing seances. In one seance a spirit stood in the doorway of the cabinet, holding the curtains wide apart so the light shown fairly on the medium. All the sitters could see the medium sitting in the chair dressed in black, at least six feet from where the spirit stood, dressed in white. It was a convincing sight. We had Mr. Jessup for two days, giving trumpet seances, all well attended and splendid manifestations, both physical and spiritual, lectures, singing and messages. For the past year, we have had quite frequently Isaac Davis, who is one of the best trumpet mediums; his manifestations are varied, and of a refined and elevating character. He left last night for St. Louis, where he will stop a few days when he will make a tour of the west, and I can say to all whom he may meet that they will find in Isaac Davis a true and honest gentleman, and a refined and genuine medium."

Dr. Louis H. Freedman has removed to 661 W. Monroe street, phone 3203 Ashland, where he has opened a private sanitarium for city and out of town patients. Hours 12 to 2 and 5 to 8 daily. Mrs. Freedman, the well known psychic, gives sittings daily; public circles Wednesday evenings and Friday afternoone at 3 o'clock.

Isa Wilson Kayner writes that when she left her home in Chicago to journey towards Texas, she stopped at Winfield, Kansas, for one week's work, and had good results while there. It was a pleasure for her to be among the people there. She says Kansas is a good field, and ought to have missionaries at work, especially in the small towns. She left there for the San Antonio state convention, Texas, but only remained for one day, as good Brother Ring sent her on to take charge of his Temple at Galveston. She met a warm welcome there. She says that The Progressive Thinker is in great demand wherever she goes and all wish we had continued the Open Court longer, for no honest medium who loves their work need fear the results of such inquiry, but should help, rather than hinder the work.

Dr. C. I. Kehligua of Canton, Ohio, is in the city this week attending to private business. The Doctor is a cultured young man, and being a splendid psychic, he will make his mark in the world, and do much to promote our glorious cause.

L. Bradley writes from Bloomington, Ill.: "We have just had the two good workers for the cause with us for two meetings, Oct. 3 and 4. Mr. and Mrs. E. W. Sprague gave very interesting lectures on the 4th; had full house, people standing and sitting on the floor, which was an excellent start, after having been closed for the summer. After the lecture we held a business meeting and elected your humble servant as delegate to the N. S. A. convention. We will have with us on Sunday, Mrs. A. E. Kibby, a fine lecturer and test medium from Cincinnati, Ohio. We hope to awaken some of the silent souls here."

S. J. DeYoung, a minister who believes in Spiritualism, writes: "In the name of Christianity much crime and evil have been committed but only by those who did not yet fully understand Christianity, or who lacked the power of it in their hearts and lives. Christianity must not be blamed for the barbarisms of Old Testament times. If all lived up to the teachings of Jesus Christ there would not be a war or a crime in all the world. He said, 'Thou shalt love the Lord thy God (perfectly), and thy neighbor as thyself.' This law He considered the essence of Christianity. I believe in Spiritualism, but also in Jesus Christ as the greatest teacher ever known in the world, and in Christianity as the hope of mankind. Dogmas and creeds may come and go in different ages, and some of them cannot stand investigation and are bad, but Christianity, or God as revealed in Christ, is our star of hope. Because some ministers, who are wedded to out-of-date creeds and others who are not open to conviction, do not at once accept Spiritualism is no reason why you should seek to destroy Christianity. True Christianity and Spiritualism are not antagonistic but harmonious. It is only the creeds and personal opinions of many ministers and Christians that oppose you. I can see no reason why one should renounce the Bible and Christianity because he accepts Spiritualism. They are not at all necessarily contradictory."

C. H. Figuers writes from Cleveland, Ohio: "Our hall meetings began the first Sunday in September and have been well attended. One evening in September there was quite a large class of children christened, their parents desiring the same, and being willing to train their children in the beauties of a spiritual life. The hall was profusely decorated with cut flowers, and the music furnished by Mr. Phil Herder, Jr., and Mrs. Mulder, was appropriate and spiritual in its nature. All the other societies are now in full operation and have good audiences. Last Sunday evening the East End Spiritual Society, 1749 Superior street, C. H. Figuers, chairman, gave a musical entertainment for the benefit of our 'Poor Brother Fund,' which was a fine affair, although the audience was small. The music furnished by Mr. Phil Herder, Jr., Mrs. Laura Mulder, Master Alexander Herder, Mrs. Birdie Woodrough, Mrs. Edith Fitzgibbons, Mr. Fitzgibbons and Mrs. C. H. Figuers was of a very high order of excellence, as was also the readings of Miss Nellie Burchwald and Miss Alice Reil. Nearer the holidays we may have another entertainment for the same purpose. After several removals the past summer, we are now located at 391 Willson avenue, and will be pleased to meet any of the friends who may be passing through Cleveland."

G. H. Elliott writes from Edgewood, Iowa: "Mrs. Virginia Bryan of Chicago, who is a worker in the spiritual field, has been with us for a few days, and has created considerable interest and inquiry in the community relating to the spiritual philosophy and subjects connected therewith. While here she gave at the Rosenkranz school house three lectures on Spiritualism. Her lectures here are the first that has been given to the public on the philosophy, and they were well received. We regret she could not have remained with us a longer time, but we feel that the way has been opened for other workers to follow and a warm welcome for her return in the near future if circumstances permit. A good medium who can give the genuine phenomena in connection with lectures on the philosophy, could do a good work among us."

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.]

Passed to spirit life, Mrs. Helen M., wife of Dr. J. C. Schoonover, at her home in Santa Barbara, Cal., of paralysis, at the age of 73 years. She had been an ardent Spiritualist for many years. She was ready and axious to go. She passed away peacefully without a struggle. She leaves (beside her husband) one son to mourn their loss, which is her gain. Deceased had been a constant reader of the The Progressive Thinker since its first publication.

J. C. S.

Passed to spirit life, in Chicago, Oct. 7, 1904, our Sister Margaret Sickel, beloved mother of our Brother Rudolf Sickel, and an honored member of Bund der Warheit No. 18. She left the earth life in her 62nd year, having been a Spiritualist over half the years of her earthly pilgrimage. Interment at Graceland, under the auspices of the above society, and funeral address by the writer. EMIL T. VAAS.

The many summer residents of Lake Pleasant, Mass., will be shocked to learn of the transition of Mrs. L. Barron of Brooklyn, N. Y., wife of Mr. E. Barron, for seventeen years summer residents here. The fuperal occurred on the 7th inst., and was conducted by R. F. Churchill and Francis B. Woodbury. A large company of friends were present, as she was universally respected and loved for her many virtues. Appropriate music was rendered by Mr. Chas. Bickford and Miss Elizabeth Bickford.

FRANCIS B. WOODBURY.
Greenfield, Mass.

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**READ THIS CA

QUESTIONS AND ANSWERS.

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

NOTE—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give what ever information I am able, the ordinary courtesy of correspondents is expected. HUDSON TUTTLE.

F. H. P.: Q. What of the International Spiritual Association? I attended a so-called "ordination," and the medium paid $50 for the same.

A. I have never heard of the association named, and while the National Spiritualists Association grants certificates to capable persons, at a nominal fee, we cannot understand why anyone should give fifty dollars for what practically is of no more value than a certificate recommending a patent medicine. Mediumship cannot be bought, nor influence gained or sustained by "ordination," even of the most popular society. A society can only recognize ability, and introduce it to the public. The benefit is mutual, and it may also be said that if either society or the "ordained" are unworthy, the other suffers from the reflected disgrace. An "ordination," from some societies, like diplomas from some "institutes," "colleges," etc., is more of disgrace than honor. And this recalls the memory of a man who had been very successful and "smart" in business. He had met a medium, and been told by his "spirit guides" that "he had a great mission," and was a wonderful medium. He retired from business, to attend to this mission, whereby he was to be the one man called by the spirit world to turn the world over when ready, like a half-done pancake. His "mission" seemed to be running from one "wonder medium" to another, and he always returned filled with delight at the things he saw—manifestations which a bit of common sense would have told him were impossible. The "spirit control" at last promised through a "medium," for a good hundred dollars, to "materialize" a talismanic medal, or diploma, which would be his passport to carry him forward in his mission. He related to me how he paid the money to the "medium," who acted as treasurer, and as they sat in a dark room, down through the ceiling dropped something into his lap. The light was turned on, and behold a splendid work of spirit art! He proudly drew it from his breast pocket, and held it in triumph before my face. "There it is," he exclaimed. This is my credential from the spirit world, thrust directly through the roof and ceiling into my hand! Who dare say that spirits cannot materialize or push matter through matter, when they see this?"

I took it from his hand for closer examination, gingerly, perhaps, for there might be a magnetic power in it which would produce unknown effects. It appeared to be a disc of thin sole leather, the size of a small saucer, the edges cut in notches. In a circle around the border was written in pen-printed letters: "Adelonzo Blank is hereby certified to be an A. No. 1 medium." This was for him, but there was something added for the public to whom it was to be presented. A donkey cut out of bright tin was fastened in the center and the reader might stop at the image, and catch the remarkable truthfulness of the certificate.

"What do you think?" he brusquely asked. Now it is not always pleasant to be driven into a corner and compelled to tell exactly what you think. It gets you into trouble, usually, unless you think just as you are wanted to. So I replied: "After seeing that medal, no one will dare dispute that the spirits can materialize and pass matter through matter, if they have other conclusive evidence; nor can they dispute that it recommends you for exactly what you are."

Victor Darnell: Q. An Episcopal church member says that his church is older than the Roman Catholic. Is this true?

A. Before Henry VIII, the Catholic religion claiming direct descendance from the Apostle Peter, was the state religion of England. That notorious profligate, was himself a good Catholic. He became enamored with Anne Boleyn, and wished a divorce from his good wife Catharine, which the Pope refused. He appealed to his own archbishop, and not in vain. Cranmer, Archbishop of Canterbury, annulled his former marriage and sanctioned that with Anne Boleyn. The pope annulled the decision of Cranmer, and threatened to excommunicate the king unless he obeyed. To sustain himself, Henry declared himself free and England free from the pope and the Catholic church, and thus the Church of England came into existence. It was to sanction the amours of the most corrupt and immoral man who ever sat on the English throne that the division from the mother church was created and sustained. A full narrative of this matter is given by Hume in his History of England, and the impartiality with which he wrote of these religious affairs has made him one of the most hated of historians. But like Gibbon, his work is so exhaustive and complete that the world's library cannot refuse it a place.

A GIFT OF THE GODS.

The Proof of the Continuity of Life.

To the Editor:—The article that you reproduce from the Chicago Inter Ocean, as coming from Mr. Leadbeater, is decidedly significant of the growth of liberality, and the increased tendency to listen to what "the other fellow" has to say; it has been one of the leading characteristics of humanity, that every one who made a discovery of any kind thought his discovery was the only one worth considering—result: the numerous creeds, dogmas and theories—every one of which is right (?).

I have often wondered if our Spiritualists were not a little inclined to think that they had all there was to be learned in connection with life here and hereafter, and have asked myself, "will they not be brought up with a halt some day, only to find that while they were 'blowing' about the superiority of what they had done some one else had stolen the plums"? Human nature is so much alike, no matter what garb the owner of the body in which that particular specimen manifests, that everyone is a little inclined to think that he, or she, has been selected of all men to receive the only true revelation (?).

Each day the conviction is forced upon me that we, none of us get more than a fragment of the truth, and get so carried away with that that we have no time to grow large enough to comprehend more; as a consequence I begin to see that some of the people we have been condemning have something good to listen to.

Not long ago I heard one of our speakers make the assertion that 'Theosophy is the sum total of all the ignorance of the ages," or words to that effect; I have pitied him a good many times, and do so more and more as I learn that there are many in the fold who are as earnest as we are ourselves—and who really believe in the communion of souls. A good many of us think that we are Spiritualists simply because we believe that the dead live on, and can sometimes communicate with their friends of earth; that, however, does not constitute a Spiritualist—my mother was a Catholic, yet she believed that the dead were at times permitted to show themselves—she not only believed it, but knew it; my father was a man who had traveled all over the world, was an Episcopalian, or Church of England man, who knew nothing about Spiritualism, yet told me that he knew the spirits of the dead were all around us and under some conditions could communicate.

All of this goes to show that we are not alone in this belief that we are presenting to the world—the only thing is we have coined a word for an old truth. Our difference, perhaps, lies in the freedom with which we believe the denizens of another phase of life can talk with those of this degree—also in the difference of opinion as to the means of obtaining salvation, etc; but, do even these make one a Spiritualist any more than watching a carpenter make shavings makes of one a carpenter?

If there is nothing more than simple belief in a few points in the ethics of morals to make up the difference, that difference had better be thrown away, and we had better go back to the status of the "three Rs" in religious thought; what we want is something practical—something useful, logical and beneficial—something in fact that will make us just a little in advance of the adherents of the non-progressive creeds and dogmas. I know that no religion in the world can present finer philosophy than can Spiritualism—all the wisdom of the past, present and future is on tap for us through the wonderful gift of mediumship, when we choose to allow it to develop according to nature's and the spirit world's best evolved plans; but the question that arises is, what use are we making of all of these privileges? Are we allowing them to evolve us to a greater height than others have reached? and receiving those most excellent lessons from the ages of the world of spirits, do we put them into practical application?

How many will deny the truth of the assertion when I say that we are not always putting those principles into use—when I aver that we have proven that we, too, have been guilty of the very thing that we scorn the "orthodox" for; I do not think many will attempt a denial. But lest they should, let us see: The orthodox have a devil of whom they are mightily afraid, and who is responsible (?) for their misdemeanors—and a good many people who call themselves Spiritualists have their guides, or their obsessing influences, who compel (?) them to do these things they would not have done otherwise (?), and the anger of each class waxes mighty if we so much as intimate that they had a little more to do with the misdeeds themselves, and that neither devils or guides are all to blame.

The orthodox says that the Spiritualist is of the devil, and some of the Spiritualists are sure that the devil never succeeded in getting out of the clutches of orthodoxy—and each one is sure that the other is unworthy of trust, and gets belligerent, and wants to drive the other fellow's ideas out of court—to sort o' quash the evidence, as it were. This is not a diatribe against either Spiritualists or Orthodox, it is simply a plea that will rise up in spite of everything, for a little more of that blessed quality of which we so often speak, that humanitarianism that we talk about.

We do not want our Christian friends to lean so much on their God, nor to blame their Devil as much as they do; then, good people, what is the matter with practicing what we preach? Let us learn to think a little without demanding that our "Guides" do everything for us, and let us be honest enough to make a mistake without blaming some decarnate man or woman for the act.

We must learn that every "chill" that we have is not a proof of immortality—it is sometimes a proof of negligence as regards sanitary and health laws; let us realize that we have some soul powers that may be cultivated, that no more prove the continuity of life than A is like B; they simply prove to what extent we as souls may unfold—and I say all of this with my well known faith in spirit phenomena still strong upon me, and growing stronger. I say all of this with the conviction that but few of us have got as far as the foot hills, as far as being Spiritualists in the absolute sense is concerned; and you and I, my dear reader, have probably been numbered among those who have only caught sight of these foot hills.

Again we must learn that no one has a monopoly upon the spirit men, or the inhabitants of the more ethereal world, to the extent that we can compel them to come at our every beck and call; nor yet can all regard for the proper conditions be ignored and still have every seance favored with the most astonishing phenomena; reason tells us that this is an impossibility. Also, let us please understand that we cannot all be the proud recipients of the influence of a Lincoln, a Grant or a Shakspeare, to say nothing of a Buddha or a Christ—a Plato or an Aristotle.

These are some of the things that I find some of our most sincere investigators stumble upon; the thought that there has been such falling away on the part of some of the world's greatest men and women, if it be true that all who claim to have been favored with their influence are not misled.

I have in my possession a letter from a man who has spent years in the Christian ministry. In this letter he says to me, "I have tried everything—I now turn to Spiritualism as my last hope." Think of that, all ye who read these words, see in that the eagerness to pierce the gloom—hear in that the heart cry of a hungry soul who is yearning for knowledge as to whether his loved ones are living or dead, and then tell me—shall we continue to underestimate our cause, and make it the laughing stock of an intelligent world by putting upon our platform that which will not prove the continuity of life? If we tell a man that a member of his household is going to be "sick," does that prove that "my loved ones who have gone before" still live? If we give advice in business, does that necessarily prove that a loved father, mother, daughter or wife who has departed hence has returned to that vast assembly, that great concourse of people.

Thanks to the angel world, we have the phenomena that does prove the continuity of life—let us guard it as a sacred gift—a gift of the Gods; let us elevate mediumship to the highest possible pinnacle, and then say to a curious world: Behold, an angelic one cometh from afar—from that strange country, the beyond, to give thee greeting, go purify thyself, then come and receive love's benediction from the "home of the soul"; then, then only, will a waiting world receive us with open arms.

WILL J. ERWOOD.

LaCrosse, Wis.

THOUGHTS ARE THINGS.

As Viewed by an Exponent of New Thought.

Dr. J. M. Peebles doubts the truth of the statement that "Thoughts are things." The Standard Dictionary states that a "thing" is "Any separate or distinguishable object, or thought." To the vision of a highly cultivated clairvoyant, thoughts are visible as distinguishable objects. And to the sight of spirits of any degree of unfoldment they are objects of thought. The human body with its positive and negative forces may be compared to an electric generator. The electric machine gives off sparks of electric energy, visible to physical sense; the human battery gives off sparks of intelligent force visible to the senses of clairvoyants and spirits. The prayers and aspirations of mortals become visible before the sight of the ministering spirits of God, and according to their wisdom they read in the auric coloring of thought the desire, purpose and quality of the thinker. Thus through the prayers and aspirations of mortals beneficent spirits are often drawn to aid the suffering, heal the sick and inspire those who make their wants known in heaven.

The nobler the motive of the one seeking help from above, the greater the power and wisdom of those that respond. I know from my own experience that thoughts are creative, for in answer to my prayers for strength to live a pure and spiritual life, thought forces have been sown in my nature that have healed me mentally and physically, and inspired me with that love which ever seeks to uplift and inspire others. I also know from much experience that thoughts as things continue to grow by drawing to themselves more substance of the same quality, becoming veritable imps if their quality is bad, and miniature angels of mercy if their quality is beneficent. Those beautiful cherubs that inhabit the celestial atmosphere and continually "behold the face of their Father" are spoken of by the inhabitants of those realms as the "Thoughts" of God. Surely they are things.

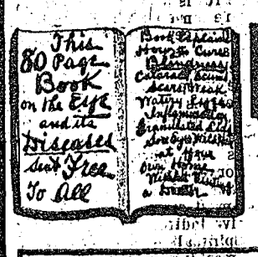
Our thoughts are a very necessary "substance" to our spiritual friends if they would help us in healing at a distance. Every one can generate from his or her battery of energy thought forces that will work intelligently in the body of a patient to harmonize discordant conditions of mind and body. These thought forces are much more beautiful "things" when the soul of the sender is bright and strong with cultivated spiritual power. They are more vital, more intelligent and more powerful as healing agencies according to the soul power of the healer, which power is developed by use. The thought forces sent out by a cultivated soul in the body may be much more powerful than those sent by an uncultivated soul even though it be free from the limitations of the body, because we are spirits now and our influence on this or spiritual planes all depends upon our realization of wisdom and love.

Probably Dr. Peebles wants the statement qualified by the word spiritual, because he states that "if they be things, are they not the subjects of avoirdupois, something like lumps of chalk. Things imply form, weight, color, shape, etc." They certainly have form, shape, and color and therefore are spiritual "things." As to the weight of thoughts, I have met with patients bowed down under the weight of sorrow and condemnation to the extent that the recuperative forces of life could not heal them. But when the truth of immortality and the truth of Divine love had lifted or scattered the heavy ignorant thoughts, life bounded free and joyous through the veins and health was restored. Dr. Peebles' statements have considerable "weight" with the Spiritualistic public, but I trust they may weigh my thoughts also and find them not wanting in reason and truth.

WALTER DE VOE.

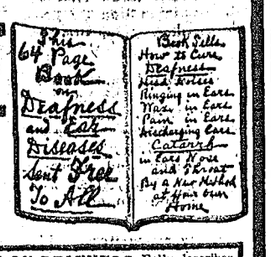
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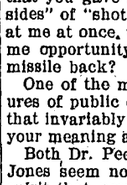
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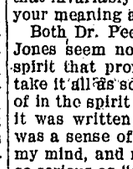
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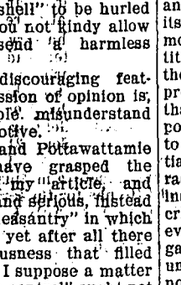
Mrs. W. A. Roberts, Windsor, Va., was almost totally blind of both eyes, Doctors pronounced case cataracts, claimed no cure without an operation. Heard of Dr. Coffee's treatment, used it one month as directed—can see as well as ever.

Pronounced Incurable—Sight Restored.



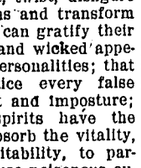
BABY HENDERSON.

Mrs. Mat Hendeson of Rolla, N. Dak., writes: Your medicine, which I used in my baby's eyes, is simply wonderful. Doctors told me that my baby would probably be blind for life. I used your medicine in his eyes just eleven days, and his sight is perfect. Words cannot praise your treatment enough or express my gratitude.



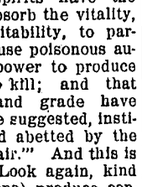
Latest portrait of Dr. W. O. COFFEE, of Des Moines, Iowa, who has made many remarkable cures of Blindness and Deafness.

Cured of Deafness.



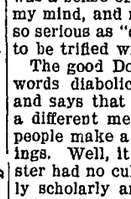
Mr. C. Schwenk, of Valley Junction, Iowa, says: I was growing deaf rapidly from catarrh and noises in the ears. I used Dr. Coffee's Absorption Treatment and obtained perfect hearing.

74 Years Old—Hearing Restored.



Mr. Eli Snyder, of Altoona, Iowa, says: I am 74 years old; was afflicted with catarrhal deafness for a number of years, was gradually growing deaf. I took a severe cold recently which settled in my head, making me almost totally deaf. Used Dr. Coffee's Absorption Treatment for two months and obtained perfect hearing.

Saved from Blindness, Cataracts Removed, Sight Made Perfect.

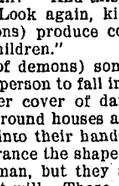


W. W. JENNINGS.

Mr. W. W. Jennings, Linn Grove, Iowa, says: Cataracts on both of my eyes were gradually making me blind, operation was advised by a number of doctors. I would not submit to it. I heard of Dr. Coffee's Mild Medicine Treatment, used it, and obtained perfect sight. I would advise all afflicted that way to try his treatment.

Gradually Growing Deaf from Chronic Catarrh, Considered Hopeless, Cured Permanently.

Mr. Fred. Harger, of Lovilia, Iowa, was rapidly growing deaf; trouble originated from chronic catarrh; had given up all hopes of ever being cured; commenced Dr. Coffee's Treatment; improvements noticed immediately; hearing restored perfectly in short order.



FRED. HARGER.

DR. W. O. COFFEE, - - 812 Good Block, Des Moines, Iowa.

MRS. CLARA WATSON EXPLAINS.

Dr. J. M. Peebles and Pottawattamie Jones Did Not Fully Comprehend Her.

To the Editor:—In view of the fact that you gave space for two "broadsides" of "shot and shell" to be hurled at me at once, will you not kindly allow me opportunity to send a harmless missile back?

One of the most discouraging features of public expression of opinion is, that invariably people misunderstand your meaning and motive.

Both Dr. Peebles and Pottawattamie Jones seem not to have grasped the spirit that prompted my article, and take it all as sound and serious, instead of in the spirit of "pleasantry" in which it was written; and yet after all there was a sense of seriousness that filled my mind, and really I suppose a matter so serious as "demon control" ought not to be trifled with.

The good Doctor thinks I use the words diabolical and devil too freely, and says that devils and demons have a different meaning, and that cultured people make a distinction in their writings. Well, it may be that Noah Webster had no culture, but he was certainly scholarly and is a standard authority, and his definitions of devil and demon are exactly alike, "an evil spirit," and certainly popular teaching has placed devil, demon, Satan, evil spirit, etc., in the same class, and if I used the word demon freely, so does the "review."

But the joke of the matter is that both Friend Peebles and Friend Jones come after me as though I doubted the statements of the book, and questioned the correctness of the data contained therein, when not a hint to that effect occurred in my article. I would no more think of doubting the word of the learned Pilgrim Brother, than he would the fiat of his Almighty God, and speaking of God, let me say the good Doctor did not quite touch the point I made in reference thereto. I knew he did not believe in a personal or Jehovah God, but he said "Almighty God is over all," and whether his god be personal or impersonal, almighty means all-power, and certainly all-power, if it were an intelligent power, would have the power to stop "demonism," if thought advisable. And I am sure that out of all the gods of the past and present, the Doctor would have picked an intelligent one.

I will assume, then, that his god is intelligent; perhaps he has selected "Infinite Intelligence" as his god. But even ordinary intelligence, such as mortals possess would know that "demons" were not nice companions for earth's children.

What would we little mortals think of the great and good Dr. Peebles if he possessed all-power and did not exert it in "demon land," to subdue the evil tendencies of the demoniac class? If he would not, I for one would not desire to worship at his shrine.

And then I knew, too, that the Doctor did not believe in the one big, omnipotent devil of the long ago; did further, I had heard that the old fellow was "dead as a door-nail, and was aware, too, that the good Doctor had helped to bury his "Satanic majesty," nor did I hint in my article that such a creature had existence. I said: "Not one supreme, pompous devil as of yore, but now ten million billion demons crowding the atmosphere." Strange the Doctor could not read as I wrote.

But really I am not sure that the old concept of one supreme demon or devil is not preferable to that of millions of lesser ones, for could we not dodge a great dragon-devil stalking over the earth, better than we can the insidious influence of billions of small demons that the "reviewer" says, "form themselves into bands of angels of destruction," and swoop down upon unsuspecting mortals.

But of course facts are facts, and facts are stubborn things, and if the air is filled with demons, I suppose humanity ought to know it, and in all seriousness I say it is horrible to contemplate. I may be possessed of a "supersensitive soul," as Mr. Jones suggests, but really how any one could have read the "review," say nothing about reading the book, without a sense of horror, I am sure I do not know.

Dr. Peebles says I painted a picture from my fancy. Not so, kind sir. The picture was presented in the "review." Here is a little glimpse of it. "That evil spirits can intrude their crude, selfish, ignorant, malicious, revengeful, and malevolent wills upon unsuspecting denizens of earth; that they can influence, affect, obsess, control and finally possess living mortals; that they can alter, interrupt, divert, twist, disfigure and destroy life's plans and transform its conduct; that they can gratify their most sensual, bestial and wicked appetites through mortal personalities; that they can and do practice every false pretense, lying, deceit and imposture; that dark demoniac spirits have the power to disturb or absorb the vitality, to cause nervous irritability, to partially paralyze; to infuse poisonous auras; that they have power to produce insanity and power to kill; and that crimes of every hue and grade have ever been and now are suggested, instigated, encouraged and abetted by the unseen powers of the air.'" And this is not all the picture. Look again, kind reader. "They (demons) produce convulsive ailments in children."

"A whole legion (of demons) sometimes lie in wait for a person to fall into their hands." "Under cover of darkness demons often surround houses and injure them that fall into their hands." "As to external appearance the shape of demons is mostly human, but they assume various forms at will. Those associated with dirty places often appear in clouds of smoke." And this is what I meant when I said, "What a smoke," and the "Holy Moses" was simply an exclamation of surprise—not that of "excitement," "anger" or "ridicule," as my critics seem to think. It was just an ejaculation of astonishment, and had no reference to Brother Moses, or to him of the "bulrush" fame. I was astonished, for I had never learned before that clouds composed of "demons" formed a part of our atmosphere.

But there is more to the picture: "Demons infest all ill-aired places, the atmosphere of dark swamps, and garbage deposits are charged with them." "Dark vaults are natural lurking places for demons; graveyards are their favorite resorts."

Why should I not be sorrowful to learn that in the beautiful Lake View Cemetery of my own city, where are laid to rest the mortal forms of my good father and mother, that myriads of demons hold high carnival over the silent resting-place of the cherished dust?

But the picture is not yet finished. Here is something rich in coloring: "Millions of human beings to-day are suffering obsessions that began with their very conception, and have influenced their whole lives on the side of evil and misfortune." Is not such a condition of things horrible, as a part of the government in a universe over which an Almighty God reigns? I do not say it is not true, but if it is true it is diabolical and damning.

I have not presented near all the picture given in the "review," but I will not cite further.

But really Pottawattamie Jones is a puzzle. He doubts my ability to lecture. Well, that is his privilege; but the good brother seems to have gotten so enraged at reading my article written as I have stated as a little "pleasantry," that he loses all power to reason. He accuses me of condemning a work I had never read, when there is not a word of condemnation in my article; nor did I lisp a word that I thought the "author's data was false," nor yet that I doubted the statements made.

Yes, friend Jones, I would like to read the book, and hope to be in shape to send for it after a time. I have quite a number of the Doctor's works, and always read them with interest and profit.

Really Mr. Jones' spasm of pain over my "unchristian charity" was wholly unnecessary. And if I had censured and condemned it would have been Christian instead of unchristian, for the Christian method has ever been condemnatory and intolerant.

I have met the genial Dr. Peebles several times and prize his friendship, which I believe I have, and I am sure he will take no offense at my innocently causing a little ripple on the placid sea of journalism.

MRS. CLARA WATSON.

Jamestown, N. Y.

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THE PROGRESSIVE LYCEUM.

Annual Report of the National Superintendent of Lyceum Work.

To the Twelfth Annual Convention of the National Spiritualists Association of the United States and Canada, in Convention Assembled in the City of St. Louis, Mo., October 18, 19, 20 and 21, 1904.' Spiritual Era 57:—As National Superintendent of Lyceum Work I extend a most cordial greeting and present my report, as your steward, for this department of the work;—truly the weeks have come and quickly formed the months that have made the year for which I report—from September 1, 1903 to September 1, 1904. The days have passed joyously for so many thoughts and words of appreciation have come to us for the efforts made to further the usefulness of The Progressive Lyceum.

There was a balance of $24.87 in the treasury last September. $40. was placed in the treasury by a lecture tour of ye editor in the interest of the Lyceum work, and the National Spiritualists Association donated $100, making a total of $164.87. You will note by the financial statement that $426.30 has been spent and that $53.87 remains as a balance in the treasury. In order to collect this amount and in order to carry forward the work of the National Superintendent of Lyceum Work, as we understand it, we have written 1200 letters. In answer to these we have received many expressions of thanks to the National Spiritualists Association for having appointed some one to this office; surely then you feel in every way rewarded for the outlay of money and the trust placed in the office, for I feel that the National Superintendent of Lyceum Work holds a truly responsible office.

There has been mailed in the fifty-two issues extending from No. 40 of Vol. 1, to No. 40 of Vol. 2, 26,800 four-page and 9,250 eight-page lesson sheets, a total of 36,050. These have borne the glad message of spirit return, expressed in such language as seems best, for adult, the intermediate and the little folks. Many have come forward with contributions, without which the work would have been badly handicapped; I refrain from the use of space to record all their names for I believe they have done all they could just for the sake of the duty which we owe the children.

Sixty dollars was used from the treasury, by permission of the National Board to partially purchase a new typewriter; the Texas State Association of Spiritualists furnished another sum and I gave my old machine in exchange.

Last year there were sixteen Lyceums affiliated with the Progressive Lyceum Family; this year there are twenty-six. There have been some Lyceums started during the year that did not meet with sufficient success to guarantee the continuation, but in most cases, they report growth and progress. In a late issue of the Progressive Lyceum you will find a statement from several Lyceums as to their age, number of attendants, order of sessions, etc. It seems to me that in a few years we will be able to count the enrolled members of the Lyceums of the United States and Canada. Little by little the various Lyceums are "falling into line" and giving support to the aims of The Progressive Lyceum. This co-operation and concentration is absolutely necessary for success in the teaching of our beloved philosophy. May we each do all we can to hasten the time when our Lyceum workers will contribute their ideas, embodied in suitable lessons, to The Progressive Lyceum, and go forth to the thousands of Lyceum members, in proper order.

Six volumes of the issues composing Vol 1 were bound. One of these filed in the office of the N. S. A.; one sent to each of our faithful contributors, Mrs. Eleanor K. Eager and Mr. Alonzo Danforth; one kept by ye editor; one sold to the library of the Home Lyceum in Galveston and the remaining one is here at the convention for the delegates to carefully peruse.

The Spiritualist papers, The Progressive Thinker, the Sunflower, Light of Truth, Philosophical Journal, Banner of Light, and Reason, have been especially courteous in the kindness of printing matter relative to the work of the Lyceum and we also have been noticed by not a few other exchanges—extracts from The Progressive Lyceum have been noticed in the Magazine of Mysteries, Suggestion and various other popular magazines.

The Progressive Lyceum is growing in favor, as a lesson sheet, wherever used; and we hope to, during the next year, gather other Lyceums, and get more directly in touch with the objects and aims of the work.

Financial Statement—Receipts.

Balance from 1903	$ 24.87
Donation from N. S. A.	100.00
Donation from Lectures by National Supt.	40.00
Donation from Maggie Gaule Reidinger	5.00
Donation from others	1.50
Donation from Toledo, Ohio, Lyceum	5.00
Receipts for subscription and sample copies	294.40
Receipts for cards sold	4.65
Commission on Sunflower badges	2.50
Commission on Tuttle's Lyceum Guide	2.25
Total	$480.17

Expense.

Printing 36,050 copies The Progressive Lyceum	$310.25
Mailing 36,050 copies The Progressive Lyceum	6.15
Mailing 1200 letters during the year	24.00
Mailing packages	6.00
Stationery during year	11.50
Carbon paper and paste	1.00
One half-tone cut	1.00
Expressage	1.00
Binding six copies of Vol 1	5.40
Partial payment on typewriter	60.00
Total	$426.30
Balance in treasury	53.87
Total	$480.17

I am always, JOHN W. RING,
National Superintendent Lyceum Work, Spiritualist Temple, Galveston, Texas.

O, that the wise from their bright minds would kindle
Such lamps within the dome of this dim world,
That the pale name of priest might shrink and dwindle
Into the hell from which it first was hurled,
A scoff of impious pride from fiends impure;
Till human thoughts might kneel alone
Each before the judgment throne
Of its own aweless soul, or of the power unknown!
—Shelley.

Why was not the serpent kept out of the garden? Why did not the Lord God take him by the tail and snap his head off? Why did he not put Adam and Eve on their guard about this serpent? They, of course, were not acquainted in the neighborhood, and know nothing about the serpent's reputation.—Ingersoll.

Why do you make the supreme being resemble an eastern tyrant? Why make him punish faults with eternal torment? Why thus put the name of the Divinity at the bottom of the portrait of the devil?—Helvetius.

You can cram these words into mine ears against the stomach of my sense.—Shakspeare.

THE BOOK OF WISDOM
THE PROGRESSIVE THINKER

A Battle Royal, In The Open Court, Between the Giant Minds of Spiritualism will begin in this paper some time in November, upon the subject matter contained in the late book by Dr. J. M. Peebles, on "The Demonism of the Ages, Spirit Obsessions," Etc., which promise s to eclipse all previous discussions.

After Death—What?

Allow me to express a few thoughts on the question propounded by the "Sage of San Leandro," After Death—What? Were such a thing as death possible, my answer would be, Nothing. But as all science demonstrates there is no death, Brother Dawbarn must mean that "critical point" called death, by the unthinking multitude. The answer must be the same, as at all his other critical points: change. The science of astronomy has demonstrated that no two moments have been the same. No thing has been the same for two moments at a time, since many trillions of ages ago; when this planet we now live on, that we call the earth, with all the other planets of our system, that at that time, or a few more or less ages, formed a part of the gaseous body of what we call the Sun, which at that time filled all the space within the circle described by our planet Neptune, or more—I say no two moments have beheld the same conditions in anything. Everything has been change, change, change. Every particle of matter is subject to this universal law of change. A moment's cessation would bring chaos. What the oucome will be, no being can tell.

Reason and religion are at variance upon the subject; reason says religion is superstition, and as no two persons can write the same account of it, what constitutes it, it seems a very indefinite article.

We have not even a thought that does not originate in matter. Call me a materialist if you will. But first show me something that does not come from matter, and tell me from what it does come. Every breath changes the blood, and that the brain cells, and finally the thought. The eye brings new thought continually, every breeze that blows. So it is ever thus: change, change, change.

Every week as I read my Progressive Thinker, and cull the good thoughts therein, I wonder why you do not have a million subscribers. I am sure that no other paper in the world gives as much food for thought as The Progressive Thinker, at any price.

As to materialization, I have seen it dozens of times, in sunlight, in shade, in the fields, and in the house, many times with no person within two miles of me. But of course my testimony is of no value to anyone but myself. But if the statements of such scientific men as Profs. Crookes, Wallace, Varley and a host of others as capable of observation and as truthful, do not establish a truth, then no evidence can do so.

Combat every fraud. Fear not. Truth crushed to earth will rise again.
JOEL BYRNS.

Los Angeles, Cal.

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JOHN E. REMSBURG'S GREAT WORK

The late R. G. Ingersoll stated in one of his famous lectures on the Bible: "Somebody ought to tell the truth about the Bible." John E. Remsburg, former President of the American Secular Union, has taken this obligation upon himself, and the fruits of his studies on the subject are now published in the shape of nearly 500 pages. The "higher criticism" has already plowed this field over quite deeply, but it has reached the ear of the public only in a fragmentary way, and even at that has found a very reluctant echo in the press. So much the more reason for rejoicing that this comprehensive work, got up in simple and popular language, is all contained in a single synoptically arranged book. The separate chapters of the work appeared in consecutive order in an uninterrupted series of articles in the New York Truth Seeker.

The facts set forth in this book about the Bible, its origin, its compilation, its preservation, its falsehoods, its credibility, and the morality it inculcates, are only partially known to the majority of ministers and priests, and it is earnestly to be desired that well-to-do Freethinkers may take it upon themselves to make energetic propaganda of the modern "higher" elucidation of the Bible by gratuitous distribution of this book to public libraries, or to Messrs. the pastors. The enormous expenditure of time and labor which the author imposed upon himself, the astonishingly low price of the book as compared with the attractive form in which it is gotten up, as well as the unanswerable logic of the composer—he lets the holy book for the most part speak for itself—are indeed worthy of the highest praise.

Ingersoll's desire that somebody should at last tell the whole truth about the Bible has been brilliantly fulfilled. No Freethinker worthy of the name can afford to pass over Remsburg's book in silence. Like Thomas Paine's "Age of Reason," may it, let us hope, find admirers and translators in other languages. And again, like Paine's book, may this brilliant work bring to its author the praise of posterity.—Der Freidenker (Milwaukee).

This great work on the Bible by Mr. Remsburg is most valuable—it is an encyclopedia of information in regard to the Bible, and surpasses in importance all other works of the kind now published. It is up-to-date in every particular. Price, $1.25.

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SPIRITUALIST MEETINGS.

It is important when a meeting is suspended, that notice be given us, so that inquirers may not be mislead. We want new notices of all meetings being held here in public halls at the present time.

First German Spiritualist Society on the West Side. Meetings every Sunday at 3 p. m. in Gerselman's Hall, corner Ashland avenue and W. 13th street.

The North Star Spiritual Union holds services at Perl's Hall, 1546 Milwaukee avenue, every Sunday at 7:30 p. m. Mrs. Johanna Roennaw, test-medium.

The Hyde Park Occult Society holds regular Sunday evening services, 7.45 o'clock, at 319 E. 55th street, between Kimbark and Monroe avenues. Jackson Park cars pass the door. The best talent available will be secured for all meetings. To spread the truth is the object of this society. Address all communications to Mrs. Isa A. Cross, corresponding secretary, 560 East 55th street. Entrance to hall, 319 E. 55th street.

The Light of the Truth Society meets each Sunday at the northwest corner of 47th street and Cottage Grove avenue. Conference at 3 p. m., and lecture and tests at 8 o'clock. Mrs. M. A. Burland, pastor.

The Progressive Society holds services every Sunday at 183 East North avenue, corner Burling, at 8 and 8 p. m. Good speakers, tests and messages at every session. Mrs. Hilbert, pastor.

Central Spiritual Church holds services every Sunday evening at 8 o'clock, and Wednesday afternoons at 2 o'clock, at Hornberg's hall, 31st and Lock streets. Conducted by Mr. and Mrs. Howes.

The German-English Society Bund der Wahrheit No. 18, holds services every Sunday evening at 7:30 in Brandt's Hall, 152 E. North avenue, between Halsted and Clybourn; and every Thursday evening at their new hall, northwest corner Sedgwick and Blackhawk streets. Mr. Frank Joseph, medium.

The Church of the Psychic Forces holds services at Wilcox Hall, corner Champlain avenue and 43d street, every Sunday. Conference at 3 p. m. Lecture at 8 p. m. The hall number is 361-363 East 43d street. Conducted by Mrs. Isa Cleveland.

Spiritual Church, Licht und Wahrheit, meeting every Sunday evening at 8 o'clock in Wicker Park Hall, 501 W. North avenue. Lecture and tests by Mrs. Th. Loll and Mrs. J. Villroak.

Church of the Spiritual Truth holds meetings every Sunday evening at 7:30 at 962 Milwaukee avenue, near North Paulina street. Mrs. J. DeLong, pastor.

Church of the Spirit Communion, Kenwood Hall, 4308 Cottage Grove avenue. Conference and messages at 3 p. m.; lecture at 8 p. m. Messages by H. F. Coates and others. Good music.

Church of the Soul Communion holds meetings every Wednesday evening at 8 p. m., and Sundays at 3 and 8 p. m., at 207 Lincoln avenue, between Garfield and Webster avenues. Lecture, messages and tests. R. S. Ray, pastor.

The Rising Sun Spiritual Mission holds its meetings every Sunday at 2:30 and 7:45. Sunday school at 1:30. Star Lodge Hall, 378 S. Western avenue. All welcome.

Spiritual Science Society meets every Sunday from 2 to 10 p. m., at Arlington Hall, N. W. corner of 31st street and Indiana avenue. Admission to afternoon meetings, free; evening service, 15 cents. Mrs. Dixon and her daughter, the child wonder, will always be in attendance. Others will assist. These meetings will be continued all summer. Dr. Beverly, president, No. 44 East 31st street.

A Spiritualist Temple has been opened by Mrs. Schwann, at 523 Belmont avenue. Services held every Sunday and Thursday evening at 8 o'clock. Tests and music at every service.

Occult Scientists. St. Peter's Church, No. 3665 Indiana avenue, corner 37th street, 7 30 p. m. Lectures, "proof positive tests," etc. Mrs. W. Brockway, psychic. No fee charged at the door. All are welcome.

The Spiritualistic Church of the Students of Nature will hold Sunday evening services at 1565 Milwaukee avenue, corner Western avenue. Mrs. M. Schumacher, pastor.

The Universal Occult Society holds its meetings at No. 77 East Thirty-first street, Hall "C," every Sunday afternoon and evening, the Hon. Robert Gilray pastor. Good mediums to give messages. Conference at 3 p. m. Regular service at 8 p. m.

Church of the Spirit, Schiller Building, 109 East Randolph street, third floor. Services every Sunday at 11 a. m., 2:30 and 7:30 p. m. Tests, spirit messages and mental telepathy under blindfold conditions through William Fitch Ruffle, psychic, assisted by Mrs. Marie Jacobsen, Danish palmist and psychic.

Lake View Spiritual Union holds Sunday afternoon meetings at 3 p. m., at Wells Hall, No. 1629 North Clark street, corner Fletcher, conducted by Dr. and Mrs. Carl A. Wickland. All cordially invited. Residence 616 Wells street.

Church of the Soul, Mrs. Cora L. V. Richmond, pastor, meets every Sunday in room 309 Masonic Temple. Service 11 a. m. Sunday-school 10 a. m. Superintendent of Sunday-school, Mrs. S. J. Ashton. Pastor's address, 3802 Ridge avenue, Rogers Park. Day at home, Friday.

Band of Harmony, auxiliary to the Church of the Soul, meets the first and third Thursdays of each month, at room 512 Masonic Temple, from 3:30 to 10 p. m. Coffee and lunch at 6 o'clock.

Psychic Research meetings at Schott's Hall, corner Belmont and Racine avenues, Sunday afternoons at 2:30 o'clock sharp. Advanced course in occultism, teacher and lecturer, P. M. Esser, 82 Willow street; test medium, A. K. Edwards, 675 Osgood street. Visiting mediums all welcome.

The Brotherhood of Spiritual Truth meets Sunday, 7:30 p. m., in Temperance Hall, 330 W. 63rd street. Services conducted by Prof J. K. Hillis and wife.

The Spiritual Truth Society meets every Sunday evening at 7:30, at Hopkins' Hall, No. 528 W. 63d street. Messages follow each meeting. Ladies Auxiliary to the Englewood Union meets every Thursday at 2 o'clock. All are welcome to these meetings. Isabella M. Powderly president.

IMPORTANT.
Owing to the fact that the courts have in every case decided against Psychic Healers who advertise to cure the sick without drugs, where the case has been between the U. S. government and a Healer (deciding that it is a clear case of intent to defraud) to advertise to diagnose also, without leading symptoms being given. Therefore I have decided, as a physician in good standing, to not advertise my gift of Psychic Healing, but will diagnose disease and not ask a fee for so doing. I will therefore hereafter diagnose disease
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Saratoga, Wilson Co., N. C., Feb. 14, 1903.
Dr. J. S. Loucks, Stoneham, Mass.
Dear Sir:—I write you again desiring to express my gratitude to you for the great good I received from your treatment last winter and spring. You cured me of diseases that other doctors failed to cure. Thankfully yours, [Unsolicited]
MRS. D. A. OWENS.
Piersons, Mich., Sept. 12, 1904.
Dr. J. S. Loucks, Stoneham, Mass.
Dear Sir.—Your medicines have done more for me than I can express. I have doctored for years for my stomach and liver, but never got any better, and I can say that I have put in one summer without a sick headache, or any of those old disagreeable symptoms. [Unsolicited]
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Byron Stillman is a devoted Spiritualist, and possesses a brilliant mind in a body that unfortunately has many infirmities. He has been deprived of hearing, is totally deaf, and is now scarcely able to walk. Those who buy his book will not be disappointed in its merits, and at the same time will be helping the author.—Editor.

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UNSEEN FORCES.

Rev. R. M. Vaughan, a Prominent Baptist Minister, Expresses His Views in a Comprehensive Manner—He Claims That Unseen Forces Rule the Scientific, Mechanical and Natural Worlds—An Extract From His Sermon.

Rev. R. M. Vaughan delivered Sunday morning at the Baptist church an address on "Unseen Forces." His text was the seventeenth verse of the sixth chapter of II. Kings: "And Elisha prayed and said, 'Lord, I pray thee, open his eyes that he may see.' And the Lord opened the eyes of the young man; and he saw, and, behold, the mountain was full of horses and chariots of fire, round about Elisha."

Unseen Army.

He said in part: "Elisha foiled the plans of the king of the Assyrians who had determined to kill him by calling on the Lord to show this man the unseen forces of protection. We do not know what the army of the Lord was, but we do know that all around were the unseen forces. But are there unseen forces? Are there spiritual powers? Nature bears witness of the unseen forces in the flow of the river, the fall of the autumnal leaf and the flaming path of the meteor, all of which demonstrate that there is a force of gravitation but no one ever saw this force; they see the result of the gravitation and know it is there, but gravitation is an unseen force.

Forces of Nature.

"As the electric current is sent through the telegraph wire by the manipulation of the key we are able to see the movement of the receiving apparatus but we cannot see the force that impels this movement—electricity is one of the unseen forces of nature. We can notice the growth of trees, the opening of the flower and the ripening of the fruit, but we are unable to observe that force which organizes and changes the soil and the rain and the sunshine into the tree and the flower and the fruit. Life, too, is an unseen force of nature. The man has not looked upon the surface who says he believes only that which he sees.

Science and Reality.

"All the developments of science prove that there are unseen forces. Reality is a proof also for, who ever saw a thought in the brain of man? The brain has been laid open to view and the nervous twitchings have been watched but these twitchings are not thoughts, they are the accompaniments of thoughts. Intelligence is also one of the unseen forces. Christian Dewett laid down his rifle after the final close of the Boer war and went home with the conviction that no matter how stubborn were his fellow fighters on the veldt they they could not equal the educated young soldiers of the English and now that man is doing all in his power to strengthen and maintain the rule of intelligence in South Africa.

Japan's Power.

"Japan is now driving Russia from the far East because of the superior education of the soldiers who are fighting for the right to work out the destinies of their country over those soldiers from a nation where only one in fifty can read or write. The literary, technical and scientific schools of Japan are conquering the illiterate and ignorant product of a despotically ruled people. In 1776 the British minister paid little attention to the Continental army, but the words of William Pitt proved all too true. 'It is not so much that we must take into account the guns of the Americans as their sentiments of liberty.' It was the sentiment of liberty that existed in the hearts of the men at Valley Forge who left their bloody foot-prints on the snow that won for America her independence; but was ever a sentiment seen? Ideas, not battalions, rule the world.

Love a Force.

"Mightiest of all sunseen forces is that of love. We are capable of seeing a cup of water but we see not the love of the disciple for Christ. In the conquest of Guatemala the army of the Spaniards was thrice repulsed, but a monk set the scriptures into verse, taught the captured Indians his songs and released them. They sang them to the rulers of the land and peace was secured between the Spaniards and the Guatemalans by the love of this Christian monk for these Indians.

"We see the flowers in the summer months but they are only the evidence of the season, we see not the summer itself.

God, an Unseen Force.

"So we shall never see God in any different way than as we do at the present, but we may see him larger and better. What the air is to the bird that God is to us, his soul is the soul of our soul. Our supreme need is to see God, that the eyes of the heart may be enlightened. Jesus said: 'Blessed are the pure in heart for they shall see God.'

"The unseen forces are not meaningless; they are real; they have a meaning for our lives; they are for us to use. Elisha made use of the unseen forces and saved his servants and conquered the Syrians. The consciousness of the power of the unseen forces gives serenity of mind.

Their Use.

"Abraham went in search of new abodes relying on the unseen force of God to direct his footsteps and preserve him in the wilderness. Moses went out of the land of Egypt trusting that this same unseen force would protect him and his followers from the wrath of Pharaoh. Stephen was stoned outside the gate, but because he believed in the unseen force, the heavens were opened to his view and he beheld Jesus standing on the right side of God.

Quest of Power.

"Everywhere now is there a quest for power. In the industrial realm they seek the power of nature and a method of its use. Science is supremely concerned in the quest for power and they have harnessed the falls of Niagara and the rapids of the Zambesi. The Christians are in search of spiritual power to worship God. One law prevails for all three: If we obey the law of operation of a force the force will obey us. The Chinese discovered gunpowder could be made from a composition of certain substances that had always existed but never used this invention. It was left the European people to discover a practical use for it. So also is electricity as old as the planet. The globe itself is an immense dynamo, but it was not discovered until recent centuries and the discovery of its use belongs to a still later time. First it was found out that it could be generated by mechanical force, then chemical force, then Morse found a means for its transmission and now it shows its power without being sent over wires.

"If we give ourselves up to the forces they give themselves to us—if we yield we wield. Elisha obeyed the unseen forces and they stood at his command. Dominion is our power."

The above from a Baptist minister indicates some progress.
P. O. KERR.
Janesville, Wis.

The only sin which we never forgive in each other is difference of opinion.—Emerson.

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VOL. 30 CHICAGO, ILL., OCT. 29, 1904. NO. 779

A BATTLE ROYAL!—In Which the Intellectual Giants of Our Grand Cause Will Participate.

J. S. LOVELAND, A Master Mind on the Pacific Coast, Will Lead Off with a Lucid, Comprehensive Attack on

the Great Book, "Spirit Obsession, the Demonism of the Ages," by Dr. J. M. Peebles. The learned Doctor and others will write on the subject, pro and con, making A BATTLE ROYAL, which every Spiritualist should read. Send in your Subscription, or remain in the rear of the procession. A Battle Royal will begin some time in November. This subject and its discussion must attract the attention of all who are interested in the discovery of truth and in human enlightenment.

National Spiritualists' Association.

The Annual Report of the President, Harrison D. Barrett, for the Year Ending October 21, 1904.

To the Officers, Delegates, Friends and Supporters of the National Spiritualists' Association in Convention Assembled: Greeting:—In compliance with the requirements of the Constitution, By-laws, Rules and Regulations of the National Spiritualists' Association, I have the honor to submit my report as president for the current year.

In Review.

I cannot report any marked increase of interest in Spiritualism as a movement, nor in the National Association, as its official organic representative, during the past year. Some local societies and one state association have been formed and have united with the N. S. A., but fully as many locals have either withdrawn therefrom, or have disbanded and returned their charters; hence the societary membership is not as large as it was one year ago. Some of the largest and most influential local bodies in the United States have canceled their charters during the year. The cause of these withdrawals should be determined by this convention, and I recommend that an investigation be made accordingly.

In some communities public interest in Spiritualism has decreased to an alarming degree, owing to improper management of local meetings, or to the exposure of some arrant counterfeiter of mediumship. In other sections there has been a decided increase of interest, and many people have been led to accept the demonstrations offered by Spiritualism as evidences of the truth of its claims. From my personal experience, I feel that the decrease of interest in the movement as a whole, without regard to the National Spiritualists' Association, or to organization in any form, is far in excess of the increased interest in special centers, or states. Indifference has crept in, and it has seemed next to impossible to bring home to the hearts of our people any sense of the obligations they are under to their religion, or to organization in Spiritualism. The delegates to this convention should look into this matter, and devise methods by which healthy growth along all lines in our work can be stimulated. I recommend the appointment of a special committee to consider these paragraphs, whose duty it shall be to report to this convention some plan by which the needed reforms can be inaugurated.

No Pessimism in the Truth.

I may be accused of pessimism in laying the unvarnished truth before you. The facts are as stated, and it is our duty to meet them. There is no pessimism in an honest statement of the truth. Indifference, indecision, self-satisfaction, and kindred ills have crept into our ranks, and have suddenly made themselves felt in the local and state organizations, also in regard to the movement as a whole. But all is not dark. There are some signs of promise, and it is because of these that I believe the evils named can be overcome, and better work made possible for the coming year.

Encouragements.

The secular press has treated Spiritualism, for the most part, with courtesy and respect. It has, in nearly all cases, reported our conventions fairly and impartially, and has not indulged in sarcasm and ridicule at our expense. Other religious bodies have, in most instances, been uniformly just and fair in their treatment of Spiritualism. They have given courteous recognition to the National Spiritualists' Association as the official head of Spiritualism as a religious movement, and have turned to it for information of an authentic character with regard to Spiritualism as a cult. This is likewise true of statisticians, information bureaux, and business corporations, that are desirous of presenting substantial facts to the world in their published statements, irrespective of denominations. The railor courtesies would have been extended just and fair in all their dealings with our people. These facts are encouraging, but they point to the absolute necessity of proper organization, and a loyal support of the same on the part of Spiritualists. None of these favors or couresies would have been extended to us had it not been for the N. S. A., and the respect paid it by people outside of our ranks. Permit me to urge upon you, as a delegate body, the necessity of doing something to awaken greater interest in the N. S. A., on the part of our people. I recommend action to that end.

Missionary Work.

In compliance with the orders of our last annual convention, missionary work was undertaken by the N. S. A. upon similar lines to those followed in past years. Mr. and Mrs. E. W. Sprague, than whom there are no more loyal and faithful workers in our ranks, were engaged as missionaries at large, at a salary of one hundred and twenty-five dollars per month and all expenses. From January 10 to April 1, your president was also engaged as missionary, at a salary of one hundred and fifty dollars per month, and all expenses, save that of board. Rev. George H. Brooks, Mrs. Lole F. Prior, Rev. W. V. Nigum and Mr. Max Gentzke were appointed missionaries to serve without salary. They are and always have been loyal friends of the N. S. A., and have served it faithfully as its missionaries.

Mr. and Mrs. Sprague worked with might and main. They turned night into day, and did yeoman service everywhere. Their report will give you full information in regard to their work. It was due to no lack of effort on their part that the financial balance every month was on the wrong side of the ledger. They did their duty and tried hard to give full value for every dollar paid them for their services. This is true of your president's efforts as a missionary in the field. His work was a financial loss to the N. S. A. from first to last. In some places where he labored the Spiritualists did not even take up a collection for the N. S. A. When asked the cause of this neglect, the uniform reply was: "The N. S. A. pays your salary; you can afford to do this for nothing." In other places the outspoken answer of the Spiritualists, when money was asked for, was, "Let the N. S. A. foot the bill." It was a plain shirking of duty on the part of the Spiritualists, and evidently rests upon their desire to get something for nothing. In view of your president's experience and the showing financially of the other missionaries, I feel to recommend that all missionary work be abandoned for the coming year.

Editor-at-Large.

In harmony with the instructions by unanimous vote of the delegates present at our last convention, that unselfish, fearless, able and efficient worker, the noble-hearted veteran, Hudson Tuttle, was re-elected Editor-at-Large for the current year. He has done splendid work, and the results of the same have been far-reaching in their influence. His report will give you a full account of all that he has done, and will enable you to form an estimate of the vast amount of good that he has accomplished. I recommend that the office be continued another year; further, that our noble-hearted brother be re-elected to that office, and that, if our finances warrant it, an increase in salary be granted unto him.

Mass-meetings.

A limited number of mass-meetings was authorized by our last convention and directions given to hold the same in company with the state associations wherever they were in existence. No meetings of this kind have been held during the year, owing, in part, to a lack of interest in them on the part of some of the state associations, but more largely to the indifference of the Spiritualists in the cities where said meetings were to be held. For several years these gatherings yielded substantial revenues to the N. S. A. They were wisely abandoned a few years ago, in order that the energy involved in connection with them could be turned into work of a permanent rather than transient character.

I feel that they can now be reinaugurated with profit to local and state associations and to the finances of the N. S. A. I recommend that a series of mass-meetings be held in as many large cities and towns as possible during the coming year, and that the profits accruing therefrom be divided between the state associations that assist in holding said meetings or with the local societies chartered with the N. S. A., provided they co-operate in the work of holding the same, and the N. S. A. itself.

Half Rates.

Our clergymen have been treated with absolute fairness and impartiality by all railroad passenger associations that grant half rates to ministers of the gospel.

I recommend the continuance of the policy of former years, to the end that the same consideration may be extended to our ministers who are worthy of recognition during the coming year. The N. S. A. has received every courtesy at the hands of the Central, Western, South-western, and Trans-Continental Passenger Associations throughout the year; I recommend that a suitable acknowledgment be made of these favors on the part of this convention, through a special vote of thanks, or by engrossed resolutions, to Mr. F. C. Donald, Commissioner of the Central Passenger Association; Mr. Eben E. MacLeod, Chairman Western Passenger Association; J. E. Hannegan, Acting Joint Agent, Southwestern Passenger Association; and James Charlton, Chairman Trans-Continental Passenger Association.

The Pension Fund.

Our last convention ordered the continuance of the payment of pensions to our worthy indigent speakers and mediums. From our secretary you will be informed in detail with regard to this special division of our work. It is a most important branch of the labors of the N. S. A., and should be strengthened in every possible way by this convention. The fund should be largely augmented and steps taken to make it self-supporting through the interest received from carefully invested endowments. But those endowments must be secured before they can be invested in any form. It is therefore the duty of this intelligent body of delegates to provide ways and means by which those endowments can be obtained. The experience of the officers of the N. S. A. this past year in trying to raise one thousand dollars for this fund, to offset the donation of the same sum by one individual, our greatest-hearted treasurer, Theodore J. Mayer, is not encouraging. Mr. Mayer asked the Spiritualists of the nation to give unitedly as much as he gave alone. It took about five months of persistent effort on the part of your officers to raise the sum required. This condition of criminal indifference should be met and overcome by you as delegates.

Our pension list is now a large one and it is constantly increasing. It will take more money to support this policy next year than it has ever taken before. Notwithstanding this fact, I venture to recommend that the pensioning of our needy and worthy workers be continued at least for another year. I also recommend that measures be adopted here looking to the securing of a permanent income for this fund, to support this most necessary and beneficent work.

Lyceum Work.

The children's department in our N. S. A. work was not forgotten by our last convention. John W. Ring of Galveston, Texas, was re-elected National Superintendent of the Lyceum movement, and an increased appropriation granted him that he might extend his labors in this important field during the year now drawing to a close. Well and faithfully has he discharged his every duty, and he will, in his report, render you a truthful account of his stewardship. No better man can be found for this work than Jonn W. Ring. He is the personification of honor in his devotion to duty and has an earnest love for the work itself.

I cheerfully and earnestly recommend that Mr. Ring be continued in his present position, and that as large an appropriation as the finances of the N. S. A. will warrant be made to sustain this important work.

The Morris Pratt Institute.

With the work of this school during the past year, this Convention will be made acquainted both by the reports of its delegates and by that of the committee elected at our last annual convention to investigate its affairs. I will not therefore trespass upon either of those reports in any way, but commit the school and its welfare to the thoughtful consideration of the delegation present. The appropriation of five hundred dollars, made by the last convention, was promptly paid upon demand, and so far as I know, good will and harmony exist between the N. S. A. and the Institute. Educational work should be fostered along all lines, and this school should not be left to the tender mercies of an unsympathetic public.

I recommend earnest moral support, and such financial aid as individual Spiritualists may see fit to offer. Until the N. S. A. has a larger and surer income, I do not feel that its funds should be drawn upon any further in this direction. If the school could be transferred in fee simple to the N. S. A., with perfect title, and no financial obligations imposed, I should favor its acquisition, with the hope that proper endowments could thereby be the more easily obtained.

Usages.

The question of the adoption of usages that shall characterize the Spiritualistic body as a denomination was discussed at length at our last annual convention. The lengthy report of the committee, elected at the National convention in Boston in 1902, was considered in all of its valuable recommendations, but only those that bore upon the subject of ordination tenets, methods of work, etc., were adopted. Other essential matters were laid upon the table and the committee continued, to report at this convention. Serious defections from the supporters of the N. S. A. have already occurred because of the failure of our last convention to act upon these measures in their entirely. Others are likely to follow in case nothing is done at this convention. On the other hand, the N. S. A. may have lost, and may yet lose friends through the adoption of the usages in question. It is a question of grave moment, and cannot be acted upon hastily. It should receive the best thought of this convention, and such action should be taken as will promote harmony among our people, and give to Spiritualism the legal and moral recognition it deserves at the hands of the public. I earnestly request this intelligent body to give this question sympathetic consideration, and recommend action accordingly.

Camp-meetings.

The various camp-meetings have had fairly successful seasons, but with very few exceptions, the attendance has not been as large as in former years. This decrease may be due to two causes—the influence of the World's Fair at St. Louis, and the hard times peculiar to every presidential election. It may not be out of place for me to offer the suggestion that there are too many small, weak camps, therefore very few strong ones. Better a dozen splendidly equiped, progressive, well-attended camps than fifty weak and poorly attended ones. The N. S. A. has no jurisdiction over these bodies, but is in full sympathy and hearty accord with the good work they were formed to do. It is to be regretted that our Spiritualists cannot see the necessity for concentration of effort in camp work, and in all other matters pertaining to the welfare of Spiritualism.

The interests of the camps should be the interests of the N. S. A., and vice versa. They are working for one and the same cause, hence should have reciprocity in labor and purposes. I believe their mutual interests and welfare can be proven to the officers and members of all of these organizations if proper effort is made. During the season of 1904 only one or two camps granted N. S. A. days on their official programs. Some of the camps chartered with the N. S. A. failed even to take up the collection required by virtue of said charter. Onset, Mass., held its old-time loyalty to the N. S. A., and gave us a day that yielded substantial financial returns, despite the rainy weather and small attendance. I urge upon this convention the necessity of proving to all camps that they and the N. S. A. have mutual interests and a common purpose. If necessary, I recommend beyond a heart-to-heart correspondence between our secretary and all of the camp officials—not the secretaries and presidents alone—that a special representative be sent to to the trustees of the camps, at their winter sessions, to place these important issues before them by word of mouth. I earnestly recommend that strenuous efforts be made to secure special N. S. A. days on all camp programs for the season of 1905. I further recommend that special recognition be accorded Onset Bay camp, its officers and workers, also such other camps as gave us a place upon their programs, for the courtesies thus extended to us.

Local Societies.

I have nothing to add to what I have said in past years upon this most important theme. Some local societies, once in a very flourishing condition, have disbanded during the year, while others, that are fairly well equipped for good work, have canceled their N. S. A. charters. For many years I have tried in my annual reports to induce helpful action on the part of our National convention upon this subject. There have been plenty of resolutions, lots of discussion, but nothing as yet has been evolved that has given the local societies the aid they so sorely need. In a few instances local societies have settled their speakers for a year, or for a term of years. As a rule, such societies have prospered, while those that have followed the itinerant system have struggled for existence, and have wasted their energies, financial and otherwise, upon railroads, hotels, boarding-houses, and hall rent. If this matter could be discussed in all candor by this convention and a plan evolved by which weak locals can be strengthened and permanent work done, great good would certainly accrue to our cause.

I recommend that a special hour be set aside for the consideration of this very important question.

Settled Speakers.

The settlement of speakers of ability and character over societies for a year or term of years is such a self-evident necessity as to require no argument whatever from me. A resolution urging all societies to employ speakers for a long time should be adopted by this body, and I recommend that it be framed accordingly.

Counterfeit Phenomena.

A bold, brave and vigorous warfare has been waged against counterfeit mediumship of every kind, and bogus phenomena of all classes during the past year by the able and intrepid editor of The Progressive Thinker, John R. Francis, of Chicago. He has placed every truth-loving Spiritualist under obligations to him by his fearless exposure of sham and pretense. He has proved to the outside world that the rank and file of our people want only the truth, and has shown that they will not condone nor apologize for fraud.

I recommend that the course of Mr. Francis be commended by this convention in the form of a resolution of hearty thanks, conveyed with a pledge of loyal, moral support in his good work during the year to come.

Necrology.

Many of our eminent workers and true friends of the N. S. A. have taken leave of earth during the past twelve months. The list is too long to be admitted into this report as a whole, but I recommend that all of these loved and honored names be handed to our Committee on Resolutions, whose duty it shall be to memorialize them in proper form. There are two names deserving of special mention here. One is that of Miss Abby A. Judson, which was unintentionally omitted last year, and the other is that of Frederic G. Tuttle, treasurer of the Banner of Light Publishing Company. Miss Judson devoted the last years of her life to the unselfish service of our cause, and gave her best thought to its welfare. Mr. Tuttle's services to the N. S. A. and to Spiritualism are best known to your president. He was this organization's faithful friend and did everything in his power to aid it. The lack of his potent influence has been keenly felt throughout the year. Frederic G. Tuttle was one of nature's noblemen, and his sad transition has left a void in our ranks that cannot be filled.

Text Book of Spiritualism.

At the annual convention of three years ago, C. D. Pruden, then a trustee of the N. S. A., introduced a resolution directing the president to correspond with the leading writers and profoundest thinkers in our ranks for the purpose of securing articles definitive of Spiritualism in its every possible phase, to be published in book form for general use and distribution. Owing to complications not necessary to mention here, this excellent resolution has never been carried into effect. I recommend its re-affirmation by this convention, with instructions to the incoming president to act accordingly.

History of Spiritualism.

Work in this department has made some progress, and good results obtained. I feel that it should be pushed more vigorously the coming year. Our veterans are rapidly taking leave of earth, and the sources of information to our historian, Lyman C. Howe, are daily growing less numerous. I recommend an appropriation compatible with the finances of the N. S. A. that will enable Historian Howe to push his work with greater vigor. This work cannot be neglected longer with safety, if an accurate, authentic history of Spiritualism is desired by our people.

Constitutional Amendments.

Several important amendments, affecting the working machinery of the National organization, are to be considered at this convention. One of them, if adopted, extends the term of office of each officer and trustee, excepting the president, to four years. Another will make our conventions biennial, instead of annual as at present; while a third will make Washington, D. C., our permanent convention city. I make no recommendations with regard to any of these, but ask each and every delegate to give his thoughtful attention to them, to the end that no mistake may be made when they are voted upon. These changes are too sweeping and far too vital to be passed upon hastily, or passed over through neglect.

Finances.

The delegates to this convention are to provide ways and means by which the work of the N. S. A. can be carried forward. From year to year I have recommended various plans for raising sufficient revenue to meet the needs of this association. Very few of them have ever been tried, and I do not feel that I have any new plans to submit to this body of delegates. The N. S. A. is in need of funds; its revenues are decreasing rather than increasing; missionary work has proved a bill of expense rather than a source of revenue; camp-meetings, local societies, and individuals have failed to contribute as they should. Money is necessary to carry on our work. As delegates, you are face to face with a condition not a theory, and it is now, in the language of the day, up to you to say what shall be done. The decrease in revenue must be stopped and the tide turned in the other direction if the N. S. A. is to prosper, and do its legitimate work. Indifference must give way to interest, and reciprocity take the place of selfishness.

I ask that your consecrated thought be devoted to this question and recommend that every effort be made to fill the N. S. A. treasury from permanent sources of income. If every Spiritualist in America could be induced to give one dollar per year to the N. S. A., the problem of finance, as related to the national body, would be forever solved. Will you devise some plan to accomplish this object?

I respectfully recommend that personal letters be sent to all Spiritualists, whose addresses are obtainable, asking them for donations to an endowment fund of generous proportions, not less than fifty thousand dollars, for the support of the N. S. A. There should be no trouble in raising this sum, for if each Spiritualist does his duty, no one would miss the small stipend he would be called upon to pay. There should be ten thousand Spiritualists ready and willing to give five dollars, or more, to such a worthy object.

The Voice of the People.

Desiring to get at the opinions of the Spiritualists of America with regard to the needs of our cause as a whole and the N. S. A., as the representative organization of our forces, I sent the following queries to more than one hundred of our leading Spiritualists:

1. What steps shall be taken to popularize the N. S. A. with the people?

2. What measures are, in your opinion, imperative at the present moment, with regard to the needs of our cause as a whole?

3. What can the N. S. A. do along business lines, and in the way of a healthful propagandism, to promote the best interests of our movement?

Vigorous replies have been received from the majority of the persons thus addressed. All of them acknowledge that the N. S. A. is a necessary factor in pushing Spiritualism to the front. As I sent these questions to those who are supposed to oppose organization, as well as to its friends, I feel that these replies are significant, for they certainly indicate a change of sentiment in gard to the N. S. A.

Various suggestions are offered in response to these queries. Some writers advocate making the N. S. A. a business organization, pure and simple, and urge that all other branches of its work be abandoned. Others ask for more missionaries; while others still denounce all missionary effort and suggest that it be abandoned. Every writer thus far heard from pays a deserved tribute to mediumship, and urges the N. S. A. to give it just and honorable recognition. Some writers suggest that the N. S. A. is too near the churches in its methods of work, while others claim that it is too far away from them.

Every writer has made some very valuable suggestions, and has signified thereby his belief in and love for the N. S. A. But in analyzing these opinions of our leaders, all things resolve themselves at last into one essential center; the need of financial support to make the reforms referred to possible. No writer has suggested anything whatever with regard to the question of finance, nor how the revenues of the N. S. A. may be increased.

A New Statement of Principles.

With very few exceptions, my correspondents have declared in favor of a clear, brief and emphatic statement of principles, properly defining Spiritualism to the world. Many of these writers have asked that said statement be based upon spiritual Theism, viewed from the standpoint of science, philosophy and religion. They affirm that such a proclamation would appeal to the hearts and souls of our people, and lead to their according to our movement a generous support. This subject should be made a matter of calm, earnest discussion on the part of this convention, and I recommend the assignment of a special hour for its consideration.

I also recommend that the incoming secretary be instructed to send these queries, or others of similar, or weightier import, to other leaders throughout the country, in order that the trustees may have constantly before them the written requests and instructions of those whom they serve.

Theodore J. Mayer.

Our large-hearted treasurer, Theodore J. Mayer, has, during the past year, signalized his devotion to our cause in many ways, but especially has this been the case with regard to his munificent donation to the Pension Fund. Had it not been for his philanthropic spirit and enterprise, I fear our Pension Fund would have been exhausted months ago. I feel that especial recognition should be accorded him for his generous kindness; also to John R. Francis, editor of The Progressive Thinker, through whose continued efforts Mr. Mayer's conditions were at last met in full, and the Pension Fund made secure.

The Board of Trustees.

The members of the board of trustees have worked together in perfect harmony throughout the year. The results of their stewardship are before you and the world. They have tried to serve the cause faithfully and well, and have endeavored to place the N. S. A. in a position of greater influence before the world. Personally, I am under deep and lasting obligations to each and every member of the board for favors received and for kindly aid in the work of promoting the welfare of the National Spiritualists' Association.

The Home Office.

The work in the home office has been of the same high order of excellence that has always characterized the efforts of our present efficient secretary. Her report will acquaint you in detail with what has been accomplished during the year, but will make no mention of her own untiring labors for the good of the cause, her own devotion to our National movement, nor of the singleness of heart with which she has toiled in its behalf. She has carried on a voluminous correspondence, distributed a vast amount of literature, met scores of visitors, and courteously given all desired information whenever it was in her power to do so. She deserves well at the hands of the Spiritualists of America, and it is with genuine pleasure that I pay her this well-deserved tribute to her worth and work. I take this opportunity to acknowledge the many personal obligations I am under to her for favors received.

Conclusion.

In conclusion, permit me to acknowledge my personal obligations to our honored vice-president and treasurer for their timely and valuable advice during the year; also to all of the Spiritualist papers, The Sunflower, The Progressive Thinker, The Light of Truth, The Banner of Light, Lichtstrahlen and The Philosophical Journal, and their able editors. These papers have rendered loyal and generous support to the National Spiritualists' Association throughout the entire year, and I recommend due recognition of the same on the part of this convention.

I ask all officers, delegates and visitors assembled in this convention and all Spiritualists everywhere to consecrate themselves anew to the cause they love by rallying around the standard of the National Spiritualists' Association, and accord to it a generous, whole-hearted support. I urge that all differences be laid aside, all personalities forgotten, all prejudices overcome, all antagonisms buried, in one common endeavor to aid our beloved cause as a whole, and make the National Spiritualists' Association a power for good throughout the world

Respectfully submitted,

HARRISON D. BARRETT,
President National Spiritualists' Association.

Constitutional Rights.

In this presidential campaign we are hearing much of "constitutional rights."

In all the northern papers there are numerous editorials and cartoons that charge the southern states with the terrible crime of trampling on the "constitutional rights" of the illiterate southern negro.

The Brooklyn Times and the New York Press are especially indignant over this "trampling on the Constitution" which prevails in a few southern states.

But it never seems to occur to these editors that the white women of their own states have "constitutional rights" that have been trampled on ever since the Constitution was framed.

There are Equal Rights Associations in all the northern states. Every year the legislatures of these states are petitioned to give women their "constitutional rights," but no one seems at all disturbed when the petitions are refused or passed contemptuously by.

Until women are enfranchised in all the states north of Mason and Dixon's line, the editors of those states would do well to keep silent on the question of "constitutional rights."

LIDA CALVERT OBENCHAIN.
Bowling Green, Ky.

A Mutual Mistake.

Little Willie told his mother that a lion was on the front porch, but when an investigation was made it was found to be the Newfoundland dog, which had been newly sheared.

"Now, Willie," said his mother, "you have told a very naughty story, and you must go up to your room and pray for forgiveness and remain there until the Lord forgives you."

Willie promptly obeyed, but he was gone only a few minutes before he came tripping back.

"Did the Lord forgive you?" asked his mother.

"Yes," was the reply, "and he said he didn't blame me much either, 'cause when he first saw it he sorter thought it was a lion himself."—Collier's Weekly.

A White Cat Seems to Materialize.

When I was 16, the spirits frightened me terribly knocking on the headboard of the bed, and sometimes the room would become illuminated. When I was 24 years old I had a white pet cat. I called it Snowball. A milk wagon ran over it and killed it. Ten years after that event a widow lady and I wanted to know if there was any truth in spirit return. She had a fine square parlor in her home, and we made two black curtains and hung them up. We shut the door and locked it. We did not have anything behind the curtains—not even a chair. We then turned the light low on the center table, and the four present sat quite close to the curtains. All at once a little white ball appeared at my feet. It grew, and all at once it jumped up and ran in front of us all and went behind the curtains. All saw it. Then the curtains parted and we saw a form dressed in a brown morning gown, with flowing sleeves. We did not see the face. The arm and hand were thrust out and waved at one of the gentlemen. MRS. FRANK GRAFTON.
Tampa, Fla.

POWER OF IMAGINATION.

It Puzzles Many of the Most Eminent Physicians of the World.

A press dispatch from London, dated Oct. 17, says: "Physicians of London are very much interested in the discussion of the question whether imagination can kill. A woman in this city recently died, suffering evidently the most terrible pain because she had swallowed a perfectly harmless draught which she believed to be prussic acid.

"Coulsen Kernahan tells that he knows of two criminals, both under sentence of death, one of whom was put to sleep in a room in which a woman had died the night before of Asiatic cholera. Being, however, in blissful ignorance of the fact, nothing happened to him. The other was made to sleep in a room which had been unoccupied for months, but was told that a corpse, a victim of cholera, had just been removed from it. His terror was so great that it absolutely created the disease, and in a few hours he developed symptoms of cholera and died before the night was over. This story has been confirmed by several medical men, who give similar instances of the power of imagination.

"Sir William Gull, one of the greatest physicians of the nineteenth century, to whom the cure of the Prince of Wales was attributed during his dangerous illness in the '70s, used to relate that he frequently gave his patients nothing but burnt sugar and water, and that simple remedy had made remarkable cures.

"A prominent doctor connected with the London Hospital tells how a mother once brought a girl to him who was suffering from extreme emaciation. The woman explained that the girl could eat nothing on account of a contraction of the throat which prevented her from swallowing.

"I can cure that in half an hour," said the physician, and then proceeded firmly to impress upon the girl the value of the treatment he was about to give her. At the end of that time he sent her into one of the wards for a good meal, and the girl ate a large plate full of boiled mutton and potatoes.

"The same physician relates other incidents of patients who had been partially operated upon when it was found that nothing was the matter with them, but though they had suffered much pain before, they ceased to experience after the supposed operation."

That the mind has power over the flesh there can be no doubt, at least in the minds of those who have given the subject any consideration whatever.

Mind, according to Webster, is the intellectual or rational faculty in man; the understanding; the power that conceives, judges or reasons; also, the entire spiritual nature; the soul.

To-day that faculty is known as the instrument through which the spirit of man may convey his knowledge to others; through which the soul that perceives can communicate the result of its perception to others.

This makes the mind the link that connects man the mortal with man the spirit, and serves as a basis upon which is built the structure of immortality, by many thinkers of to-day as well as yesterday.

Man has little knowledge of himself and his possibilities.

He gets occasional glimpses of an open door in the dim distance, and shadows pass before him. He says the soul is immortal, for he has seen a face or form like one he knew. His mind—the archives of the soul's memory—retained the lineage of that face and form; they recur to him; they are not dead.

The fact is, unless hindered by some imperfection or derangement of the physical, the mind has power to recall that face and form. The same mind has the power, backed by the spirit, to think its own form into almost any degree of affliction, according to the strength of the will or mind power.

An instance has been recorded where physicians were about to bleed a young woman (at one time bleeding was a fad among doctors), and knowing, by what she said, the sight of blood would make her faint, they blindfolded her, pricked the skin, not enough to draw blood, then started a fine stream of water running from a hydrant into a washbowl so she could hear it, and by telling each other she was growing weaker and weaker they led her to the entrance of the other world and had to administer restoratives to bring her back. Not a drop of blood had been lost, but her imagination had led the spirit almost out.

There are many cases on record, even more wonderful than any of those above related. It all goes to prove there is a power within man to control the flesh. It means that man the spirit rules man the mortal, and that connection understood would prevent untold agonies in the world.

Every magnetic healer uses this power, consciously or unconsciously, over his patient. Every Christian or Mental Scientist must use this power to get good results in treating. In fact, every successful M. D. uses it in connection with a simple decoction, or powder, or pill with good effect, better and more lasting than with his most powerful drug.

But the limitations and possibilities of the mind are but dawning upon the human perception. The unfoldments and discoveries of the day are leading man the spirit up out of the mist and darkness of the clay, and in this majestic process of evolution lies the coming light of the spirit and the higher development of the mortal. Then will there be peace on earth instead of war.

DR. T. WILKINS.

As pride is sometimes hid under humility, idleness is often covered by turbulence and hurry.—Johnson.

A man's reception depends upon his coat; his dismissal, upon the wit he shows.—Beranger.

Such as is thy behavior before thy children's faces, such is theirs behind thy back.—Quarles.

Nothing is more reasonable and cheap than good manners.—Anon.

The truest self-respect is not to think of self.—Beecher.

NATIONAL SPIRITUALISTS' ASSOCIATION

Report of N. S. A. Missionaries, Mr. and Mrs. E. W. Sprague, for the Year Ending September 30, 1904.

Mr. Chairman and Fellow-Delegates:—Another year of active work by your missionaries has been completed, and we come to you with our report feeling encouraged and gratified with the results of our labors, and with the outlook for our cause in the future.

The cause of Spiritualism in the United States and Canada is progressing rapidly. People in every walk of life are studying its philosophy and investigating its phenomena. Home circles are being held in nearly every place we have visited and sometimes we have heard of a number of them in a single town. This is as it should be, for the home circle is one of the best places to study Spiritualism. It is encouraging that so many are learning this truth and profiting thereby. Undoubtedly local societies are holding more public meetings and employing more foreign talent than ever before.

A number of excellent new mediums and speakers are coming to the front to fill the places of the good old workers who have passed on to their reward.

Organization.

The cause of organization, its aims and objects, as well as the good work accomplished by our National, state and local societies, are becoming better understood, and consequently better appreciated by the mass of Spiritualists.

The people are calling for your missionaries from all parts of the country, especially from the west. We have received many letters urging us to come and work in Texas, Oklahoma, Wyoming, Montana, Kansas, Colorado, Idaho, Washington, and other states. This great territory should receive as thorough missionary work as has been done in New York, Pennsylvania, Ohio, Indiana, Michigan and Illinois. The Spiritualists of Texas, Oklahoma, Wyoming and Montana have urged us to spend several months in each of these states. Texas and Montana, through their State Associations, have asked the N. S. A. board to send us there to help them build up their organizations.

The west needs missionary work very much, and we believe this department of the work of the N. S. A. should be extended in that direction. Thorough organization of these states will bring great strength to our association and at the same time will be very helpful to the weak societies in their struggle to build up and sustain our good cause.

Work of the Year.

During the year we have labored in Pennsylvania, New York, Ohio, Indiana, Michigan, Illinois and Missouri. We have visited 65 towns, held 302 meetings, organized 16 new societies, including one state association. Besides this we attended the N. S. A. Convention at Washington, D. C., the Michigan State convention held at Lansing, Mich., and the Michigan mid-winter meeting held at Jackson, Mich. We have added new members to many local societies that we have visited, created enthusiasm and encouraged their members, leaving the societies in better condition than we found them, always receiving a cordial invitation to return and hold more meetings whenever we could do so.

Camp-Meetings.

We also filled engagements at the following Spiritualist camp-meetings: Snowflake camp, Central Lake, Mich.; Vicksburg camp, Vicksburg, Mich.; Hazlett Park camp, Hazlett, Mich., and Woolley Park camp, Ashley, Ohio. All of these camps are doing great work for the cause of Spiritualism; they are in full sympathy with our organization. The three first named advertised a National Association day at which time your missionaries represented the N. S. A. Our explanation of the good work being done by our Association was received with eagerness and enthusiasm. A collection was taken at each of these camps to assist in the work of the N. S. A.

Indiana State Association.

We organized eight new societies in Indiana, and visited nearly every other society in the state. We also held meetings in many localities where there were no societies; meanwhile we were making arrangements for the state convention which was subsequently held at Anderson, Ind., Feb. 26, 27 and 28. At this convention we had the best of talent. There were 23 societies represented by 52 delegates in this convention. The meetings were held in the Anderson Spiritualist Temple.

The convention was a success in every way, and the entire expense including speakers, test mediums, musicians, printing, advertising, etc., was only $81.34. The reason why the expense was so small, lies in the fact that the Spiritualists of Anderson and of the state, as well as the talent employed, co-operated with us in the good work. They gave every assistance possible to help make the convention the grand success it proved to be. The Anderson society gave us the use of their beautiful Temple, heated and lighted, free of charge. The choir gave its services free, and the services of the mandolin club was furnished without cost to the convention. Miss Wirtz and Miss Bolander, soloists, gave their very efficient services without compensation. Mr. J. A. Wirtz, the leader of the choir, printed the programs, entertained the missionaries, and wrote notices of the meetings for the press. Mr. Chas. A. Gaines assisted in advertising the meetings, arranging for entertainment, and did many other things to help make the meetings a success. We are greatly indebted to him, as we are to many more whose names are too numerous to mention.

The Spiritualists of Anderson entertained the speakers and delegates free of charge, making them welcome in their comfortable homes. The speakers were Harrison D. Barrett, Dr. Julia M. Walton, Rev. Gardner Haines, and Rev. Thos. W. Smith; and Mrs. Flora Russell, the noted singer of Alliance, Ohio, added much to the success of the convention. All came and did excellent work, making no charge therefor. We gladly paid the traveling expenses of the helpers who came from a distance. Your missionaries were also there and took an active part.

The good will of the Indiana Spiritualists and their interest in the movement was again demonstrated in the fact that we raised a fund of three hundred dollars in cash and pledges, out of which the expenses of the convention were paid and the balance of $216.90 was turned over to the new state association to be used in its work.

We received no financial compensation for our services in working up and carrying on the convention, which detracts considerably from the good appearance of our yearly financial report.

We did all of the work of planning, arranging and preparing for this convention, receiving no assistance other than the advice of Mrs. Longley, the N. S. A. secretary. We arranged for the place of meeting, corresponded with and engaged the speakers, wrote and caused to be printed the circulars, posters, blank credentials, etc., sent them all over the state, wrote hundreds of letters, and did it all while keeping up regular correspondence in the missionary work, such as making engagements, writing articles for Spiritual and secular press and at the same time we were traveling from place to place and holding meetings nearly every evening. The convention was very harmonious and the work accomplished could not well have been better.

Cost of the Year's Work.

Total cost of the work for the year ending September 30, 1904:

Expenditures	$2,507.98
Receipts	1,573.44
Deficit	$ 734.54

By-Laws Adopted by the Indiana State Association.

The constitution and by-laws adopted by this state association are of the best. One article of these by-laws we desire to read to this convention; we read it with the hope that it may be adopted by every other state association, for thereby the Spiritualists, the genuine mediums, and the public will be protected.

Art. IX.—Superintendents—reads as follows:

Sec. 2. The president shall appoint one superintendent for each Congressional district of the state; the said appointment to be approved by the board of trustees.

Sec. 2. Duties of Superintendents.—Each superintendent shall have the supervision of his own district under the authority and direction of the board of trustees and shall co-operate with the president in missionary work and together they shall devise ways and means by which missionaries may be employed in his territory.

Sec. 3. The superintendents are authorized to visit and encourage societies, assist in organizing new ones and arrange dates for missionaries.

Sec. 4. Superintendents shall make quarterly reports to the secretary of the state board of trustees of the financial and spiritual conditions of the societies under them.

Sec. 5. The superintendents shall report to the president the presence of any person or persons in their respective districts known to them to be unworthy of confidence, or impostors doing, or attempting to do, business as physical or mental mediums, or both, or teaching the philosophy and religion of Spiritualism.

Sec. 6. It shall be the duty of the president upon the receipt of such information to forward to all of the superintendents a copy of the same together with the instructions to make copies of the same and forward them to the secretaries under their charge, to the end that the public as well as the Spiritualists may be protected.

If this was adopted and carried out by every state association our cause would be protected from the charlatans who are defrauding the innocent, robbing the unwary and committing other crimes in the name of Spiritualism.

State Associations.

In order to show how our work benefits the state associations we deem it proper to use a little of the valuable time of this convention in enlightening the delegates upon this important subject.

In the annual report of our good brother, the president of the New York State Spiritualist Association, we find a paragraph which reads as follows: "We have continued the policy of refraining from organizing societies unless we believed they were strong enough to hold together and do good, effective work. It looks glittering to see reports of societies organized over the country with two or three days' work by the missionaries, but the trail of wrecks that usually follows such glittering reports makes the last estate worse than the first."

In making this statement our good friend thoughtlessly, and unintentionally, no doubt, was throwing cold water upon the most important work of our organization.

We cannot believe that the Spiritualists of this land expect the two missionaries at large to take care of all the societies they organize.

Without doubt nearly every one of the weakest societies we have organized would have become strong and permanent if they had been properly cared for by competent ones sent to them by the state association for that purpose. Some of our smallest societies have the greatest vitality; all depends upon the membership, methods of work, etc. The principal reason why now and then a society, out of the many organized, fails to flourish, is because of mismanagement on the part of the society itself and the lack of advice, instructions, encouragement and assistance from the parent organization.

Weak societies, such as are not able to employ speakers, should form reading classes and developing circles, and in this way study and learn the great truths of Spiritualism, and develop their spiritual gifts.

Course of Reading.

Here let us say we have repeatedly asked that a course of reading be arranged for weak societies to use. We feel sure this would be of great benefit and would be a help in sustaining societies that are not able to keep regular speakers.

At the N. S. A. convention two years ago we succeeded in getting a committee appointed to arrange such a course of reading; that committee did nothing, and last year we urged the matter again and the committee was re-appointed; we have not heard from that committee yet, but hope it may have something good to report regarding what it has accomplished.

Societies to be kept in active service must be visited and encouraged. The N. S. A. missionaries should not be held responsible for their continued existence when they have not been cared for by the state associations after the missionaries have organized and set them at work.

In the published report of the president of the Ohio State Spiritualist Association occurs the following. I quote verbatim: "I found some of our local societies discouraged. Their past experiences with missionaries and missionary work had taken all they could raise for traveling expenses, and to pay the missionary, and the local society holding two or three meetings a year cannot expect to have the interest in our state and national, they are the ones that cannot see the benefit in organization. It is the steady, persistent work that tells in the end. All missionaries should seek to fill the treasury of the local societies; they should not exhaust them, but they must if they only visit them once or twice a year."

Further on this report says: "The missionary is only with them for one or two meetings, and the railroad fare and other expenses, such as hall rent, music and entertainment, and allow the missionary to have door fee, what can we expect; but our local societies will say they had a nice meeting but could not see the good they had derived from the missionary, until it is difficult for a local society to exist."

In reply to the above statements we will say, that we have never impoverished the societies we have visited, but have always left them in better condition than we found them, often helping them to raise money to pay their back dues and reinstating them with their state association or the N. S. A.

Four years ago there was not a single society in the state of Ohio that had paid its dues to the state association; not one society in good standing. In proof of this statement we have a report dated Nov. 13, 1901, made out by John C. Hemmeter, who was at the time the efficient secretary of the Ohio State Association, in which he tells us that the Ohio Association was chartered by the N. S. A., May 24, 1897. This report which was made four years and five months after the State Association was chartered, states that 22 charters had been issued by the state association and all of them were in arrears for dues, with the bare exception of the Elyria society, and that one we had chartered with the state association, Jan. 26, 1901, and it had then paid $8 as its first year's dues. I am glad to say it has fulfilled its duties to our organization ever since.

According to this report there was no record of any society having paid dues up to the time we began missionary work in Ohio. In closing this report Mr. Hemmeter says: "Now if you have any advice to offer, offer it so we may imbue some life into it before it becomes a corpse." This is the condition in which we found the Ohio State Association.

In our work in the state of Ohio we have added new members to local societies, revived those that had lost interest, encouraged members to new effort, leaving them with renewed enthusiasm and with determination to continue the work.

In the last four years we have organized and chartered 15 societies in the state of Ohio. Eleven of these are in good standing with the state association to-day; three of them have ceased to do public work. They failed because of lack of encouragement from the state association and proper management. One society we have not heard from. These three defunct societies never received a visit from a state officer or a state missionary. Do not these facts show where the trouble lies, and also the value of our work to the Ohio State Association?

We feel it is but justice to say that the present success of the Ohio State Spiritualist Association is largely due to the work of the N. S. A. missionaries, more proof of which will appear later on.

Many societies in other states that we have organized have never been visited by an officer of the state. Under such circumstances the National missionaries should not be blamed because occasionally a society fails to pay dues when called upon to do so. The N. S. A. has done its very best to have its societies visited and cared for, and we think the state associations have done the same. We have always urged upon the state associations the necessity of sending missionaries to visit the local societies that we have organized. We have encouraged them to form circuits, placing speakers upon them, thus helping the local societies to become strong and self-supporting. It is the mission of the N. S. A. missionaries to interest the people in the subject of Spiritualism and our organization, to encourage weak societies, to organize Spiritualists into societies and teach them how to carry on the work successfully. After they have done that, the state associations, where such exist, should take enough interest to have these societies visited by competent workers and do everything possible to encourage them. Arrangements should be made whereby every local society could be visited at least twice each year by thoroughly competent missionaries. If this were done very few of our societies would go down.

The following explanation will answer the other statements made in the yearly report of the president of the Ohio State Spiritualists Association, and will make clear to all the question of the cost of the missionary work to the Spiritualists.

Average Cost of Missionary Work to the Spiritualists and Local Societies.

Much has been said about the missionaries visiting local societies and towns where Spiritualists are not numerous and making the work "burdensome" to them. It has been said that they carry away all the money that can be raised and leave the societies impoverished. This is not the case, and such sentiment does not usually emanate from those who help to support the cause; but generally comes from those who seldom or never contribute to its support.

In contradiction to this claim we will present the facts and figures, that this convention and the Spiritualists of the country may know the truth and the missionaries be vindicated.

During the past year we have visited 60 localities where no salary was paid for our services. We held 178 meetings in these places. This does not include the work done at camp-meetings, conventions, societies that paid us a salary for regular work, meetings held for the purpose of organizing societies, seances at which a door fee was charged, nor meetings held with societies with which we divided the door receipts.

Of the 60 localities mentioned above, the Spiritualists paid rent for only 22 places of meeting. In 38 localities no rent was paid for the use of the meeting places. Some of the meetings were held in town halls that were made free for religious and educational purposes. A few meetings were held in parlors and one in a schoolhouse. The others were held in churches owned by the Spiritualists, or in halls controlled by them where no extra charge was made for our meetings. Certainly in these 38 cases the rent was not burdensome. The collections and traveling expenses, which includes our hotel bills amount to 535.59, and when divided by 178, which is the number of meetings we held in these 60 localities, makes the cost of each meeting $3.29. The average number of meetings held in each place is three, which means the cost to each community for the series of meetings, $9.87. The societies that we have organized and those that we have visited average 30 or more members each, and the average collection at each of the meetings if divided by 30 would amount to a trifle less than 33 cents each for the course of three lectures (which were followed by spirit messages and tests) or eleven cents per meeting. We may also take into consideration the fact that the Spiritualists do not even pay all of this, for the collections come from the entire audiences, which usually number from 100 to 200 persons. If the audiences outside of the 30 members constituting each gathering contribute as much as the 30 members, the expense of the meetings would be divided by two and the cost fo each one of the Spiritualist members would be but five and one-half cents per lecture outside of the hall rent and entertainment. The entertainment has been furnished almost invariably by Spiritualists, who were glad to care for and make welcome the missionaries in their homes. They never considered it a burden.

Music.

As to the expense for music, there has been nothing worth mentioning paid out by the Spiritualists for music at our meetings. It has nearly always been furnished free and voluntarily by those who have served in that important capacity.

Briefly told, this is the sum of the "great burden" that our missionary work has been to the Spiritualists.

One thought more: We never visit societies or localities where we hold meetings unless we are invited to do so. We have not been able to reach one-half of those that have written for our services, nor one-tenth of those that want them, as our many letters from state associations, local societies and individuals plainly show.

These facts and figures positively prove that our work is no burden to Spiritualists or societies that we serve.

No religious organizations in this country expect their missionaries to earn their whole salary and expenses. In Spiritualism it has proved to be impossible to make the missionary work self-supporting.

The above lengthy explanation we trust will make the matter plain to all, so that hereafter the great cry that the missionary work is burdensome to the Spiritualists will not be an obstacle in the way of the progress of the work of organization.

Benefit of Our Work to the State Associations.

Our request for an official statement of the number of societies composing the Ohio State Spiritualist Association was refused by the officers of that organization. However, the reports published in the newspapers stated that 22 societies were represented in the last state convention, and as 11 of our societies, at least, are in good standing, the conclusion is reached that the societies that we organized make up at least one-half of the strength of the Ohio State Association.

New York State Association.

Of the number of societies in good standing in the New York State Association at the present time, according to figures given us by the present state secretary, the societies that we organized and chartered number one-half of them, lacking one society.

Michigan State Association.

Of the societies represented in the last Michigan Spiritualist Convention, held at Lansing, Mich., August last, the societies that we organized and chartered only lacked five of making one-half of the whole number.

Illinois State Association.

According to the state secretary's report to us, we organized and chartered more than one-half of all the societies constituting the Illinois State Spiritualists Association.

Indiana State Association.

We organized all but two of the societies that were represented in the Indiana State Spiritualist convention last February.

The above figures show that we have organized and chartered about one-half of all the societies that represented these five state associations in their last conventions. Without our missionary work they would not have become as strong as they are now, and of course would not have been able to do as good work as they are now doing.

And thus the proof is multiplied, showing the value of the missionary work to the state associations and to the cause at large.

Recommendations.

One of the greatest burdens to some of our societies is paying rent for their places of meeting. In fact there are many towns where it is impossible to have public meetings, because there are no halls available, occasionally we have to pass them by on that account, or because the rent is so high the Spiritualists cannot afford to pay it.

Building Fund.

We therefore respectfully suggest that this convention take into consideration the question of establishing a building fund from which weak societies may procure funds at a very low rate of interest to assist them in building halls and temples of their own. It will be much easier for societies to pay a low rate of interest than to pay the usual rent of a hall, besides they could have the full use and control of their church homes. This would remove one great obstacle in the way of success of the local societies and would greatly encourage the members.

We believe there are many Spiritualists in the United States who would willingly furnish the money to supply such a fund if it was handled and controlled by the N. S. A. This is done by other religious organizations and has proved to be a great benefit to them. See the report in the Unitarian Year Book of last year.

We hope to see a move made in this direction by this convention.

Editor-at-Large.

Occasionally we meet with the good results of the work of Hudson Tuttle, as Editor-at-Large of the N. S. A., and we are satisfied that he is doing a great and good work in that capacity. We sincerely hope that his services may be continued.

In Conclusion.

The present month completes the eleventh year of our services as missionaries of the N. S. A. The first seven years of that time our work was almost entirely a labor of love. With the exception of about six months spent in the work of organizing and building up the New York State Spiritualists Association, we received no financial compensation. We did what we could, taking the spare time from our regular work of serving societies. During that seven years we organized 60 societies. We did this missionary work because of our abiding faith in organization and in the good work of our National Association.

The last four years we have received a salary and have devoted our entire time to missionary work.

These four years have been fraught with experiences that have demonstrated the value of, and the necessity for more united effort and co-operative action on the part of the Spiritualists through organization.

Our work has been very helpful to the general movement as well as to the organization.

During these four years we have held over 1,200 meetings, organized and chartered 105 societies including one State Association, added many new members to societies that were previously organized, and have taught and demonstrated the truths of Spiritualism to many thousands of people, a large number of whom heard, for the first time, the truth that Spiritualism teaches.

We followed nearly all the lectures with spirit messages and tests. The benefit of this part of the work to our cause and the blessings bestowed upon the recipients, can hardly be overestimated

Nearly all of the message work was done by Mrs. Sprague, while the lectures were principally given by Mr. Sprague.

The time has been occupied in writing, traveling, speaking, etc. We have set aside no day of the week for a "Sabbath of rest," but have labored continually, week days, evenings and Sundays during the entire four years, with the exception of one month's vacation each year.

We have been very economical in the management of our work, and have struggled hard to keep down expenses. We have tried to make the missionary work self-supporting, knowing if we could do so, many missionaries could be placed in the field and our cause greatly benefited thereby.

This we failed to do, though it was no fault of ours.

We have not been extravagant. In all our traveling the N. S. A., the state association, nor the local societies, have never been called upon by us to pay one dollar for a meal taken in a dining car, or for a seat in a parlor car, and we have taken a sleeping car only twice at the expense of either during the four years.

The total cost for our hotel bills, lunches and board for the last year was only $3.41 per month and this is probably a fair average per month for the other three years.

The good Spiritualists have taken care of us and made us welcome in their homes, and we have not exceeded the limit of economy in this particular.

During the past year your missionaries have overstepped the boundaries of good judgment by doing too much work. The winter was extremely cold, and the excessive missionary work, (which we took upon ourselves) has told upon our constitutions and is undermining our health. In the face of these facts and in justice to ourselves, we feel called upon to decline to continue longer in the active missionary work. We do not wish to be understood as having lost interest in the missionary work of our association. Far from it; we were never more in love with the movement; but we feel compelled to discontinue so much and such extremely hard work.

We shall not cease to labor in the interest of the National, state and local organizations, but will do what we can in connection with our regular work as we always have done in the past.

In closing, we desire to thank the N. S. A. officials for their many favors and for the confidence they have reposed in us. They have always trusted us to make our own engagements, and have expressed themselves as being satisfied with our methods of work all of which is truly appreciated by us.

To Mrs. M. T. Longley, the very efficient N. S. A. secretary, do we especially desire to extend our sincere thanks for her many favors, her kind advice and valuable assistance in our work, also for her many genial, courteous and encouraging letters written to ourselves, as well as to the societies we have organized.

As secretary of this association, she is certainly the right person in the right place.

To all the others, throughout the country, and they number many, who have aided us in the missionary work, we hereby extend our heartfelt thanks.

With a deep and abiding faith in our organization and in the good cause it represents and with sincere love for all our dear true workers, we respectfully submit this report for your consideration. E. W. SPRAGUE AND WIFE,
N. S. A. Missionaries.

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Within, the calm peace and rest its share,
That fears no tumult nor the thunder roar;
The busy din of city life, it seeketh not.
On its own wings, above the world to soar,
And finding God, all else is then forgot.
Ah! this is heaven, my soul's eternal quest,
To find the peace within and hear one sound—
'Tis I, be not afraid' thrice welcome guest.
Now, let's rejoice, for, lo, the lost is found.
So may the billows rise and fierce winds blow
Peace to thy soul—alone, yet not alone—
Where all is sunshine and beauteous flowers grow.
I am, thou art, and we are one."
—Etidorpha.

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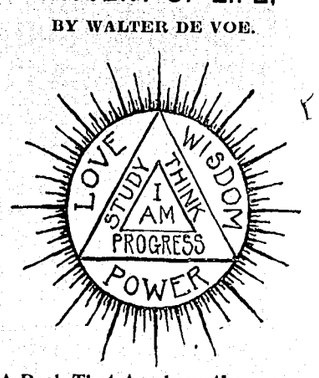
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CHAPTER IX.

My God, why hast thou forsaken me?

With the close of her remark, she vanished; how, or where, was as much a mystery as was the power with which I had been restrained. With her went that power which had held me, and also my desire to rise.

For a long time I lay thinking of what had occurred in the past few minutes. I tried to reason that there was no blame to be attached to my acts. Had she not placed temptation before me? How kindly she had addressed me. With what fondness she had placed her hand upon my face; and with her gentle touch what a thrill had penetrated every fibre of my being. Surely, she had given me reason to believe that she would not resent any advances I could make; and when I had attempted to express my love for her, she not only chided me, but by some unknown power had prevented me from even using my strength, and at last had taunted me by saying that I was gross and ignorant, and still further had said I must suffer remorse and restraint.

I discovered that she was but a woman after all; and while she possessed some beautiful traits; still, like all women who possessed charms, she also had the conceit to think that she could compel me, a man, to acknowledge her superior qualities; and when she discovered she could not conquer me, she had disappeared and left me with hatred instead of love for her. Had she remained while the power with which she had held me had been removed, I should certainly have shown her that even though I was gross and ignorant, I could assert my manhood to that extent that I could resent an insult as well as she. But she had not given me that satisfaction; and now, with my reasoning, I fancied that she had not only proven herself not only a coquette, but at last she had shown herself to be a coward by holding me a prisoner until she had so forcibly expressed herself, and as the last restraint was removed from me she had vanished quickly, giving me no opportunity to prove my ability to at least defend myself against her charges.

I finally resolved to arise and go out and make the acquaintance of some other person and if possible discover where I was, and in what country I might be.

She had called herself "my teacher." Had several times referred to "this sphere"; and instead of speaking of earth, she invariably called it Aer.

As I arose, I found I had no clothes except the robe of sombre-hued gray; my clothes, coat, vest, pants and boots, as well as my hat, with which I had been clothed while on the stranded ship, had now disappeared; and now, in my perturbed state I was disinclined to follow any fashion she who had proven to be a poor guide had offered me; but still, as I had not seen any other garments worn except like the ones I now possessed, I thought I might as well go forth with them; for, if I were now dressed in my former garments, I must necessarily attract the notice of all.

I arose and walked to the window and parted the heavy curtains and tried to look outside, but all outside was shrouded in utter darkness, I could not see; I dropped the curtains and stepped back and looked around the room; the same hazy mellow light that I beheld when I awakened from my refreshing sleep pervaded the whole room; there were no shadows, and yet I could see no means of artificial light; it was as if the sun shone brightly outside, and just enough light was admitted in the room to make the light soft and mellow.

I again looked out of the window. I rubbed my eyes to make sure that my vision was all right, but I could not see anything beyond the walls of my room. I reasoned that night was coming on while I had been so much occupied in my conversation with my would-be teacher; and now I could easily see how she had so mysteriously disappeared. I lay down again, and said. "Well, I can stand this until to-morrow, then she will return, and with her winning and wheedling ways she will relieve me, or if she fails to come, I will then certainly go out and find some way to learn where I am; certainly, there is someone who will enlighten me."

As I lay down, the bed, which had been before so soft and restful, was now filled with lumps and hummocks; my pillow was hard and raised my head to an uncomfortable position; I folded and unfolded it several times. I was cold, and there was not enough covering to keep me warm. I shifted my position several times in hope to find an easy place to lie; I vainly looked around the room to find extra clothing for the bed, and finally in desperation I tore one of the heavy curtains from its fastenings and placed it on the bed, and again lying down, I closed my eyes and composed myself as best I could for what I imagined would be a night's sleep; but I could not sleep; I lay for some time with my thoughts constantly dwelling on the events of the past, and most especially on what had occurred within a few minutes. I was soon warm, that was one consolation, and I congratulated myself with the hope that I should soon sleep and forget what then seemed the greatest disappointment I ever experienced. I soon found myself too warm; presently I was so warm the heavy curtain proved too much, and instead of being just sufficient, I found I was beginning to be not only agreeably warm, but my whole body began to burn; I was fast nearing a condition of fever; I did not perspire, but I could feel the hot blood as it surged from my feet to my head and my hands; my head throbbed with the intensity of the pulsations of my heart. I frantically threw off the extra covering, and as I did so, I opened my eyes, and found the room to be as dark as I had before discovered the outside world to be. Again I rubbed my eyes, believing my sight was affected; but that did no good; all was dark, and to heighten the effect, not a sound of any kind could I detect except what was made by the rustling of the curtain and bed, and my heavy breathing. In my desperation, I had so mixed up my bed that I could not tell where the pillow or any of the clothing was; the darkness was so dense that I could not penetrate it, and after vainly trying to straighten my bed out, I found myself exhausted, and instead of the intense heat which a few moments before had threatened to consume me, I again became cold; I tried to cover myself, but the clothes all seemed to be tied in knots, and it was impossible to find an end of anything anywhere.

All this time I was growing colder; now my teeth began to chatter, my whole frame trembled, and a severe fit of ague seized me. O, how I wished then for a flint and steel; if I could only have a light, just for one moment; if the lightning would come; I could then see what I was doing, where the bed was; for I reasoned that it would be useless for me to attempt to find a light, or anything to make a light with.

As I thought of lightning, there came a flash before my eyes, brighter than any flash of lightning that I had ever seen, and at the same time came a roar, as if all the storms of the past centuries had been concentrated and the last final peal of thunder had been reserved for my especial benefit; and the noise and lightning did not cease with the first, but continued incessantly. It did not help my sight; either the flashes were blinding to me, or else my sight had gone; surely I could not see, and was no better off than before the lightning came.

But one thing was sure with me; the experience I had while on the wreck of the ship, now stood me a good turn; for I had then become so familiar with the noise made by the wind, waves and thunder, that I was not afraid; and now, if it had not been for the loss of my sight I would not have minded my situation; for I could stand the cold; and although the thunder was louder, and the lightning was brighter, still I had no terror from either.

But here, another trouble came to me; not before in all my experience, either on the ill-fated ship, when I suffered all else, or at any time since I could remember, had I ever suffered from pain or sickness, but the pain that now began to rack my body was intense; my head seemed about to burst; my eyes were bulging from their sockets; still, I was in utter darkness, save for the fitful flashes of lightning, and these were of no use to me, as I could only discern a bright flash; I could not see an object in the room.

In my anguish, I threw myself upon the bed, and roared because of the extreme pain which was now tormenting me, which was, as if ten thousand imps with red-hot hooks and pincers were tearing at my flesh, while my bones seemed as if they were being crushed by some powerful pressure, and my joints were being pulled apart; and to add to the horror of my most pitiable situation, I became so thirsty that I could not swallow. Still I remained so cold that I could not lie still, and my bed was in such a mixed state I could not cover myself. In my despair I cried out, and said:

My God. Why hast thou forsaken me? Come, I pray thee, and have mercy on me, and help me in some way to be relieved of this terrible calamity which has now befallen me."

My voice startled me; it was the first sound I had heard except that of thunder and what was caused by my movements; for one moment I felt relieved, but as my astonishment wore away, I again felt the pain, and the past conditions returned with redoubled fury.

What a plight for a man to be in, in a strange country, among strange conditions; blind, freezing; my body racked by excruciating pains with which I was unacquainted; I felt that I could not endure it long. During my sad experience on the ship I had not been troubled by the thought that I should lose my reason; but now, as if I had not already all the ills with which a man could be acquainted, the fear began to haunt me, that unless my troubles were soon assuaged my reason must depart. The thought gave me such a shock, that for a moment I became lost to my harassing predicament; but it was only for a moment; my suffering, both mental and physical, was so violent that nothing but death seemed sufficient to afford relief; but even that great boon to the suffering would not come at my request. How I did pray for it. Never before, do I believe, did human being pray with more fervor for death than I did; at first, it was only by thought, but in time my thoughts were expressed in words; and although it had never been my custom in my life before, now, here alone with my sufferings, like all miscreants, when all else fails them in the hours of misfortune and trials, I turned to my only hope of succor; with what unction did I plead for relief; how I praised the powers and works of the great Father; what promises I made if my anguish could be removed. In my fervent appeal my whole being was electrified. I frantically waved my hands; I shouted as if God was deaf and far away; I sobbed my utterances, and the tears rolled down my cheeks, until as I finally stopped from sheer exhaustion, I found my bed was wet beneath my head. But my prayer was answered, for as I came to a realization of my situation, I discovered I could discern a faint glimmer of light in my room; the objects about me could be faintly outlined; the terrible din of the storm had ceased, and the pain of my body had subsided some. I also noticed that I was again warm; but I lay like one just recovering from a protracted sickness. There was no need now for any power to be exercised upon me to keep me quiet.

Again the recollection of the cause of my terrible suffering began to overpower me; then I felt the pain returning; the darkness began to creep on again; I could hear the distant reverberations of terrific thunder, and several faint flashes of lightning swept before my faint sight. With an almost superhuman effort, I jumped from my bed, and wildly swinging my arms, I cried aloud, and shouting with all the force I could command, I said:

"I will no longer submit to such suffering as I have in the past minutes or hours, I do not know which. Let the spell of her who has brought all this upon me, be broken."

I could not finish my cry of despair and anger. With a loud crash, and a flash of lightning much more vivid than any I had yet seen, I was hurled to the floor with such violence that for a moment I was stunned, and when my consciousness returned, every fibre of my flesh quivered like a piece of jelly, and I was unable to rise. I slowly turned my now inflamed body, and lay upon my back.

Slowly my vision began to return; soon everything in the room was visible, and the soft mellow light with which I had been familiar was about me. I distinctly saw my disordered bed; the curtain that I had torn from the window; I could see outside, and it was as dark as it had been. Presently all things in the room began to vanish; the ceiling of the room became as transparent as was the walls of the room where I was first placed for rest; and far up, and away, as though many miles intervened, and like a bright and twinkling star, encircled by a wreath of most beautiful white lilies, interspersed with sparkling diamonds, was the face of my teacher. I indignantly closed my eyes to shut out the sight; but my curiosity was aroused, and I opened them again, and there, radiant as a sunbeam, was that face, and from it there shone straight into my face a bright ray of light like that through a focussed lens. I lay motionless, even unable to lift my hand. She seemed to be pleading with me to retract my condemning thoughts and words.

In one minute, I suffered in my mind all and even more than I had suffered in the past; and where my body had quivered with the cold, and anguish of pain; now, my whole frame trembled with emotion, and the palpitation of my heart was so rapid that the blood was shot through my veins with such force that it seem as if they must burst, and as the sight of that beautiful face continued before me, it intensified my sufferings beyond my power to describe. My eyes closed involuntarily, and my thoughts returned to her, and what she had said and done to and for me. It seemed as if her very expression was analyzed, and every word she had uttered was being rehearsed from my first introduction to her to the present moment; and the gentleness of her manner was pictured plainly.

Soon, I began to censure myself for my hasty actions, and the more I reasoned about my condition, the more intense was my suffering; the agony of my body was as nothing to what I now suffered in my mind. I tried to close my eyes and shut out the view of her face, but they would open, in spite of all I could do.

The thoughts of how she had so suddenly left me, and the power she had so mysteriously exercised over me, came forcibly to my mind, and like a bad daub on a nearly completed picture, caused a blur on her radiant face. The horrors of the past few moments or hours—I had no means of telling which it was, although as I now contemplated it, it seemed like a very long time—now all came vividly before me, and again my relentless disposition got the control of my better nature, and I thought, if this be her I see, then she is trying her blandishments again, and I will not tolerate anything of the kind. I clenched my hands and set my teeth hard together, and scowled, and tried to look hard towards her, thinking that by so doing, I could convince her that I knew I was right and of course she must be wrong. Gradually, the picture of her fair face faded from my sight, and as it did, the transparency of my room changed, and all began to assume the same darkened condition it was in before I offered my anguished prayer. Then I reasoned that the cause of the sudden change from the beautiful picture to the terrible blackness was my persistent perverseness; and the fear of being punished as I had already been for my opposition to her power and teaching, caused a change in my thoughts; and as before, my eyes had persisted in opening against my will, now, they would close, and I could not keep them open, and I was finally obliged to allow them to remain closed.

This was a new feature of my troubles; I wanted now to see her angelic face as much as before I desired to banish it; but if it was to be seen by me, my vision was of no use to me. Still I could not prevent my thoughts from crowding in on me; they came, but were much mixed. I dared not think ill, for I had discovered that as sure as I did, darkness came. I was not yet ready to humble myself, and acknowledge that she was right and I was wrong. In this mixed and perturbed state, I remained for a long time; how long I can not tell; but gradually my mind cleared itself, and I fully lost consciousness.

This consciousness was not as when I succumbed to the power of cold and exhaustion on the ship; now my surroundings with all their horrors faded from me; I retained my faculties and could understand where I was; but that which had been the cause of my desire to embrace my companion, and which she had called passion, now came before me like a mighty power; but instead of causing in me that intense fire which before I could not control, it now allayed my sufferings in every degree; and I said, as the scenes of my troubles faded from my memory:

"I will conquer myself, and instead of trying to be a leader in what I am totally ignorant of, I will be a meek follower of my teacher; a studious student, and try to be worthy of the attention of my angelic guide, and what she has so devotedly tried to inform me about."

As the words of my resolve escaped me in almost a shout, I was entirely shut out from my surroundings, and when I regained consciousness, I was lying on my bed, everything in my room was in the exact condition it was before I attempted to show my affection for her who had been not only my teacher and guide, but my savior as well; I was perfectly calm, and I felt that I had the power to hold to my resolve let temptations come as they might. I knew I had passed through a refining process; now all the dross in the shape of passion or emotion as well as conceit and hatred had been removed from me.

I was satisfied I was changed in every particular; still, I was the same person. I looked myself over, as far as my physical was concerned, and was satisfied. I examined myself in a critical manner as to my mental condition, and was more than satisfied; for as I reasoned upon the causes that led me to the deplorable state I had just passed, I could plainly see that my physical condition was mainly responsible for it all. I could now see that my physical condition was the result of gross ignorance, the effect of my former education, which, instead of teaching me to rely upon myself for an understanding of my own requirements, it had taught me that I was born with certain propensities; and instead of cultivating, improving, or preventing them from degenerating, all I could do was to seek the pardon of God, through redemption by his Son, the crucified Savior of the world; to leave it all to him.

My parents were both strong religionists, and in my earliest life while at home with them, I was compelled to listen to their interpretation of the scheme of salvation, and although it somewhat passed from my mind as I later became a rover, yet, as it is with most people, it left its impression with me, and I had always borne a faint remembrance of it; and like all who fail to make a personal profession of conversion, I intended to do so some time, and so had constantly left my spiritual welfare in the hands of God, confidently believing in his supreme power. Now, I was sure that moment had arrived, and while my conversion had not come according to the specified plan I had been taught to expect, yet I thought I could detect the workings of God that had now caused the calm that pervaded my soul and body.

I was calm, peaceful and happy; at peace with all the world, and my teacher in particular, and felt that I could forgive her, and also ask her pardon for wrongly accusing her. I began to wish for her return, so I could show her my abjectness. My love for her returned, but in a far different manner; now, I felt that instead of wishing to clasp her in my arms and showing my affection for her by demonstrations of passion, I could now express my love best by silence. As I continued to think about her, my admiration increased; I could understand her worth and superiority; she was to me now, like a rare gem to the connoisseur. Again the wonderful expressions I had listened to from her came vivid to my mind; I could see her radiantly beautiful face and figure, and I found myself calling for her, and reaching forth my hands imploringly for her to come to me; I called her by name, but as I had not heard that yet, I could only say:

"O, my teacher; my dear teacher; come, come to me."

It seem as if a part of myself was absent. I was incomplete. There was no one, or no thing to fill the void that was now haunting me. As I had suffered agonizing torments of physical pain, and the torments of mind in passion, now I began to suffer much more as the time sped by in my now harmonious state, because of her absence.

She had told me, "she would not return until my desire was strong enough to draw her." Had not that time arrived? What more could I do, or say? How could I atone for my conduct more fully than I had? Did she desire more suffering on my part? As she had appeared to me several times at opportune moments, as if she knew at a distance what I required, why would she not know now that I needed her, and was prepared to meet her, and would try to make amends for my heinous offence? I felt that she must surely come to me now in my distress. I reasoned that she could not approach me in my terrible fit of passion, for she was so pure that to enter even the atmosphere that I was polluting, would be to dim the luster of her chastity; but now I felt that all that foulness had disappeared from me, and I had been purified; and while I was far from that high standard of purity and incorruption she was, yet with her high state of development along the line of pudicity, and her capacity of control of self, she could come to me, and by so doing bring me back to the path of rectitude which I had so abruptly left.

O, why would she remain away now, if she intended to return when my desire for her became strong. As I reasoned along this line, I spoke my thoughts aloud, and strained my sight as I looked in all directions in my desire to get a glance at her. Yet I was alone; there was no noise; I could plainly see in all directions, for the walls of my room had again assumed their transparency. I had no desire to leave my apartments now, or to go in search of her, if I had, I should not know in what direction to follow.

I continued in this tranquil state, perfectly restful in body and mind; and my mind seemed satisfied with all things, except that she, that was lacking to make myself whole, was not present.

Again, I thought, is it possible that I am not yet in a purified condition so that I am qualified to meet her?

I reviewed myself again more critically than I did before; I could not discover anything that ought to debar me from the most chaste individual. I felt that I was in such a contrite state that I was humble enough to enter the presence of God; and as I thought of my teacher and her beautiful womanhood, she seemed to me to be almost equal with Deity. I could, would, and did worship her; and as I thought of her good qualities, my littleness in every sense was made manifest to me, and I said:

"Because I have shown so strongly my gross and impure nature, it must require time to make up for all that which has caused our estrangement; and as only as I am free from the causes of that estrangement, which will require far more time to remove it than it took to express it in words and acts, so, must I continue to work out my release from those causes; therefore I will continue to rue the cause which has caused me to lose the only happiness I ever knew.

In this humbled condition, I remained for a long time; it seemed as if hours passed; every act and thought in my whole existence passed before my mind. It was done as if everything I ever know, or had said, or had heard or done, was painted on canvas and passed before my vision in an interminable length. Many acts of my life I had reproached myself for at the time, I was surprised now to see: for instead of seeing them now to cause me shame, they were represented in such a manner as to show a good cause for having been; again, many acts and expressions which at the time they occurred I had commended, were here represented as of little, or no account; I could see now that they were a natural consequence, being the result of the higher tendency, of my best or undeveloped nature.

As the panorama continued to drag its tiresome length along, I could not help but learn a lesson; as it ended, and as I continued to cogitate upon the scenes that had been so vividly portrayed, I said:

"Well, what has my life amounted to? What have I accomplished? That which I thought was right, and which gave me much pride, and what I was sure was good, I here see was faintly represented and seemingly I could not have prevented; but all I have done, which I have condemned all through my life, is plainly represented, but with every such act or expression there seemed to be a palliating circumstance or cause connected; I seemed to have been forced to do it; and yet with all, the meaning seemed now to be impressed upon me that I knew the thing was wrong at the time it occurred, and yet I never attempted to prevent it; because, I thought, it was part of my nature and I must let it work in its own way, and in God's own time and way, I should be changed so that only good would remain. I have never realized until now, that good and bad are both essential to my nature.

"Here I see my whole career reproduced; here I learn the greatest lesson of my existence; which is, that my growth must ever come through my experience; and that experience should constantly be my teacher and guide; that the good should be the incentive to make me happy, while the bad ought to be prevented by my desire to do right or good; and to prevent it, I ought to be able to control my mental as well as physical. As I never have tried in the least to govern my mind or passions; in fact, I never knew that I could; so, my whole life has been of that kind which has led me into the most bitter experiences, and finally this last, which is so fresh in my memory is but the result of my gross ignorance, and could not have been avoided under the circumstances; and most likely my teacher understood me much better than I gave her credit for; and knowing just what the result would be, she has left me to fully receive my lesson, well knowing that I should profit by it. I have learned, and received the full benefit, and I will bide the time, for as she has told me 'she would not return until my desire was strong enough to draw her'; I know she will surely come, when that time arrives. I will compose myself and wait; the longer I have to wait, the stronger I will be, and the stronger must be my desire. I know she will come at last. O, when will I be ready for her?"

As my soliloquy ended, I rested; my mind became free from all condemnation of self, and although I did not feel fully satisfied, yet I was sure I had made an advance and was now in a condition to receive my teacher with neither penitence nor pique. I longed to see her; I would not apologize; I would meet her as my equal. I felt that although she was better able to control herself than I was, yet it was only because she had received her lesson first. Now, although she could inform me upon many subjects with which I was not familiar, still I was ready to receive my instructions because I had been forced to see that it was an impossibility to avoid it. I had a vague understanding that I was a changed being, that all the past was as a passing day and I had entered into a new existence where different conditions prevailed; yet what that state or existence was I did not comprehend. I could see, hear, feel, think, act; in fact I had all my faculties, and yet my surroundings were so different from what I had before been acquainted with, that it gave me a vague impression that I had passed through some change which had transported me to some other planet.

Somewhere, I had either read or heard of the transmigration of souls. Was that my case now? But what of my soul, what was it? I understood it to be spirit, and had no substance: but here, and now, I was as substantial and tangible as I ever was. I had been taught that at death, the spirit returned to the God that gave it. Was I dead? If so, where was heaven, and hell? I had had a taste of the latter, in the immediate past. If I was in heaven, where was God, and his great white throne?

Now, a great sense of joy seemed to possess me. Perhaps my teacher was one of the holy angels; perhaps God in his infinite mercy had sent her to me, and now, oh, ecstasy, I was saved, and was to be fitted to enter the presence of the great God, and my future was secured at last.

What more could I desire? "The ways of God are mysterious, and his works are past finding out." These words I had often read while I was a prisoner on that ill-fated ship, when I had no other book but the Bible; now they came to me with all their force and promise, and I rested even more secure with the thought that in my case, He was working, and now ere long I should be ushered into His mighty presence. I felt now I was prepared; and folding my hands upon my breast, I fully resigned myself to wait for my teacher to come, for the purpose of leading me through the pearly gates, up to the great white throne, to receive my introduction through the Savior to his Father, my God.

In this ecstatic mood I lost myself in contemplation of the joy I imagined I was about to realize; for in all my life, while I had never committed any great criminal act and I had never publicly professed my sins, and had not united with any church, although I intended to sometime; my understanding of the way to heaven, was by public profession and subscribing to some creed; and now, to find I had escaped all that, and that my election was sure; it was more than my exhausted state could stand. I lost consciousness in my enraptured condition, and when I came to myself again I realized that I was not alone. Everything in the room was in the same orderly condition as before I slept, if I did sleep; but there came to me a sense of someone which gave me a sense of restlessness, and yet it was not strong enough to cause me to rise and search for it. I waited in expectancy; fully knowing whose presence I sensed. That part of my being which had been absent was now coming; I could feel it as it came nearer, as one feels the glow of heat when it radiates to warm the person when the cold is intense; but with it there was an alloy that was not agreeable; there was more than I desired, and it seemed to detract from the pleasure that I had anticipated with her return. I was sure that it was she.

Here was an added agony, and although I had not as yet seen my teacher, yet I knew she was near; but with her, I sensed the presence of another, and I could not bear the thought that others would come, or be, to share ever so little a part of her with me. I wanted her all to myself; there must be no divided attention on her part; none to draw her attention from me. As my mind dwelt upon the thought of another, her presence seemed to be put still further from me; I sensed it strongly, and as it grew less, I realized that it was my selfishness that dispelled her presence. Instantly, as if my lessons had been well learned, my sense of ingratitude left me, and I said:

"My teacher is great and good enough, so that all who may come to her can receive all they may desire, and still she will will not be diminished in the least."

As my words echoed through the room, I was made whole; there was nothing wanted in me. I felt as one might whose friend or wealth had been restored after a theft; I felt the warm caress of her soft hand on my forehead, and she said in the same gentle and mild voice in which she had ever spoken to me:

(To be continued.)

THE GIFT OF THE SPIRIT.

Better than money, or fashion, or fame,
Is the gift of good cheer,
Shining, reflecting, and shining again,
Till all clouds disappear.

Brighter than jewels, or gems from afar,
Is the sunshine of soul,
Lighting sad hearts like a luminous star,
Till their sorrows unroll.

Wear, then, a smile, that is earnest, sincere,
Full of faith, and its grace,
Helpful you may be, to all who are near,
By the light in your face.

Culture of courage, to do—the day's deeds—
And to set them on high,
Battles and burdens—humanity's needs,
Do the brave deify.

Life is of spirit, the day and the hour,
Are God's gifts that we hold,
Let us then use them, with purpose and power,
As each one is unrolled.

Chicago, Ill. ELLA DARE.

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ON APPROVAL

Don't Neglect Piles—They Lead to the Deadly Cancer. My New Three-Fold Absorption Treatment Cures at Home, Quickly, Painlessly,

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On Approval, Write Us Today.

If you have piles or the itching, burning or heavy feeling which shows that the dreaded disease is coming, send me your name to-day. I want to send every sufferer from piles, ulcer, fissure, prolapse, tumors, constipation or other rectal weakness, my New Three-fold Absorption Cure, the great new treatment which is curing even cases of 30 and 40 years' standing—after all else had failed. If you are satisfied with the benefit received, send me one dollar. If not, keep your money. You decide.



O. W. VAN VLECK, M. D., LL.D. Ex-President Medical University of Ohio, Editor Medical Specialist; Ex-Surgeon, U. S. Army.

Here's what you get free on approval: 1. One tube of my Absorptive Plasma, with my Rectal Applicator, which quickly heals all itching and soreness, even in very bad cases. 2. One package of my Fluco-Food Cones, which cure constipation and nourish the membrane. 3. One package of my Pile Pills, which remove the causes of piles and constipation, making the cure permanent because it is constitutional.

Don't neglect piles—they are sure danger signals. My New Book on Rectal Troubles, illustrated in colors, is sent free with the treatment, all in plain wrapper. Send no money—only your name. Dr. Van Vleck Co., X029 Majestic Bldg., Jackson, Michigan. Write today.

THE ANTI-MEDIUM ASSOCIATION.

Meeting of the National Anti-Medium Association at the Coliseum, St. Louis, Mo., Oct. 18. 1904.

Meeting was called to order by the president, J. D. Hagaman of Toledo, Ohio. On motion, O. E. Payne was chosen secretary pro tem.

The president introduced to the convention an article to present to the National Association of Spiritualists, now in convention in this city, which demanded from that body a medium, capable of demonstrating the claims of Spiritualism, which was adopted, to be sent to the National Association of Spiritualists and to the press.

On motion, J. D. Hagaman was made chairman of a national committee of five, which committee was directed to confer with a like committee to be appointed by the National Spiritualists Association, and to act also as committee on investigation, as contemplated in the resolution. The said chairman was also empowered to appoint his four fellow members of the committee, which he did as follows: Clark Braden, Grand Valley, Ontario, Canada; D. R. Dungan, Canton, Mo.; S. M. Martin, St. Louis, Mo., and W. E. Harlow, Springfield, Mo.

We trust that the wishes of this body may receive prompt consideration. Waiting an early acceptance which will prove your faith and ability to provide this association and the world with a medium who is able to demonstrate your claims of spirit return.

Humbly submitted for an unbiased, unprejudiced investigation,

J. D. HAGAMAN, President.
D. R. DUNGAN, Vice-president.
CLARK BRADEN, Chairman Ex. Com.

Reply by President Harrison D. Barrett.

J. D. Hagaman, President; D. R. Dungan, Vice-president, and Clark Braden, Chairman of Executive Committee—Gentlemen and Brethren:—Your favor of the 18th inst., in the name of the "Anti-Medium Association of America, finds us assembled in a convention every moment of which is fully assigned to matters of importance to our cause. It is based on statements reported to have been made prior to the opening of this annual session of our association and before an entirely different body.

It further requests a joint investigation of matters which friends and foes of our truth have already threshed over times without number, and we would commend to your patient and prayerful consideration as an aid to your desires the published proceedings of such impartial and Anti-Spiritualistic bodies as the London Dialectical Society and the Psychical Research Society, including the latter's American branch.

If, with minds free from sectarian bias you are seeking truth for the truth's sake, we will gladly furnish complimentary admission to our evening session on the 19th, 20th, or 21st inst., for any three gentlemen of your number who are candid in motive, fair in judgment and have not in the past defrauded their fellows for their own notoriety and pecuniary profit by dishonest practices. Such committee may be able to witness at that time something of what is know as platform mediumship.

No doubt your members are everyone of them familiar with Camille Flammarion's statement, which he has assured the Executive of this association has never been retracted by him, viz.:

"Positive observation proves the existence of a psychic world as real as the world known to our physical senses."

They may prefer the language of Fichte, the philosopher, who said, "I feel it my duty to bear testimony to the great fact of Spiritualism."

Perhaps the conclusions of Alfred Russel Wallace, D. C. L., LL. D., F. R. S., may be more agreeable to your body when he says:

"My position, therefore, is that the phenomena of Spiritualism in their entirety do not require further confirmation. They are proved as well as any facts are proved in other sciences."

Yours for Truth and Humanity,
HARRISON D. BARRETT,
President of the National Spiritualists' Association.
St. Louis, Mo., October 19, 1904.

SPIRIT MESSAGES.

If we could but grasp the meaning of the murmurs in the air,
And feel the gentle touches by the loved ones here and there,
Surely we would be more gentle, and with tenderness care,
For the tiny rappings by loved fingers here and there.

For they come to give you greeting, scatter sunbeams in the air,
Listen! and you will hear them whispering around you everywhere.

So study this religion which teaches return of your dead,
And understand the messages fair by angel voices read everywhere.

JOSEPHINE E. FIRTH.
Philadelphia, Pa.

"Mark Chester; or a Mill and a Million. A Tale of Southern California." By Carlyle Petersilea. A pure psychic story, elevating and reformatory. Paper covers, 40 cents.

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The Mecca says: "Psychic Poems."

That erudite critic, Wm. Emmette Coleman: "To all lovers of good poetry this book is confidently recommended."

Will Carlton: "I have read with great interest:"

Sarah Thorpe Thomas, the Humanitarian says: "A most exquisite bouquet. * * * * the thoughts echo and re-echo through the deepest recesses of my heart. I have some word of praise for every page."

The author says in the dedication: "To those whose thoughts and longings reach into the unseen Land of Souls, this handful of asphodels, mixed with common flowers, is offered hoping to give rest and pleasure while waiting at the way stations on the journey thither."

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SATURDAY, OCTOBER 29, 1904.

WORDS OF CAUTION.

You should not send money in a letter. You may do so a dozen times safely, and then the next remittance may be lost or stolen. Secure a postal order for five cents, and then you are perfectly safe, and will save yourself annoyance and trouble.

HUDSON TUTTLE.

Editor-at-Large for the National Spiritualist Association.

Mr. Tuttle has been engaged to answer all attacks in the secular or religious press on Spiritualism. Send him clippings when an attack is made, giving date and name of paper. Address him at Berlin Heights, Ohio.

A Link in the Chain of Evidence.

Some seventy years ago, Lucy Farr, daughter of Randall Farr, of then West Moriah, Essex county, N. Y., married a Mr. Baines, if the name is correctly remembered. They removed to Warren county, New York, and engaged in agriculture. His farm was partly covered by timber which he wished to remove. To that end he engaged laborers to assist him in felling the forest trees. The morning before commencing work the wife at the breakfast table told of a very impressive dream she had the night before. She said a tree in falling lodged on another; that she saw her husband go forward with his ax, and engage in chopping down the tree in which the other lodged; that unexpectedly the tree so heavily pressed by the lodged tree gave way, and the one in the rear fell upon him and crushed the life out of him. She begged and entreated her husband not to go to the woods that day; but he had laborers engaged to assist him, and went to his work. Mrs. Lucy in constant distress watched in the direction her husband had gone, feeling certain of a calamitous result. But a little time and she saw one of the laborers on a run to the house, which she had also seen in her night visions. She met him and said: "You need not tell me anything. Go to the barn, hitch up the team, and bring the body to the house." He did so. Subsequent facts revealed that every minute detail of that "dream" was realized to the letter.

Every fact herein detailed, with possibly the exception of the name of the victim occurred as herein stated, the wife being a relative of the writer.

While we take no stock in dreams as a general thing, yet it seems a well-established fact that events yet concealed in the future are revaled to mortality in this manner. Relating the above facts to a member of the press, he inquired: "Whence the source of such dreams so frequently occurring?" Who can answer? We cannot, unless they are revealments from the other side of life, and by persons who have complete knowledge of the future as well as the past. It is useless to deny the occurrence of these revelations, for they are too well authenticated to be controverted.

If all other proofs of Spiritualism were wanting, these dreams of themselves are sufficient to establish the fact that there are intelligences without and beyond us linking us with an immorial life.

A Farce, Dull, Weak and Cheap.

It is not often that Bible worshipers, and Bible teachers listen to so much plain common-sense talk as is given them by Rev. Fred V. Hauley, in a recent number of Wayside Tales, in which the Bible as the text-book of religious training for the young is assailed, and the current Sunday-school methods of instruction are denounced as a farce, in an article on "Is the Bible Necessary in Religious Instruction?"

As stated by the Chicago Chronicle, lessons gathered from everyday life and not from biblical history are urged by the writer, and he preaches the doctrine of Walt Whitman that "the bull and the bug were never worshiped half enough" and that "a mouse is a miracle enough to stagger sextillions of infidels."

"The average Sunday-school teacher has a weekly half-hour's trial of patience in a fruitless attempt to maintain order. Fathers and mothers are obliged to coax and threaten in order to secure the attendance of their children and the whole arrangement is coming to be thought of as such a pious, well-meaning farce that anyone wishing to intimate that something is dull, weak and cheap simply calls it 'a Sunday-school affair.'

"We are still trying to get at the study of religion from the wrong end—that is, the remote, the distant and the historical. It has apparently never dawned upon the average arranger of Sunday-school lesson topics that we could really study religion and inculcate reverence and righteousness in any other way. We must always keep going to some Jewish history and old infallible writings, taking little account of the fact that God is speaking now and that we may become conscious of things divine though the things which touch our lives in the closest and most natural relations, regardless of testaments, old or new.

"How long shall we go on supposing that the soul can only be made God-conscious through the study of one particular book? The belief that reverence and righteousness have, somehow or other, been successfully confined and forever shut up to one race and and one book. The old superstition is still in the world that there is only one book that may be read and studied on Sunday and that religion, for grown people or children, can only be taught by funneling it through some old testament or some new testament.

"Heaven forbid that we ever try to teach religion from things less 'sacred' than these! Let all this pass for what it is worth. We know that many a man, unlike the speaker just referred to, never opens the Bible now and could not be easily dragged inside a church or a Sunday-school because in his youth the Bible was made for him a task book, and the unnatural and inhuman restrictions put upon him in the name of religion, one day in every seven, caused his soul to revolt and forever drove him away.

"In many Sunday-schools to-day if the boys and girls who attend cannot be interested in rivalry of class punctuality, reward of merit or the banner ideal, they have to be driven there by the parents. Why? Because lessons are so stilted and unnatural, are dealing with the old historical subjects, and, however enlivened by illustrations and anecdote, are always referring to somebody who, in common parlance, is now dead.

"Who is not interested in the sunshine and the rain, the love of home and friends and all that goes to make our daily common experience? I would rather my children were taught by these near and dear things to understand that the earth is the Lord's and the fullness thereof than to have them taught that these things are secular and that the 'sacred and holy' is shut up in a particular, infallible book, which contains, among all its good things, stories strange, obscene, inhuman and cruel.

"When children have been taught to know that a grain of sand is also an expression of the infinite life and that being such it is quite as necessary as Jesus of Nazareth, since without it and the millions of years and processes which alone made it possible, the master could not have subsisted when he came, then they can better understand, reverence, imitate and love him who went about doing good, and who was willing to die an ignominious death rather than to compromise his soul."

Sunburnt in His Dream.

The Inter Ocean relates a peculiar case, in which, as a result of a peculiarly vivid dream, Charles E. Stanley, B. A., of Erin Villas, Newcastle, County Down, Ireland, is suffering from the effects of what appears to be severe sunburn. In relating his almost weird experience he says :

"I am 35 years of age, a student, and very pale-faced. Having been confined to my rooms in the city of Belfast by severe literary work for some months, I paid a flying visit to Newcastle on Monday last, when the little town was deluged with rain and the sun obscured.

"I remained indoors all the evening reading, and retired to bed about 11 o'clock. During the night I dreamed I was lying on the seashore in a strange locality, and that the sun was shining with intense heat, so much so that I felt my hands and face actually being burned. In my dream I remembered thinking what a tanned face I would have after lying so long exposed to the glaring sun.

The dream passed away, and in the morning I arose and commenced to shave. What was my astonishment, on looking in the mirror, to find my face and neck literally tanned dark brown, my nose in a parboiled condition, and the skin broken, my forehead covered with freckles, and my hands also tanned brown and freckled.

"The experience made me uneasy, and accordingly I spoke to a doctor who was staying in the same house. He said I was badly sunburnt by exposure. I explained I had not been in the sun for a single hour for months, and that I arrived in Newcastle in a deluge of rain, at the same time mentioning my dream.

"He was amazed, and said it was the most remarkable case he ever knew, but he believed the force of imagination had in my dream affected the skin and caused the sunburn and freckles.

"The doctor asked me to write to the press, as the case is a most remarkable one. I may add I am a total abstainer, and am free from any disease or skin affection."

Hudson Tuttle.

He has again been elected Editor-at-Large. He has done an excellent work for Spiritualism.

Sensible Thoughts of a Bishop.

Bishop W. F. McDowell of the Methodist church, in a statement made to the students of the Garrett Biblical Institute, gave utterance to thoughts that might be received with profit by Spiritualist speakers as well as Methodist. Among other things he said:

"Many preachers are feeding their congregations on ditch water, because they themselves do not feed their own minds on the great poems, the great novels, and the great biographies.

"Beware of the man of one book," continued the bishop to the attentive ministerial students before him. "Why should a man be acquainted with but one book when he may become acquainted with many. Many preachers are well versed in the text-books of philosophy and sociology, but have not read a book where those principles are clearly illustrated as in Hugo's 'Les Miserables.' There was a time when it was considered an essential part of a liberal education to read Tennyson's 'In Memoriam,' Emerson's 'Representative Men,' Hawthorne's 'Scarlet Letter.' I wish those books were considered essential now. Do you students know the saints or the masters in theology, fiction, poetry and science?

"I have been criticised for saying that presiding elders in the Methodist church should not assume that any preacher, no matter how scant his culture, is good enough for the country districts. In the country churches the people are willing to subscribe liberally to the support of a clergyman, if they feel that in return they will receive something substantial on Sunday."

Some have thought it a mark of superior wisdom to be "a man of one book," namely the Bible. This constituted the whole source of their mental and spiritual pabulum—sufficient in itself alone for all the needs of man. That idea seems to be going out of date, even with Methodists—except, perhaps, some of the more densely ignorant and unprogressive minds.

Some of our Spiritualist workers are apparently dominated by the same idea, under another form. Their "guides" are their Bible, and that is all they want or care for. And usually the more ignorant they are in matters of school education, even to lamentable deficiency in a knowledge of the elementary principles of English grammar, the more self-sufficient and averse they are to an education except that given by their "guides," who may be equally ignorant with themselves.

The consequence is, they feed their audiences on "ditch water," because they themselves do not feed their minds on the great poems and other inspired and inspiring literature.

One can receive inspiration from good literature, as well as from one's "guides," and oftentimes of a far higher and more instructive character.

"Spirit Echoes." My Mattie E. Hull. This pretty volume contains fifty-seven of the author's latest and choicest poems. Neatly bound in cloth, and with portrait of the author. Price 75 cents.

"Death Defeated; or the Psychic Secret of How to Keep Young." By J. M. Peebles, M. D., M. A., Ph. D. Price $1. 10 cents.

LAST DAY OF THE CONVENTION.

Election of Officers—Resolutions Are Passed to Protect Mediums Against Civil Prosecution.

The National Spiritualists' Association, in convocation at the Temple of Spiritualism, No. 3015 Pine street, the last day of the convention, elected officers, and passed a resolution to the effect that the National Board of Trustees devise ways and means to protect their own mediums from prosecution.

Comment on the prosecution of mediums by the authorities in several of the larger cities was brisk at the afternoon session. It was shown where Spiritualist ministers had been prosecuted under an ordinance in the city of St. Louis, that classed them with charlatans, scoundrels and rascals. The ordinance requires that "fortune tellers" pay a license of $100 a year. C. W. Stewart of St. Louis, said that it was high time for the national body to act in this matter.

One of the delegates cited the case of a certain medium in the state of Ohio whose case was carried to the Supreme court of that state and that there she was acquitted on the grounds that Spiritualism was her religion, and that if the courts denied private persons the right to religion they denied them one of the first rights given by the constitution of the United States.

Thomas Grimshaw, pastor of the Temple of Spiritualism of St. Louis, said that he had been called into court on the case of a certain medium in St. Louis, who had been arrested because she told fortunes without a license. A detective had gone to her house and inquired for the lady who told fortunes. The medium appeared and gave him a sitting. She was arrested accordingly. Mr. Grimshaw stated that in his belief a great many times it was the fault of the medium, and not the fault of the courts. He advised pure and true Spiritualism and he said that that would never be dragged into the courts.

Alonzo Thompson of Nebraska stated that the organization originated with the intention of protecting its own mediums, and it was up to the convention to devise the way to do it. He said:

"Let us use the funds we have in our treasury, if need be, and carry this case before the highest courts in the land and decide the question once and for all."

He was greeted with cheers.

Resolution Adopted.

On motion of Doctor George B. Warne, vice-president of the association, the resolution was passed empowering the national board of trustees to devise ways and means to protect the mediums of the National Association or any of its auxiliaries.

The election of officers took up the time from 4:30 o'clock till after 7. Harrison D. Barrett of Canaan, Me., was chosen president. Dr. George B. Warne, vice-president, Mrs. Mary T. Longley secretary, and Theodore J. Mayer treasurer.

The election of the trustees consumed most of the time. About seventeen names were placed in nomination, and the constitution of the association allows only a majority of the total number of votes cast, to elect.

Two were elected on the first ballot and several of the contestants withdrew. The second ballot failed to carry a name with a majority. The third, fourth and fifth ballots were taken and on the sixth the full ticket was complete.

The trustees are: Mrs. Carrie E. S. Twing, Westfield, N. Y.; Thomas Grimshaw, St. Louis, Mo.; C. L. Stevens, Pittsburg, Pa., and Steven Dye, of Los Angeles, Cal.

After the election, the custom of swearing in the new officers was carried out. They are sworn before a justice of the peace or a notary public.

The place of meeting selected for the next convention is Minneapolis, Minn., although the fight was strong for Portland, Me.

A vote of thanks was extended by the convention to the secular press for the fair and liberal way the cause of Spiritualism has been treated.

The regular programme, which is an entertainment consisting of music, inspiration reading and the giving of spirit messages, was carried out.

DR. A. A. KIMBALL WRITES FROM ONSET, MASS.: "I HAVE BEEN A VERY MUCH INTERESTED READER OF YOUR VALUABLE PAPER, ESPECIALLY THE REVIEWS OF 'A PSYCHOLOGICAL CRIME,' 'THE OPEN COURT,' 'OBSESSION,' ETC. I ADMIRE THE PUSH AND ABILITY IN YOUR ENDEAVORS TO MAKE YOUR PAPER FULLY UP TO THE TIMES, AND TO MAKE IT, WHAT I REALLY THINK IT IS, THE BEST SPIRITUALIST PAPER PUBLISHED. VERY FEW OF OUR SPIRITUALISTS REALIZE THE MIGHTY POWER OF THE CATHOLIC FORCES IN SPIRIT LIFE, AND IT HAS ALWAYS BEEN A SOURCE OF PRIDE TO ME TO KNOW THAT IN YOU WE HAD A SPIRITUALIST WHO IS NOT AFRAID TO STRIKE BLOWS STRAIGHT FROM THE SHOULDER AT THIS MIGHTY EVIL. NEARLY ALWAYS THE SPIRIT LEADERS IN A CASE OF OBSESSION ARE CATHOLICS; BUT METHODIST AND BAPTIST SPIRITS ARE SOMETIMES THE LEADERS, AND THEY ARE FULLY AS REVENGEFUL AND MALICIOUS. OBSESSION WILL NEVER DOWN, FOR IT IS A GLOWING TRUTH, WHICH IS EASILY INVESTIGATED AND APPEALS TO MAN'S COMMON SENSE. EVER KEEP IT BEFORE THE PEOPLE THAT MAN WILL BE IN SPIRIT JUST WHAT HE IS HERE, UNTIL BY DEGREES HE WORKS INTO A HIGHER CONDITION. I THINK OUR NATIONAL ORGANIZATION HAS DONE MUCH TO GIVE SPIRITUALISM A PRESTIGE AND PROMINENCE BEFORE THE PUBLIC. THIS ALSO SEEMS TO BE THE OPINION OF PUBLIC MEN WITH WHOM I HAVE TALKED IN WASHINGTON, D. C."

THE N. S. A. CONVENTION.

The Proceedings of The National Spiritualists' Association in St. Louis, Mo., Last Week, Were of Unparalleled Interest, and We Devote Almost Our Entire Space This Week in Presenting the Same to the Public.

October 18, opening at 10 a. m., President Barrett in the chair. Meeting called to order by the chairman. Congregational singing, "Throw Out the Life Line."

Invocation by Mrs. M. T. Longley: Oh, thou infinite soul of all light; thou divine presence in whom we live and move; from whom we draw the truths of communion and power, we, who are thy children, turn to thee at this time in loving thought, in tender worship, in the spirit of reverence and of filial love. We ask thy protection at this time and invite thy sweet ministering angels to be wish us. We ask that we may come together in the spirit of knowledge, extending harmony and peace and love and good will one to the other. That we may become a greater power to the universe for the dissemination of spiritual truth and the unfoldment of spiritual thought and the inspiration within ourselves. We ask that in this convention we may receive from divine sources light and inspiration that we may uplift humanity by the power of our combined effort. We ask that the work of the servants of this Association shall be for the highest good to humanity that there may flow from us that force and strength that shall bless human hearts and instruct human minds, and that we may all feel the influence af the angels that the sweet beneficence of their light and devotion may pour in upon us until we respond in hearty co-operation to their blessings with our own, and asking that all things may be for the good of each one and for the betterment of humanity, ask that all who are sick and suffering may be aided to returned health and strength, and that they may be blessed by the truth that shall be borne in upon them; that those who are in need and afflicted shall find the light and strength and comfort and gain a higher and better condition of life.

We thank thee for all that which is called forth, which opens the doorway to a higher existence. We thank thee for the sunshine, the shadow and the storm as well as for the beautiful weather. We praise thee for all these and we turn unto thee for thy aid and blessing now and evermore. Amen.

The Chairman:—It is the privilege of the president of the National Spiritualist Association of the United States of America and the Dominion of Canada, to present to this audience, to deliver the address of welcome, the pastor of the First Spiritual Church, of St. Louis, one of the trustees of the N. S. A., a gentleman to whom the success of the preliminary work incident to this convention will be largely due. I refer to my esteemed friend, the Rev. Thos. Grimshaw.

Mr. Grimshaw's Address of Welcome.

Mr. Chairman, Brother and Sister Delegates, and Friends:—Mine is a very pleasing privilege, this morning, to extend a welcome to you to our city. I welcome you here this morning in the name of the First Spiritual Association. I believe I may say I welcome you in the name of the Spiritualists of St. Louis. Metaphorically speaking, I would shake your hand, and say that I am heartily glad to see you. I hope you have come to work. At the present time we have a strong counter attractfon in the shape of a great World's Fair that is holding forth in the western part of our city. Many of you will be tempted to absent yourselves from the sessions of this convention in order to gaze upon the wondrous signs of progress that are to be seen there, but I sincerely hope that you will resist the temptation. We need you here in this convention.

We need your presence and we need your thought. We are to grapple with some weighty problems and personally I consider that this is the most important convention that has ever been held in the name of the National Spiritualists Association. During the next four days we are to make history, and we shall be confronted with questions of vital importance to the welfare of our movement. I am one of those who believe that the destiny of Modern Spiritualism as a denomination or cult largely rests with us. There may be some good people who prefer to leave everything to the good spirits, but the time has arrived for us to do something to demonstrate that we appreciate the grand revelation of spiritual truths which have been given into our keeping.

It is nice to say, "Welcome angels, pure and bright." It is nice to sit at the feet of the angels and listen to their words of comfort and encouragement. We like to ask the spirit world to bless us and I believe that the spirit world is constantly blessing all those who are trying to bless humanity.

There may be some of you present who think that our movement is getting on all right, that we ought to paint rosy pictures of our future, but, ladies and gentlemen, we cannot close our eyes to the fact that whilst the truths of the Spiritual philosophy are spreading everywhere, whilst preachers are stealing our thunder and are being complimented on their excellent sermons, our societies are weak numerically and financially.

As I have listened to the committee on societies' reports from year to year in our conventions it made me feel sad; sad to think that we are not able to report much progress organically. You may be contented to see the spiritual movement drift but I am not, and in the name of the pioneers; in the name of the men and women who have sacrificed themselves to make it possible for us to enjoy the liberties and privileges that are now ours, I would appeal to you to do something to show the angel world that you are not satisfied.

The voice of this convention will be noted—not because of the number of speeches that will be made, or the length of those speeches, but for the amount of work that we are able to do. We have a great many questions to settle. We must try to discover if we possibly can the cause of our weakness. We must try so far as we possibly can to discover to what extent we agree with one another, and not how far we differ from each other.

In union there is life for our movement. In indifference there is death, and it is for you and I to decide whether Modern Spiritualism shall become the science of all sciences; the philosophy of all philosophies; the religion of all religions; the reform of all reforms, or whether it shall degenerate into a sort of marionette exposition that will be found in the back alleys. I believe that this convention needs to pronounce itself in no uncertain language upon many questions. We need to give the world a practical demonstration that we stand as a people for purity of life. We need to demonstrate to the world at large that we place character above all else.

I would rather be blessed by being the possessor of a character that will bear the closest inspection, than I would be known to the world as the wealthiest man in the community. (Applause.)

We need to let the world know that we stand for, and that we intend to demand purity of life as far as possible upon the part of our workers, that we in no way condone loose morals. (Applause.) We want to let it be known that we stand for intelligence; that we believe that the schoolmaster is of far greater importance in this world than the preacher; that we believe that education in a large majority is to be the savior of the world. (Applause.)

It is delightful to receive communications from our spirit friends. It is delightful to have our spirit friends come to us and assure us of their continued love and interest in our welfare, and I would not for all the world deprive any human being that is struggling against the darkened conditions of the world, all the consolation and encouragement it is possible for them to get in this direction. But I want to see the intercommunion between the two worlds to make better and stronger and more intelligent men and women, and unless our communion with the denizens of the so-called higher life makes us stronger characters; makes us better citizens; causes us to have nobler and more spiritual ideals, it were far better that we had never known what Spiritualism was.

I believe that it is our duty to take our places in the ranks of reform. It is not enough for us to say that we are in favor of peace, in favor of liberties; it is not enough for us to say that we are opposed to capital punishment. It is not enough for us to say that we are opposed to the present system of treating criminals. We must work to try to abolish war; we must be something more than talking Spiritualists if we intend to make our mark in the world and earn the "Well done, thou good and faithful servant," from the lips of our angel friends. (Applause.)

I sometimes have felt the angels must weep over our indifference and our inappreciative spirit. They have been pouring lavishly into our lives an abundance of information. They have placed at our disposal great wealth and yet we have acted like misers and have hugged that knowledge to ourselves that the world was struggling for.

It is nice for you to know that your friends whom you once thought dead, are alive. It is nice for you to know that that father and mother of yours, that those children of yours, whom you loved so well, are making progress in the natural world, where all of the faculties of the human mind can find employment; but out there in the world there are thousands of our brothers and sisters whose hearts are heavy with grief over the loss of some loved one. They have not been privileged with the manna that has satisfied our souls, and I know of no class of people in the world who have greater responsibilities to-day than the Spiritualists have.

We are loud in demanding our own rights; we are loud in proclaiming liberty for ourselves—let us have liberty of thought—let us have liberty of speech—and yet us soon as ever our neighbors claim that same right and begin to express their honest opinion, if their opinion does not agree with ours we pick a quarrel with them, or think there is something wrong with their minds. We need to cultivate the spirit of tolerance, the spirit of toleration. We need to separate the man from the message. (Applause.) We should connect ourselves with societies, not because there is some man or some woman connected with it that we like, but because we can do some good by joining the society.

I feel complimented to have my friends tell me that they appreciate my work. I like to have them say that they love me, but I would like to know that they love Spiritualism better, and that they are willing to work for it through sunshine and sorrow. I like the members of our society to love their temple and their society, but I would like them to love the cause of Spiritualism more. And until we can get into that state of tolerance, and recognize the right of every man and woman to think for themselves, and make up our minds that we will stand shoulder to shoulder: that we will clasp hands with each other—that we will unite our intellects—that we will unite our hearts and that we will unite our pocket books in trying to further the interests of the gospel of Spiritualism, our movement will divide and our societies will complain. Brothers and sisters, I thought of having a motto printed and put up here (over the pulpit) that all the delegates could see it, and that motto would have read, "Spiritualism is here to stay." I wish all the Spiritualists would feel with us that "Spiritualism is here to stay." It is here to make the world brighter, not so much to prepare men to go to heaven, as it is to bring heaven down to the earth.

The time to be happy is now—and the place to be happy is here. This world is in need of our services, and in heaven's name don't let us get so interested in the sweet bye-and-bye that we shall forget the duties we owe to our fellows here. (Applause.)

Brothers and sisters, again I welcome you. I do most sincerely hope that something will be done during this convention that will make our movement stronger. I do sincerely hope that some wise intelligence from the other side of life will spread through this convention and inspire us with wisdom to be able to settle matters aright. I do sincerely hope that personal, petty feelings will be put out of sight, that we will stand as one band working for a common cause. I do most sincerely hope that when Friday evening comes and we say good-bye to each other we shall be able to carry away to our separate homes new strength and fresh courage to go on and fight the battle for the truth. May the good angels bless us in all our labors is my prayer this morning. (Loud applause.)

Remarks by Vice-President Warne.

Ladies and gentlemen of this convention:—What is more fitting than that we should be able to hear the response to the beautiful address of welcome given us by our brother, from the one who has been our standard-bearer all the years of the past, whom we have trusted with great responsibilities, and who has honored our cause by his fidelity to our commission, Harrison D. Barrett, president of the National Spiritualists' Association. (Applause.)

President Barrett's Response:

Mr. President, Delegates, Fellow-Citizens of the State and Nation:—It seems to me that this occasion is one of more than ordinary moment and the deep spiritual impress that is upon this body of people signalizes that something more than ordinary is passing through the minds of the people here assembled. The address of welcome has touched a chord that is vibrating with all that is best and sweetest and truest in human nature. It has given us a purpose. It has shown us an incentive and has inspired, I believe, everyone of us here to rise to the occasion manfully, womanly in endeavoring to work out the very things to which our eloquent brother has referred this morning.

To this earnest, eloquent welcome to St. Louis, I certainly respond and extend the thanks of the National Association and of the Spiritualists here assembled, thanking our brother and those whom he represents from the depths of hearts for this cordial greeting. To the hospitality of the city and the freedom thereof, the use of this beautiful temple, the kindly greetings of those who are in sympathy with us and our work—all these are things of moment to us and we accept them as incentives of that brotherly feeling that should actuate a body of Spiritualists assembled under the name of Spiritualism.

Brother Grimshaw has set us a great task in the address of welcome. The reform issues that he has mentioned, the demands that are to be met in the name of the cause we love—I respond to his request in this direction by promising that so far as my influence shall go and the influence the assembled delegates shall extend, that we will work to bring into being the very things for which he works—that we will do something to tell the world that upon the sun of our beautiful Spiritualism the word "character" stand out in letters of love and light as our motto. (Applause.) We bind ourselves that there shall be no stains that shall cause the world to sneer and say, "that is Spiritualism," and hence that the work of the scandalmonger and the slanderer shall receive its just meed of condemnation here, and that we will have shown to the world that as a people we believe in lifting men up rather than trampling every one down. (Applause.)

I respond from the depths of my heart to the challenge by our brother to work in that direction that shall strengthen our local and state associations, as that is a matter of great moment to every Spiritualist here and all who believe in progressive thought. That which is best for the upbuilding of our cause locally—in the state—or the nation, will receive the earnest thought of every delegate, alternate and visitor, here at this convention, and we pledge ourselves to unite and work in that direction which shall show the world that Maine and Texas and California and Minnesota are only names indicating geographical division arbitrarily on the part of men, and that the citizens of these states are brothers one and all, and that there are no lines for Spiritualism—no township lines—no county lines—no state lines—no national lines, but a universal brotherhood of all mankind. (Applause.)

And then to the other thought that he gave us, with regard to the consecration of the individual to the present day duty—to the working out of something in the life that now is, we respond by promising that we shall make an earnest effort in that direction. We do not believe it is wise or best to form into sects or stand upon the shallow platform of cult, when there is a feeling that some individual is crying for bread, or is seeking for a place to lay his head. We serve God and the angels best by loyally serving suffering humanity. (Applause.)

Then that other thought with regard to the methods by means of which some of these things can be wrought out. I hardly know what to say, but somehow I believe that the things to which he refers may be born out. Somehow, as I grow older the memory of the little red schoolhouse on the hill, and the schoolgirl teacher in her pink dress and white apron comes to my mind as a sign that there is in that school an influence that we should treasure, and should have treasured through the years that have passed—for we have gone far away from them. I believe that we have gone too far from the teachings of the olden time in a mad scramble for place and power, and have a condition of mind to show that we are at variance with everything that our fathers did just because they did them.

Yes, my friends, I know I am charged with having grown orthodox, and I plead guilty to the charge, for orthodoxy means "true doctrine," and under this charge let me say to you what I mean now. We have gone far away from the old markings. We have discarded in many instances the spirit of prayer, said that we would have none of it—but if it be orthodox to send my soul out in search for something that is best—if it be orthodox to cry out in the silence of the night asking for a sound of the voice that is in the far beyond—asking for a glimpse of that angel face—if it be orthodox for me to pray beside my bed, thank God I am orthodox, for I believe in the power of prayer. (Applause.)

I believe that we have a work to do. We are organized for the solving of great problems, and I believe that in the working out and solving of these great problems it will be necessary for us to go back to the anchorage of the soul behind which expression of life lies the infinite—that we will have to go back in search of that life which transcends the condition of the flesh and rise to the heights and recognize the great truth that no man can injure me—that no man can injure me—excepting I myself can injure me. You yourself can injure you. (Applause.) That as I said last year in Washington—in feeble tones perhaps—we should seek to find how many points we have in common, how many points of agreement there are among us as a people, and how few points of difference there are, and magnify the points of agreement and not the points of difference. This means harmony, peace, good will and brotherhood. Then we will come to the recognition that the duty of the hour demands careful effort, not to lay upon the shoulders of some one who is an official of the society the work which belongs to us individually to do—not to call upon some one who is in Washington or in California to do the thing that ought to be done by the man or woman in his own locality, but to take hold with the resolute purpose to work out something that shall build in the hearts and souls of men the temple of truth—the temple of the living God, and then we can enter therein. We must more often remember to express every honest thought and we must be free to give that thought forth in its beauty, and within this which is so precious to us all we will be builded into better lives and cleaner characters—into nobler expressions of being here on this side of life, and show to the world the divine principles that belong to the things of God. So, dear friends, the matter of capital punishment, or peace on earth, good will toward men, all those things which militate against the freedom of the individual—those things which are wanting should receive our attention here, and you who have attended a Spiritualist convention will bear witness to this—that in no instance where Spiritualists have come together have they failed to pronounce against murder of all forms and that wherever Spiritualists have assembled never have they failed to declare for the more humane treatment of criminals behind the bars. Never have they failed to resolve at least, that we are endeavoring to work for more liberty for all comers of every creed or sect, and the demand is now before this twelfth annual convention and to its results, and it is for us to see what we can do, as our eloquent brother has told us, to work these reforms into effect.

Legislatures are to be approached, committees are to be appointed, changes in the organic structure of the state constitutions may sometimes be necessary to give us the things we are desiring before free thought and free speech is permitted. The label of "ism" of a religion means nothing unless it means to be better and to do better.

We can give to the world a nobler perceptive—a more wonderful inspiration than it has ever received before. It is to point out some of the things for which Spiritualism stands, for which we are assembled here to-day, and which with the help of the angels we mean to work out into actuality.

But I must not trespass upon your time this morning, for there is much to be brought before you for your consideration, such as ever comes before its annual conclaves.

Eleven years have rolled by since we met in Chicago a body of people hardly knowing what we wanted to do, but now after the lapse of time, we can see the blessings that have come to us by the pooling of our issues to work together to shape the highest expression of the soul on earth.

The establishment of local churches, the erection of temples, the building of the temple of the soul in every human heart—all of these things have been shown to be possible under the inspiration of co-operation as revealed by the eleven years' history of the N. S. A.

And to-day, in responding to this welcome that has been given us in such beautiful language and tones and eloquence, let us say we accept the freedom of the city. We accept the hospitality of the hearts and homes of the St. Louis people. We accept the call to duty that is laid upon us and we pledge ourselves here as a body of people to give back trust for trust, to put all jealousies and animosities out of our way, and we will rise to the spiritual sealing of the soul and its unfoldment, and on the mountain tops we shall stand together and shall hold aloft, higher and yet higher the pure white banner of Spiritualism, and on its regal folds we will find the word "Excelsior," and below it the word "Eureka"—we have found it. (Loud applause.)

Caution.

Spiritualists at Genoa, Sycamore, Rockford and all parts of Illinois are hereby notified that C. A. Burdette, "Professor of Psychology," (whether using a self-conferred title or not, I can not say) is not endorsed by the Illinois State Spiritualists' Association. The undersigned had an introduction to that gentleman on the Clinton camp ground in August and was told there that he had been heard to speak against Spiritualism in his public work. It is important to ascertain whether he trims his belief to the breezes of each locality he visits, only professing our faith for purposes of personal revenue.

GEO. B. WARNE,
Pres. Ill. S. S. A.

Dr. E. D. Babbitt.

Dr. Babbitt's Academy of Higher Sciences has been removed from Geneva, N. Y., to 62 East Avenue, Rochester, N. Y., as its permanent location. The Doctor had settled for the time being in Geneva with the expectation of being connected with the William Smith College, but as the building of that institution is at a stand-still for the present, he has chosen a city which is far more progressive than Geneva.

CARD FROM DR. PEEBLES.

Do not send me subscriptions for the Temple of Health. This was merged into "Our Home Rights," Boston, more than a year ago. Do not send me books for review as I have no time to read or review them. Do not send me manuscripts for examination. I have not the time to examine them, nor have I any printing press to publish them. Do not write me long, social letters, expecting me to answer them; and as over three-fourths of the first edition of "The Demonism of the Ages, and Spirit Obsession" is already sold, will those who have seen mistakes, or have suggestions to make concerning the next edition, do me the favor by promptly writing me. To err is human. Never did I yet publish a book that fully met my ideal. J. M. PEEBLES, M. D.

36 Bennett street, Battle Creek, Mich.

GEMS OF THOUGHT.

Every base occupation makes one sharp in his practice, and dull in every other.—Sir Philip Sidney.

It is not what he has, nor even what he does, which directly expresses the worth of a man, but what he is.—Anon.

Every great writer is a writer of history, let him treat on what subject he may.—Landor.

Fame, to the ambitious, is like salt water to the thirsty—the more one gets, the more he wants.—Ebers.

More helpful than all wisdom or counsel is one draught of simple human pity that will not forsake us.—George Eliot.

It is best to endure what you cannot mend. He is a bad soldier who follows his captain complaining.—Seneca.

The true rule of business is to guard and do by the things of others as they do by their own.—Hindoo.

That man is not poor who has the use of things necessary.—Horace.

Opposition inflames the enthusiast, never converts him.—Schiller.

Unreasonable haste is the direct road to error.—Moliere.

We should be ever ready to debate any question in a courteous, gentlemanly manner.—H. S. Holcomb.

There never was a good war or a bad peace.—Franklin.

Waste of time is the most extravagant and costly of all expenses.—Theophrastus.

The man who tries to get into heaven by "vicarious atonement" is stealing a ride.—Washburn.

Human Nature = Lecture by C. W. Stewart.

What is Nature? What is Man? And what is the relationship existing between them? "Know thyself," said the old Greek, and this motto has been the key to the complex human character from that day to this. Many thousands of volumes have been written for the purpose of explaining the mystery of man's existence, the what, whence and whither, but the riddle of the sphinx remained a riddle still until science showed man his relationship with the Infinite and Eternal.

Theology asserted that man was a child of God, and science has proven him to be a child of Nature. Nature, that which brings forth. Hence, the Infinite and eternal mother of all that lives and moves, and the eternal God spirit, the uncaused Cause of all.

All-powerful, because all of power. All-wise, because embracing all of knowledge. Infinitely just, because the same yesterday, to-day and forever. Hence, nothing can be lost or mislaid beneath the care of Him to whom there is no past, no future, but whose existence is an eternal Now! Father God, Mother Nature—uncreated, everlasting, eternal union without beginning, without end. A supernal marriage, blending in everlasting harmony, fruitful of worlds and systems, of angels and men, "the embodied thoughts of God.

"The world of matter is God's tongue,
And from its motion God's thoughts are sung,
The realms of space are the octave bars
And the music notes are the suns and stars."

A Universe! The same elements awaken in the soil, live in the plant and animal, and pulsate in the human brain, are found by the analysis of light to exist in the farthest star that twinkles in the azure fields of immensity. The most distant nebulae whose light is so faint as only to be caught by the photographic plate, is found to be composed of the self-same elements composing the earth on which we tread. And what are those elements, those so-called primates whose combination makes up the infinite variety of life and form upon the earth? The highest thought of science to-day is, that all so-called elements are but differentiated expressions of one eternally existing Principle, and that the great power called attraction which rules in harmony the suns and worlds of space, when reduced to its last analysis, is Love!

"One God who ever lives and loves,
One God, one Law, one Element,
And one far-off Divine event
To which the whole Creation moves."

Thus the world-wide, age-long dispute between Monism and Dualism finds a point of agreement and the central thought of the ages finds expression in natural law and fact.

"The things which are seen are temporal; the things that are not seen are eternal." The unseen world is the real world of principles as cause, and the visible is the world of effects, a changing panorama produced by the "Light that never shone on sea or land." A stereopticon view whose plates are made and changed by Him who holds the universe in the hollow of his hand.

And this is nature, of which man is only a part, but the chief work of the Great Artificer. Made a "little lower than the angels" with the dawning light of immortality touching his brow.

The suns and worlds that sparkle in the realms of space are wonderful and sublime. But how much more wonderful the human soul that measures the distance from sun to sun and weighs the planets in their orbits!

This world is beautiful. Its snow-capped mountains pierce the clouds and its mighty oceans chant their music forever to the cliffs! The canopy of blue with its golden flaming sun by day, and its host of glittering stars by night. The peaceful, verdure-covered hills and valleys, and the majestic rivers flowing to the sea. The flower-bespangled plains, the rivulets that purl and sing in unison with the forest warblers; all are beautiful, but how much more beautiful the soul of man that takes these mystic symbols of the unseen God and makes of them the rhythmic poetry of life and use and joy!

Not only is nature wonderful and beautiful, but vast in its awful grandeur. The volcano with its lurid fires lighting up the murky blackness of the night. The earthquake, that makes the mountain heave and groan, rending asunder the rock-bound hills. The fierce tornado, sweeping over the earth, hideous with the lightning's serpent tongues, and the mingled roar of wind and thunder, leaving desolation and death in its wake. The burning desert with its ever-shifting sands. The trackless forest, the jungle with its crouching beasts of prey! The horrid polar regions, bound with fetters of eternal ice and snow. All these are awful in their fearful vastness, but awfuller still is the human soul that learns through law to conquer them and make of their dread forms the stepping-stones that lead through Nature up to Nature's God!

Atheism? There is no room for such a thing in all the mighty universe! To be an atheist, man must needs deny himself. He who claims to be an atheist is only bewildered by the vastness of his environment and the complexity of his own mentality compared with the vastness of the Cosmos. Atheism is not possible to a well-poised soul.

Man has through all the past, engaged in a fruitless struggle to unravel the mystery of Cause, to know the unknowable, from the plane of finite reason. Hence, we have Ormuzd, Brahm, Isis, Jove, Zeus, Jupiter, and others, representing the divine ideals of the nations of the past. Nineteen centuries ago, Jesus said, "Blessed are the pure in heart, for they shall see God." And nearly seventeen centuries ago, the earliest and greatest critic of Jesus, Celsus, the Platonist, said, "If instead of exercising the senses alone you look upward with the soul, if turning away the eye of the body you open the eye of the mind, thus, and thus only will you be able to see God."

Jesus of Nazareth said, "He that seeth me seeth the Father," and the discordant ignorance of the theological world not only failed to grasp his meaning then, but it has engaged in wrathful disputes and devastating wars for centuries over these simple, beautiful words.

God is Spirit—essence of all that is. Chemists tell us that the atom, the ideal basis of all material things, is not only indestructible, but incorruptible as well—unchanging and eternal. And now, the conviction is growing stronger in scientific minds that even the so-called atom is not an ultimate, but is composed of still finer particles of matter, which leads to the conviction that matter and energy are but two conditions of the same thing.

Spencer says, "We stand in the presence of an Infinite and Eternal Energy from which all things proceed."

Paul told the Athenians that "in Him we live, move and have our being." "Even as one of your own poets has said, we are His offspring."

Jesus was pure-minded and his every act was an expression of that eternal consistency of nature with herself, which is truth.

He was loving, just and merciful, and therefore powerful spiritually, hence Paul said that in him dwelt the fullness of the Godhead bodily. Which meant simply that he was filled with God-like attributes, or qualities. But if, as certain theologians claim, Jesus was a Divine personage in a miraculous sense, Paul never could have said, "Therefore being justified, we are saved by his life," for how could finite man live the life of an Infinite God? Again, if Jesus was a God his resurrection or spiritual appearance after his crucifixion is valueless as a basis for human hope of a life to come, for the very attributes in which he differed from man would be the cause of his anastasis ek nekros, or resurrection out of the dead.

No, man's hope in Jesus is based on the fact that he was a type, not of gods but of men.

When the Jews attempted to stone him for blasphemy or, as they said, "making himself God," he said, "Many good works have I shown you in my Father's name, for which of these do you stone me?" Then they answered, "For no good work do we stone thee, but because thou blasphemest, making thyself God." What had he said? "I and my Father are one." And he at once referred them to their own scriptures: "If they were called gods to whom the word of god (spiritual power), came and the scriptures cannot be broken, how say ye of him whom the Father has sanctified (or consecrated) and sent into the world, I blaspheme when I say I am the son of God?"

This simple truth was the despair of the materialistic Pharisees then, and it has ever been the despair of a theology lost in the letter and oblivious of the true spirit of that great truth that spiritual things must be spiritually discerned.

Man is a spirit now and is in one of the mansions of the Father's house. Man being a product of nature's laws, his future existence is assured by the law of his being. Human nature is Divine, and the very core of Jesus' teaching was the divinity of man. His tender soul could see good where others could observe naught but evil. His life work was to change the environment and conditions which caused men to remain undeveloped, and lead them to a holier and diviner life." "I am the way, the truth, and the life," he said, as though in answer to the question, "what is the way to truth and life?" And when by living the life of truth and spirituality in love, man places himself in rapport with the Everlasting Life, the results will surely follow.

"He that believeth on me, the works that I do he shall do also; and greater things shall he do, because I go to my Father."

Was this true? And if true did it mean that the act of belief would transform human beings into gods and miracle workers? "Except a man be born again, he cannot see the kingdom of God." Does this mean a transition from human nature to a deific nature, or rather does it not mean a transformation of the individual from a low state of human nature to a higher grade of human nature? Hence Paul's distinction between the carnal or animal nature, at enmity against God (or love and spirituality) and the spiritual nature. But it is all human nature, or in other words, it is all natural, not supernatural. In fact everything in the Universe is natural, from God who is law, to the smallest atom that is manifesting the law.

Why, then, is carnal human nature said to be at enmity or war with God? "Is not subject to the (higher) law, neither can be." Because the animal nature knows only the lowest form of love, and that is self love. And we see that all that is called evil in man, is the fruit of selfishness. "They that are of the flesh mind the things of the flesh." In the animal kingdom, this is the highest condition attainable. But when this is the dominant element in man it quenches the nobler possibilities and makes him more brutal than the brutes.

Now is it human nature that is to blame? Or is it not rather the environment that is at fault?

Time was when the Chicago river was a pure, limpid stream flowing out through the reeds and grasses of the prairie into Lake Michigan, and perhaps the soldiers of Fort Dearborn quenched their thirst from its waters. But who would now drink from that river, made putrid and pestilential with the sewage from a city of a million people? Is the river to blame? Is it the cause of its own condition? All that would be necessary to restore its old-time purity would be to remove the city from its banks and leave it as it was formerly.

O, the mistake that is forever made by personifying evil. Light is positive, has properties and is susceptible of analysis, but who would attempt to analyze darkness? Because it is only the absence of light. Heat is positive, has qualities, but cold is only the absence of heat.

Good and evil are relative. We call that good which stimulates vital activity, and we call that evil which depresses it, and the same is true of mental and moral nature.

But there is an eternal Good because there is Eternal life, for life is positive, has qualities, while so-called death is a negation like darkness and cold—the absence of life. But even here this absence of life is only apparent, for not a single atom in the universe can change in its essential character, no principle of nature no law can cease to be, and as the soul is composed of those principles in self-conscious activity, a crystallized entity, extinction is impossible.

John G. Whittier was one of the most Christ-like men that has lived in modern times, and he was this largely because he utterly refused to accept any dogma that attempted to personify evil in any form. He said:

"I cannot look where cherubim
And seraphs may not see,
But nothing can be good in Him
That evil is in me.
The wrong that pains my soul below
I dare not throne above,
I know not of his hate, I know
His goodness and his love.
I know not where His islands lift
Their fronded palms in air,
I only know I cannot drift
Beyond his love and care."

To Whittier eternal Goodness was an ever-present fact, while evil was only a transient passing shadow which might obscure the sun for a little time, but could not be permanent. And have not time and events fully justified his great faith? One of the wrongs that pained his soul was African slavery; and while he agonized over "the Branded Hand" some men were weak enough to try to throne that infamy above, and prove that it was sanctioned by the Living God. Did they succeed? He lived to see that shadow pass.

Yet it was all human nature. It was human nature that tore from the mother's arms her babe and left her weeping and desolate. It was human nature that drove the slave beneath the lash to his unrequited toil whilst the master reveled in the price of blood! It was human nature that brought vast armies face to face over this accursed child of greed, to work out a higher destiny for America. And it was human nature, yes, a divine human nature, that penned the Emancipation Proclamation, which bade the crouching slave arise and be a man!

Old Pharaoh's human nature commanded the Israelites to make bricks without straw, and it was the human nature of Moses that said, "Be just, O King!"

Human nature carried the son of Philip against Persia, and while his presence there was simply a brutal invasion, there came out of it the blending of Grecian and Persian ideas which led to higher human nature in Egypt, from thence to Rome, and from Rome to modern times.

It was human nature that platted the crown of thorns, that applied the scourge, that mocked and crucified the lowly Nazarene. It was human nature that said, "Release unto us Barabbas—away with him, crucify him!" and it was human nature that said, "My God! why hast thou forsaken me!" It was human nature that came to Pilate, begged the body of Jesus, and laid it in a clean new sepulcher. It was human nature that said, "it is not meet to give the children's bread unto the dogs," and it was the same human nature, risen to a wider, sweeter height that said, "Go ye into all the world and preach the good news to every creature!"

Paul's human nature caused him to work havoc with the church, and persecute Christians even unto strange cities. And it was Paul's awakened human nature that made him "obedient to the heavenly vision," so that he became the greatest evangelist of them all. That made him endure scourging, imprisonment, shipwreck—dangers on sea and land. Why? Because that heavenly vision had taught him that "the things that are seen are temporal, but the things that are not seen are eternal."

It was human nature that passed the Stamp Act, and the tea tax, and it was human nature that wrote the Declaration of American Independence. Human nature hung witches at Salem and whipped Quakers at Boston, and chased Roger Williams out of Massachusetts into the care of winter and savages, because he mildly protested against ecclesiastical tyranny. And yet, advanced, enlightened human nature makes that same Massachusetts the center of gravity for all that is radical in theological reform.

So we see that human nature is an instrument whose octaves range from the guttural growl of the tiger in his lair, up to the liquid melody of an archangel's song.

Man is a universe in miniature, therefore his nature, that harp of a thousand strings, echoes back when touched the lost chords of the mighty past. Biology shows us man in his ante-natal development passes through all the grades of animated nature from monad to man; that each individual of the race duplicates the whole history of the race itself. That Ontogeny, or individual development, parallels Phylogeny, or race development. Not only this, but the correspondence is still greater as man's frame and form is a copy of the earth upon which he dwells. His life and intelligence correspond with and grow out of the kingdoms of animated nature, while his soul or spirit is the final fruit of all that precedes it, and connects him with the Eternal, Self-existent spirit from which all things emanate.

Man being a child of nature represents her on his mental and physical sides. In his passions he embodies the earthquake and the tempest, the volcano and the sirocco, but only do they thus act when unrestrained or but partially controlled. But as with age the cataclysms of nature grow less frequent because nature is rounding into greater harmony, so man as he comes more and more under the sway of higher spiritual law, and more harmonious environment, is less subject to the sway of the grosser passional forces.

In his mental make-up man represents the kingdoms below him in animated nature. He exhibits the rage of the tiger, the cunning of the fox, the ferocity of the wolf, the slimy sinuosity of the snake.

"Whence come wars and fighting among you," says James. "Come they not hence even of your pleasures that war in your members?" And again he says: "Let no man say when he is tempted, I am tempted of God; for God is not tempted with evil, and he himself tempteth no man. But each man is tempted when he is drawn away by his own lusts and enticed."

And just in proportion that man comes under the sway of the higher spiritual nature does he cease to be drawn away by lust in whatever form it may come. The tiger, the wolf, and the serpent are relegated to oblivion, and the lower human nature gives place to the higher, until at last the highest, the angelic is reached.

Herbert Spencer has a beautiful thought illustrative of this point. He shows that a brain organ will atrophy from disuse, as will any bodily organ. And that as man becomes more civilized, the propensities are less frequently called into activity and the higher faculties more frequently. In fact, this is the cause of civilization from outside restraint. That an organ grows by frequent use, while it perishes from lack of use. Therefore, this process will go on, until the propensities will weaken and the higher faculties will strengthen, when the latter will dominate the former, not only individually, but collectively, until man and nations will come to practice universal peace and harmony.

This attitude of the great scientist, forms another point of contact with the highest religious ideal. It also proves that the highest liberty comes with the highest law. For, as the child must be led by another that it may develop strength to walk alone, so must man be led by wholesome laws until he can develop strength to be a law unto himself, having the works of the law written in his heart.

This shows the futility of Philosophical Anarchy. It would say, "take away the prop, and if the child cannot walk alone let it take the consequences." Man can not be a law unto himself until he has the requisite strength, and in order to this, he needs the the restraining influence of wholesome law, to keep the lower self in bounds until the higher self can take control.

Every noble, pure-minded man and woman in the world is a prophecy of what the whole race will become when nature's laws are universally understood and obeyed.

There is something sublimely beautiful in this idea of the oneness of all things. It is like the ladder in Jacob's vision whose feet rested on the earth and whose top reached heaven, and he saw the angels ascending and descending thereon. That ladder is life. Upon it the human race is slowly climbing toward spirituality, and whether the individual soul is on the lowest round, struggling with the preponderating brute within, or on the topmost round with the light of heaven shining full upon his face, all, all is human nature. And it is still more beautiful to think that we can aid each other in the ascent, with all the good and great who have passed on before, testing the strength of each round of the ladder, and when we too shall reach the top, to grasp our weary hands and lead us on to peace and rest beside the River of Eternal Life.

Universe! The Infinite is one! "In him we live, move, and have our being," and "we are his offspring." If so, then reverently speak of human nature, for it is God nature.

But you will say, "Look at the wickedness of A. or B. Can you assert that such a nature as that is of God?"

Why confound A. or B. with his actions? Take a little babe in its mother's arms. Pure as a snowflake, sweet as the breath of a rose. It looks up into its mother's face with clear blue eyes, and she sees in their azure depths the budding soul of an angel. Suppose that mother dies. The child is left friendless, falls into the hands of the vulgar and depraved. She is reared in the atmosphere of vice and crime, and learns in infancy the lessons of sin and shame. In the language of the graphic Blatchford, "she becomes fierce and cunning and vile. Ghastly of visage, under her paint and grease. A creature debased below the level of brutes, with the hate of a devil in her soul, and the fire of hell in her eyes. Lewd of gesture, strident of voice, wanton of gaze; using language so foul as to shock the pot-house ruffian, a laugh whose sound makes the blood run cold. A dreadful spectre, shameless, heartless, reckless and horrible. A creature whose touch is contamination, whose words burn like a flame, whose leers and ogles make the soul sick. A creature living in drunkenness and filth, a moral blight, a beast of prey, who has cast down many wounded, whose victims fill the lunatic ward and the morgue; a thief, a liar, a hopeless, lost, degraded wretch of whom it has been well said her feet take hold of hell, her house is the way to the grave, going down to the chamber of death!"

An awful picture this! But that is human nature in its worst form. But like the river previously mentioned, that child of sin and shame is still at heart a child of God. And Jesus said he came to seek and save the lost. He did not say those who were in danger of being lost, but the lost.

"And God is still for thee, poor struggling spirit,
That once did inhabit this ruin of clay,
Fear not that thou shalt not His mercy inherit,
With those who have wandered as far from the way,
There is never a waif on life's troubled ocean,
By the wild waves of passion so foamingly tost,
But his eye kindles bright and his sweetest emotion
Is the beat of his heart for the beautiful lost!"

In this world, in all worlds, the beacon light of love will forever shine for her and such as she, and though the pathway from the desert be long and dreary, she will sometime be freed from the bondage of sin, and will turn toward the light in the window of heaven that beams out through the murky night of shame and grief and degradation.

Now look on another picture. Take a child born amid the environment of the slums. Place it in a home of virtue and peace, wherein love is the ruling power. It is clean and pure, and soon its surroundings and training will overcome any lurking antenatal tendencies toward vice. It grows up in refinement and is educated in philanthropy. It is never informed of its lowly origin, and becomes a refined and noble woman. A war breaks out. She reads of the suffering, the sick and wounded in the crowded hospitals, the horrors of the battlefield, and she becomes imbued with the desire to relieve the horrors of war. She becomes a Florence Nightingale, forsaking home and wealth and social pleasure, and hies away to the scenes of suffering and sorrow. See her as she passes from cot to cot, now giving a drink of water to one consumed by thirst, now pausing to lay her hand with cooling touch upon a burning brow, but always trying to be a ministering angel. In the silent watches of the night when sighs and moans are the only sounds that break the awful stillness of the midnight hour, she is called to the bedside of a dying soldier. She comes, and by the lamp-light reads to him or prays for him, takes his last message to the loved ones he will never meet again on earth, and when his eyes begin to glaze she wipes the death dew from his brow and closes his eyes in the eternal slumber. And this, too, is human nature.

It is the thorns and briars in life's pathway that make the feet to bleed. Man is a creature of environment and ceases to develop without it. And he will always and ever partake of his surroundings and be just what they cause him to be. The tree that is but a mere bush at the snowline on a mountain, when transplanted in the valley will grow to be a forest king. There are plants growing on the arid plains of the West, that have adapted themselves to the parched soil, but they bear no leaves and their flowers are destitute of beauty. You would pass them by and never see them unless they were pointed out to you, they are so insignificant. But were they placed in a moist soil and favorable climate, they would doubtless in time develop leaves and flowers and become beautiful.

The lesson to be learned from this, is that all reforms must aim to improve the environment of human nature, if they would succeed.

George D. Herron says that Jesus Christ was God's idea of what a man ought to be. And he also says that what the world needs is not a conviction of sin, but a conviction of righteousness. As Paul says, "There is one God, and one mediator between God and men, himself man, Christ Jesus, who gave himself a ransom for all!"

He also says that he was of like passions with other men, and was tempted in all points as others were, yet without sin. What then, made the vast difference between him and the mass of mankind; a difference that has made him the ideal of the world? It is this: All of his mental and moral force was expended through the higher faculties in accordance with Spiritual law. Or in other words, his passions were in absolute subjection to his spiritual nature.

Take the case of Paul himself. He was a narrow, bigoted Pharisee, as bitter, relentless, and persecuting as he was sincere. His mental force did not expend itself in selfish debauchery and vice. He was on a higher round of the ladder than that. But when he was caught up into the third heaven, and heard unspeakable words not lawful for him to utter, he lost his narrow bigotry and persecuting spirit. But did he lose any courage, any persistence or zeal? No, but his mental powers were directed into a new channel, and his native sincerity, backed up the new position even as it had re-enforced the old.

The implement is nothing, but the use made of it is everything. The same spade that digs a grave may plant a rose. The knife that prunes a tree may also destroy a human life. And the same faculties of brain which caused the prodigal to spend his substance in riotous living when misdirected, will, when the true light breaks upon him, start him back in penitence to his father's house.

Infancy with its innocence, is the Eden of every human soul.

"Except ye become as little children, ye cannot enter the kingdom of heaven." Receptive, pure, loving and confiding, these are the distinguishing characteristics of a child. Were the Post-Constantine bishops, wrangling about the Divine nature and the co-eternity of the Son with the Father, the types of little children? Were the thirteenth century scholasticisms, and the ravings of Calvin and Edwards the echoes from a spiritual kingdom? And if not, what of nineteenth and twentieth century wrangling?

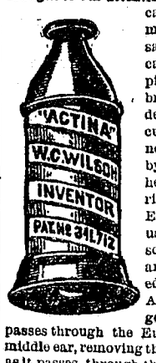
The beautiful old allegory of sin entering the world in the Garden of Eden, is re-enacted in every human

(Continued on eighth page.)

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..GENERAL SURVEY..

THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper.

ITEMS.—Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require.

TAKE DUE NOTICE, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

KEEP COPIES of your poems sent to this office, for they will not be returned if we have not space to use them.

W. J. Colville has recently given a successful course of ten lectures in the Spiritualist Church at Indianapolis, Ind. The three-day mass-meeting, Oct. 14, 15 and 16, proved very successful. A large array of talent participated.

We speak about a person's being as old as Methuselah. Yet he lived but a brief hour compared with some of the great sequoia trees which are being sacrificed to short-sighted greed in California. A late prostrate monarch of the woods that was fifteen feet in diameter several feet from the ground began its existence in 271 B. C. By 254 A. D., when it was 516 years of age, a forest fire burned on its trunk a scar three feet in width. Then it enjoyed 1,190 years of placid life. But in 1441 A. D. the tree, then aged 1,712, was injured in another fire and it took the scar fifty-six years to heal. The worst attack of all occurred in 1787, when the tree, then 2,068 years old, was attacked by a fire which left a scar which it took 103 years to heal.

A three days' mass meeting of the National and Indiana State Spiritualists' Association closed at the First Spiritualist church, New York and Alabama streets, last night, with trumpet talking in the light by Mrs. Margaret Vestal of Chesterfield and platform communications through Mrs. N. S. Thronsden, of Louisville, Ky. The church was full during the last meeting and so great was the enthusiasm that there was talk among many of the members of reviving the regular Spiritualist meetings during the winter. People lined the aisles waiting their turn for trumpet communications as Mrs. Vestal gave her demonstrations. The voice in the trumpet was plainly audible all over the room. First was the voice of a little girl who called for her sister Anna. "She says it is a woman in black in the rear of the room," said Mrs. Vestal. A woman answering the description came forward and talked to the voice in the trumpet concerning her relatives. The medium called for many people in the audience and they responded and held audible conversation with the voices. One man in the line was a German. Mrs. Vestal told him to talk in his own language. The voice which came through the trumpet was that of an old man speaking German. The man who listened through the trumpet said that he understood every word. Mrs. Thronsden stood on the platform and answered general questions, making prophecies and delivering advice which she said she received from her guides and from spirit friends of those who asked. She called out names which she said she heard and people in the audience rose and said they knew who she meant. She spoke messages from them which the friends in the audience said they understood. W. J. Colville, of St. Louis, who has been lecturing during the week, recited impromptu poetry and delivered the benediction in verse which he made up on the spur of the moment. During the three days' session of the Spiritualists many of the leaders of the faith were present from over the United States. Among those on the program were Dr. G. B. Warne, N. S. Thronsden, the Rev. Moses Hull, Miss Anna Throndsen, Thomas Grimshaw, B. F. Schmidt, Frank T. Ripley and others.—Star and Journal, Indianapolis, Ind.

The executive board of the Indiana Association of Spiritualists was in session at Chesterfield, yesterday, for the first time since the close of the meeting. All members of the board were present and matters pertaining to the recent meeting were considered. Henry Bronnenberg, treasurer of the board, says that after a careful review of the books the report shows the association to be about $600 in debt. At the beginning of the meeting the indebtedness of the association, reached the sum of $1,600 and the six weeks' meeting netted them exactly $1,000. While the amount was not so good as had been hoped for, Mr. Bronnenberg says the association was well pleased with the showing made and the $600 indebtedness is assured of being wiped out next year. Considering the increased rate of fare on the traction line and the travel to St. Louis this summer, $1,000 is considered quite a satisfactory sum to be cleared in one summer. The camp grounds are now almost deserted. —News-Tribune, Marion, Ind., Oct. 8.

Frank T. Ripley, speaker and platform test medium, has the Sundays of November and December, and January, 1905, open for engagement. Write all letters to General Delivery, Seymour, Ind., until Oct. 30; then to Tipton, Ind., thereafter.

David Williams, of Utica, N. Y., writes: "THE PROGRESSIVE THINKER IS THE BEST EXPONENT OF SPIRITUALISM AND MODERN THOUGHT PUBLISHED ON THE FACE OF THE GLOBE."

Take due notice that items for this page in order to insure insertion must contain the full name and address of the writer. Otherwise they may be cast into the waste basket.

The Chicago Spiritualists' League will hold its next regular monthly meeting in the Blue Room, Handel Hall, on Tuesday evening, Nov. 1. Everybody is cordially invited to attend. Dr. Geo. B. Warne, president; O. E. Kropp, secretary.

The Chicago Chronicle has the following dispatch from New York: "New York is being swept by a psychic wave. From the "five-dollars-a-reading" palmist to the 50-cent card fortune teller, New York is teeming with these occultists, and from the Bronx to the Battery there can be found a clairvoyant or medium or a fortune teller or a palmist, however they designate themselves, in almost every block. The newspapers are full of advertisements offering psychic readings and the solution of all problems, past, present and future. The psychic wave is disturbing every strata of Manhattan social life and the growing popularity of the followers of palmistry, crystal-gazing and card-reading has been noticeable in the number of new psychists who have opened up offices in New York. One of the best known of the psycho-palmists, who is consulted only by people of means, is so busy that engagements have to be made weeks ahead."

The efforts of the police and many citizens of Steubenville, Ohio, are directed in running down the "woman in white" mystery. The nightly appearance of this white-robed creature has created a local sensation. She was first seen by Charles Pressler, a small boy who has been sick and nervous since the vision followed him home. At several homes on LaBelle avenue she has appeared and tapped on the windows. She appears frequently to employes about the yards of LaBelle iron works. Several nights ago the wraith was seen by William Schick gliding across the Carnegie Library lawn. All describe her as attired in a white gown resembling a bride's dress, with white slippers. The newspapers have printed daily accounts of persons seeing the vision in white, and daily reports are made to police headquarters.—Chicago American.

Mrs. Emma F. Jay Bullene, who has been a prominent worker in our ranks, has been stopping in Chicago for sometime. Last week she returned to Denver, Colo. She can be addressed for engagements at No. 329 Sixteenth street.

There is a haunted house in London, England., where four working girls resided. The maidenly quartet left their habitation each morning at 6 o'clock to go to work in the neighborhood, returning to dinner and to tea. Two days after taking the house they were greatly perplexed on returning home at midday to find a large mirror, which had been left on the wall in one of the bedrooms, lying face downward on the kitchen floor. It was replaced, but at noon next day the girls trembled to see the looking glass again hiding its face on the hearthrug. Then other familiar objects in the house became possessed with evil spirits. When the door was opened some unseen influence closed it, sometimes slowly, sometimes with an elastic spring, frightening the girls terribly. The ghost began to manifest itself in nocturnal visitations. Dreadful rumblings kept the girls awake through the long, dismal night. At such times shadows flitted over the ceilings, and the girls hid their white faces under the blankets. At last the terrorized quartet removed their goods and chattels at midnight, and went to live with a relative. Thousands of people went nightly to see the haunted house.

Will Bottomley writes from Toronto, Canada: "There is at the present time six Spiritualist meeting-rooms here, all doing good work in the advancement of our glorious work. I, as a platform worker here and late of Yorkshire, England, can say that Spiritualism is progressing here at a rapid rate. In this city one of the ministers of the Congregational church said before 2,000 people that the loved ones who had passed on were not dead, but nearer to them now than they were in the mortal body. Rev. James L. Gorden said he was locking to the so-called death with a smile, as he knew that it only meant stepping out of the physical into the spiritual. He had proved there was no death. Mrs. L. A. Griffen, England's lady Spiritual missionary and question answerer from the congregation, is coming to America for a time. We shall be pleased to arrange with active centers where no society exists. Societies requiring good meetings should drop me, lecturer and test medium, a line for vacant dates and terms. Address me at No. 32 Belmont street, Toronto, Canada."

Mrs. Powderly writes: "The Sunday night meeting was well attended, and every one expressed themselves as well pleased with the lecture given by Dr. Walter DeVoe. October 30, Dr. Evelyn See will address the meeting. Subject, The Eminent Spirit."

Marion, Ind.—Rising from a trance in which she had lain for eighteen hours after being prostrated at religious services in the home of W. H. Mook, of West Marion, Mrs. Laura Hill declared she had visited heaven. Before she fell in the trance Monday evening she began shouting and shaking hands with the persons in the house. As she was bidding them good-bye she fell to the floor. Efforts to arouse her were without success and a physician was called but he was unable to revive her. She suddenly awoke late yesterday afternoon and rising up in her bed she exclaimed: "I have been with Jesus and He is waiting for me." The young woman then told of being in a heavenly world, and of seeing her grandparents, a cousin, and other relatives and friends, who had been dead for a number of years. The woman's grandparents have been dead for thirty-four years, and never were seen in life by Mrs. Hill. "I saw my grandparents," she said, "and they were at my side. And the angels were all about me. Everything was so beautiful." She spoke of seeing and being with girl friends who have long been dead. While Mrs. Hill lay in the trance, her lips were seen to move at frequent intervals as if in conversation. Smiles played on her face at times, and then again she appeared sad and tears came into her eyes. Mrs. Hill, although revived from the trance is still unable to leave her bed because of being weak from going without nourishment for the long period.—Indianapolis News.

When writing for this paper use a pen or typewriter.

We go to press early Monday morning, hence communications intended for that current issue should reach this office not later than the previous Saturday morning. Bear this in mind.

Mrs. E. Chiffar writes approvingly of the work done at Walnut, Ill., by Mrs. J. Lindsay. She stopped at Mrs. Chiffar's house, where she held her meetings.

B. F. Deniston writes from Kenton, Ohio, expressing his high regard for The Progressive Thinker: "I find The Progressive Thinker is like many another good thing in this world, we do not know how to appreciate it until we are deprived of it. I feel like writing a long letter, telling you what a great paper you are getting out, but will cut it short and say that I will endorse every good word that has been written about the greatest of all spiritual papers, The Progressive Thinker."

Mrs. Emily D. King of Girard Mich., writes: "We had with us the 27th and 28th of September, Mr. and Mrs. E. W. Sprague. Mr. Sprague gave two fine lectures, after which excellent tests were given. The last evening, Mrs. Sprague diagnosed for a lady, and the physician being present who had treated her, arose and said it was true. He said that Mr. Sprague's last lecture was the finest he had ever heard on that line. A great many were interested."

The New York Herald has the following from Valdosta, Ga.: "Some happenings, which seem impossible to explain in a rational way, took place last week at the home of W. H. Chitty, in this city. Among the members of his household is a little girl who apparently possesses a power more wonderful than that o. Lula Hurst or Annie Abbott in their palmiest days. This is Sallie Moore, thirteen years old, a niece of Mrs. Chitty, who is boarding with the family and attending school in the city. The first strange manifestations were noticed a few nights ago, when a thimble and other small objects fell to the floor after a flight across the room. Since then many strange happenings have taken place, various objects being thrown across the room or falling apparently from the ceiling, impelled by some unseen force. Mr. Chitty states that while he was standing in one of the rooms of his home a large pearl button, which, with others, was lying in a small glass dish on the bureau, flew across the room and struck the door on the opposite side of the room. It was soon followed by another button. In a few moments a pencil which was lying on the mantelpiece was thrown against the door. A shoe belonging to one of the children left its place at the side of the room and fell at his feet, and a stocking in the other shoe was thrown across the room. Large numbers of persons have been attracted to the home by the occurrences, hundreds going to witness the manifestations. It is said that those who have investigated the matter are satisfied that the Moore girl is endowed with some mysterious power. Her mother is said to have been a medium. It is noticed, however, that these strange things happen when the little girl is not present, and this feature is puzzling the public as much as the occurrences themselves."

H. Brady, of Thorpe, Iowa, writes approvingly of the good work done there by Mrs. Vera Bryan. The people were deeply interested. An unlooked for incident abruptly closed her work there —a case of hydrophobia occurred in the vicinity, and in consequence people remained behind closed doors. In conclusion, Mr. Brady says: "We earnestly hope to see her among us again as the good seed she has already sown will some day need further tillage, and we hope she may yet see a grand spiritual temple erected upon the foundation her noble efforts have placed."

Mrs. M. A. M. Hatton, an active, energetic worker in the cause of Truth, writes from El Paso, Texas: "Last spring I wrote you to send me a sample copy of your wonderful paper, The Progressive Thinker, as by change of residence I had neglected to renew my standing subscription, and I wished to get a few of my friends to join me. It came at once. I headed a list and had secured a few names, when I was stricken down with pneumonia and sent to the hospital where I lay for several weeks. I turned the list over to a lady friend, who informed me that she had secured what she could, and sent it on. My copy comes regularly and I suppose the others get theirs also. Now I am out and on deck again, and I want to say the marvelous amount of spiritual food, intellectual stimulus, and social comfort regularly supplied by that Prince of Papers, The Progressive Thinker, was not only a source of much pleasure but I REALLY BELIEVE WAS HELPFUL IN RESTORING ME TO HEALTH AGAIN. You may laugh at my enthusiasm, but I believe it, all the same. And now I want to compliment a few more of my intellectual friends by sending them a copy for one year. Will give names and addresses on separate slip of paper. Please find P. O. order for $4."

Mrs. S. Garber writes from Des Moines, Iowa: "The Psychic Research Society held its initial meeting Sunday, Oct. 2, at Yeoman Hall. Mr. Julian P. Johnson lectured and Mrs. Marie Kerstein Russell gave tests. They were both cordially received. Max Hoffmann has been here for the past two Sundays. He is too well known to a DesMoines audience to say anything in praise of him. Suffice it to say that he was received with open arms, and in consequence the attendance at both meetings was large. The outlook for a large society is very encouraging."

William Fitch Ruffle writes: "I am pleased to announce that our morning service at 11 o'clock is growing very rapidly. Of course the afternoon is as ever very well attended, and the evening is such that although we have no lecture it taxes our efforts to reach all with tests, but we do not miss any. We know that they go away satisfied. The following classes are held at my residence, 3201 Indiana avenue: Tuesday, ladies' class, 2:30 p. m.; Wednesday and Friday, public, 7: 30 p. m. Tests and messages to all as on Sundays. I am glad to note I get many out of town patrons through your valued paper."

Mrs. Ella Dare writes: "We have been absent in the maritime provinces of New Brunswick and Nova Scotia for three months. I was surprised and delighted to find a lively interest in the subject of the two worlds' communion amongst people heretofore eminently conservative. Surely progressive thought is invading the highways and the by-ways, is searching the secret places, and sowing seeds of freedom in its onward march, and The Progressive Thinker in its fearless leading, may justly claim much of the credit in this work of liberation."

Dr. H. B. Cole writes from Black River Falls, Wis.: "In The Progressive Thinker, No. 778, page 2, the sentence in Spiritual Dietetics should read: "These atoms never lose their relationship to the Infinite.'"

A press item says that medical authorities in London are deeply interested in the claim made by Miss Thorne, a graduate from Sydney University, New South Wales, that she has discovered a new cure for consumption. The treatment consists of the inhalation of hot air up to a temperature of 400 degrees. The Brompton Hospital committee will make tests of the treatment next month.

Isaac Gabrion writes from Ithaca, Mich.: "I take solid comfort in perusing The Progressive Thinker. I find therein a great variety of mental food, food for thought. I need spiritual food as well as food for the physical body. I am an old man, nearly 80, and am sorely afflicted. I have lost a dear wife and mother, and two noble boys who lived to be young men, and it gives me great comfort to be assured that they are still living in a better condition of life than this, and that I shall soon meet them again where there will be no more pain, grief or parting. The Progressive Thinker is like a table spread with a great variety of food, and you can help yourself to such as you like best. You don't have to swallow everything that is set before you, but you will always find enough that is good, nourishing and strengthening. Long may you live to spread the good things before the poor, hungry people. I would like to send for all of your premium books, but I am a very poor man and cannot afford it, but The Progressive Thinker I must have. I could not think of living without it any more than I could think of living without eating."

Mrs. E. Young writes from Louisville, Ky.: "The Church of Divine Truth recently created under a charter granted by the National Spiritualist Association, held its initial meeting Sunday, October 16, at its hall on Shelby street, near Market. The exercises opened with an invocation impressively delivered by the president, Mrs. Theresa Doll. A poem of an appropriate character was then read. Mrs. Doll followed with an address of welcome, which was attentively listened to. After the singing of a hymn, Mr. Geo. C. Heinsohn delivered the address of the evening, in an interesting, instructive and convincing way dwelt upon the beauties of the religion of Spiritualism, logically demonstrating its connection with science. He concluded with a mention of the purposes of the organizers of the new church, urging the co-operation of others. Mr. Heinsohn's address was a masterly effort, attracting special attention because of its earnestness and sincerity which is an indication of the feeling of all of the small band of which he is one in establishing another institution with the desire that others and themselves may be benefited, and the great cause in which they are interested advanced."

E. J. Bowtell lectures at Unity Hall, New London, Ct., Oct. 23 and 30; Nov. 6, 13, 20 and 27. He desires engagements with societies for later dates. Address 21 Washington street, New London, Ct.

Dr. Funk's "The Widow's Mite and Other Psychic Phenomena" has reached its fifth thousand, and the author is receiving literally bushels of letters from readers of the book who wish to discuss some phase of the subject or relate some pertinent experience of their own.

Dr. J. A. Bailey writes from Galesburg, Ill.: "I am still here in Galesburg holding meetings every Sunday, endeavoring to enlighten those who attend, upon the philosophy and phenomena of Spiritualism. At the close of the services last Sunday evening Mr. and Mrs. J. Pembroke gave a short but impressive trumpet seance. Many of those present expressed their entire satisfaction. I feel as though my work was about done here, and would like a call to go somewhere where I could do some good."

Chas H. Green writes: "Sunday, Oct. 16, Mr. John M. Clarke delivered a lecture before the Rising Sun Spiritualist Mission at its hall, 378 S. Western avenue, the subject being 'Life One and Indivisible.' It was an interesting subject, delivered in a very interesting manner. An equally interesting discourse was also delivered that evening by Rev. Mrs. N. E. Hill, the pastor, who held her congregation in a state of expectancy and inspired the strictest attention to her words. Sunday afternoon, Oct. 30, Mrs. Hamilton Gill will lecture. On that evening, Dr. J. H. Randall will also deliver a special discourse. That same evening special ordination services will be held, ordaining several of our mediums as teachers and expounders of Spiritualism. This will be a special service, and we cordially invite all who are interested in Spiritualism and its advancement, to attend. Saturday evening, Oct. 29, we will hold our annual harvest hop, to which we extend to all a cordial invitation. Dancing, old-fashioned, modern, round or square, of all kinds and descriptions, until you have had enough. Supper, pumpkin pie, apple 'sass,' cider, brown bread, po'k an' beans, coffee, etc., will be served, and there will be enough and to spare."

Sauce Piquante has the following: "The great talk in the newspapers about Dr. Funk's book, 'The Widow's Mite and Other Psychic Phenomena,' is making a market for imitations of the famous Jewish coin. Many people are writing to the publishers for an accurate description of the genuine 'Widow's Mite.' Some of these correspondents have been so foolish as to buy imitations, paying from $ 1to $25 for them. Five cents would be an exorbitant price for one. There are only about half a dozen of the genuine coins in the world, and the value of a good specimen is about $2,500. A facsimile of the genuine is to be found in the 1903 edition of the Funk & Wagnalls Standard Dictionary, page 368."

Mrs. LeSieur writes: "We had a very delightful Band of Harmony, Oct. 20, although we missed several familiar faces, as quite a number of our friends are down to St. Louis. Mrs. Richmond gave a most interesting account of her meeting with Mrs. Maybrick (who has been lately liberated from captivity in an English prison) at the home of Mr. and Mrs. Densmore in the Catskill mountains. We also had the pleasure of seeing her latest photograph. The Saturday Evening Post of Oct. 29, will contain the first of a series of articles which Mrs. Maybrick has prepared for publication. The Band of Harmony as a body sent her their love and sympathy. At our next meeting, Nov. 3, we will have our usual afternoon session at 3.30, but our evening meeting is to be a progressive euchre party; score cards, 25 cents. Be sure to come; bring your friends. We always have the best kind of a time. Six sofa pillows are donated as prizes. Supper at six o'clock as usual."

Edna V. Morrison writes about the "Victory Over Death," as follows: "Death—there is no death! Oh! why have we labored so long carrying this heavy burden of fear—the fear of this terrible imaginary monster which we call Death. Why should we fear to throw off this old garment, this old cloak of flesh? True, it has been faithful and served us well through our walks in life, but now it is old, threadbare and worn, and after all it was only an instrument made for our use, and why should we cling to it longer, and grieve to cast it aside only to exchange it for a new, a better, a purer robe of which we have the promise; so, then, when our life is done, let us be content to give up this old garment, and stand in defiance of Death, and triumph over the Grave, and with the apostle say, 'Oh, Death, where is thy sting? Oh, Grave, where is thy victory?'"

Mrs. M. K. Hines writes from London, Ontario: "The four premium books I sent for arrived on Monday, the 16th, and I was very agreeably surprised on examining them. They are all, and more than you claim for them in appearance, and I am certain from the glance through them I shall enjoy, and I hope benefit, by reading them, and I thank you sincerely."

Mrs. Isa A. Cross writes: "The Hyde Park Occult Society will give something a little different from the usual order of things on Oct. 30, the last Sunday in October, at 319 E. 55th street, at 8 p. m., which will be a lecture by Walter DeVoe, who will take his subject from a few remarks made by our president, Dr. H. A. Cross. Although not exactly a debate it will be something on that order. Come and hear it. Perhaps it will be good."

The lecturer, singer and test medium, G. F. Perkins, writes: "I am anxious to work in the Middle states or east of California. On account of lack of funds, I would guarantee any reasonable term of service, at living figures to any society that will furnish me transportation. Address me at Dimond P. O., Alameda county, California, care Mrs. S. I. Darling."

T. W. Sherk writes: "Mrs. Clara Stewart, connected with the Morris Pratt Institute, and known everywhere for her efficient work in the cause of Spiritualism, will lecture at the Church of Spirit Communion, 4308 Cottage Grove avenue, next Sunday, both afternoon and evening. Messages will be given by our president, Mr. Coates, Mrs. Cochonour and others, while good music may be expected as usual. Come out and hear the truth expounded and then go to our mediums and see it demonstrated."

A correspondent, writing from this city, says: "The heroine of Dr. Bland's charming book, 'In the World Celestial,' appeared at a trumpet seance held by Mrs. Montgomery and her daughter, at their home in Chicago recently, and surprised and delighted the members of the circle, by singing in full and melodious voice, 'The Old Oaken Bucket,' and also 'When the Mists Have Rolled Away.' After the singing a member of the circle said: 'Miss Pearl, I read today, for the second time, your beautiful speech at the banquet given by you in your celestial home in honor of your friend Paul, and I think it very fine.' 'Thank you,' she responded; 'I am glad you like that speech. It came from my heart.' Another gentleman said to her: 'I have read Dr. Bland's book with interest and pleasure; and I am delighted to meet you, and I have enjoyed hearing you sing.' 'I am glad you enjoyed the book,' said Pearl, 'and I wish to assure you that it is a truthful revelation of the spiritual world.'" This book is for sale at the office of The Progressive Thinker.

Mrs. Maud Lord Drake, the well known author and medium, has secured the parlor suite of rooms at 2421 Calumet avenue. Take Cottage Grove avenue cars to Twenty-fourth street and walk a half block south. She will entertain her friends there during the coming winter, after which she will go to California for a permanent residence, and assist in building up a liberal camp in the far-famed Santa Cruz mountains at Boulder Creek, among the giant redwoods and sequioas, some of which are thirty feet in diameter. Two hundred acres have been secured for this purpose. The Progressive Thinker will have more to say about this great undertaking a little later.

HE HAS TRIED THEM ALL. L. T. BLEGEN WRITES FROM SPRING VALLEY, WISCONSIN: "I WISH TO SAY THAT AFTER HAVING TRIED ALL THE OTHER SPIRITUALIST PAPERS THAT I COULD FIND IN THIS AND FOUR OTHER COUNTRIES, I FEEL JUSTIFIED IN SAYING, THE PROGRESSIVE THINKER IS THE ONLY ONE OF THEM THAT IS A SPIRITUALISTIC AND PROGRESSIVE PUBLICATION AFTER ALL."

A Minnesota paper says: "Mrs. C. McFarlin returned from Rochester Thursday where she had been to unite in marriage Mr. James A. Henry and Mrs. Jennie M. Harper. The Rochester Bulletin says: 'The marriage was performed by Rev Catherine McFarlin, of Plainview, Minn., who gave a very fine and common sense view of the duties of a useful and complete union of man and woman, not living for each other alone, but for humanity as well. Mrs. McFarlin is an ordained Spiritualist minister, and speaks inspirationally.'"

Will J. Erwood, one of Wisconsin's most efficient workers, was in the city last week.

Mrs. Henry, secretary, writes: "On Saturday evening, Oct. 29, the Universal Occult Society will hold a test social at the residence of Mrs. Vaughn, 2981 Cottage Grove avenue. Good test mediums will be present to give tests and messages. Refreshments served. All are invited to come and have a good time for the small sum of twenty-five cents. On Thursday evening, Oct. 27, Mrs. Burland, pastor of the Light of Truth Church, will hold a test social in her parlors. Good mediums and palmists present to entertain. Refreshments served, and music to harmonize and liven things up. All will have a pleasant time."

Mrs. Catharine McFarlin had a two months' engagement with the Englewood Union of Chicago, but it was canceled on account of the disbanding of that society, hence she is now open to engagements for the coming season with societies, or people wishing parlor circles; also for camp-meetings the coming season. She will answer calls to solemnize marriages or conduct funerals. Her address is still Plainview, Minn.

The Wisconsin State Spiritualist Association will hold a three days' mass-meeting in Milwaukee, Wis., Friday, Saturday and Sunday, Oct. 28, 29 and 30, in Lincoln Hall, to which all Spiritualists in and around Milwaukee are cordially invited. The speakers and mediums will be Moses Hull, Clara L. Stewart, Francis Wheeler, Rev Nellie K. Baker and Will J. Erwood. A good time assured to all.

W. C. Mann writes from Louisville, Ky.: "The People's Spiritual Church will open the first Sunday in November at Odd Fellows' Hall, Sixth and Walnut streets. I would like to hear from any good speakers and test mediums who may be coming this way. I would like to have the address of Mrs. Nora Clayman. I would be thankful to anyone who can inform me of her address. Address me at No. 829 Eighth street, Louisville, Ky."

Mrs. G. Johnson writes: "On and after this date I will be located at 385 N. Clark street, 2nd flat. I will hold developing circles on Wednesdays at 8 p. m., and on Fridays at 8 p. m., Mr. and Mrs. Parker will give trumpet seances. Mr. and Mrs. Parker have been in the field for thirty years, and those wishing to investigate occult phenomena and receive messages from spirit friends, will not be disappointed by attending the Friday evening seance."

G. S. Klock writes from Lincoln, Neb.: "I wish to inform the Spiritualists through your valuable paper of the action of the State Spiritualist Association of Nebraska, took in their tenth annual convention, held in Lincoln, Neb., on the 11th of this month. A Lincoln man, Dr. P. S. George, was elected president for the ensuing year; Fred Wheeland of Exter was elected vice-president, and G. S. Klock, secretary; J. Madsen, treasurer; W. H. Jewell and D. D. Thomas, trustees. Mr. George, the president, is a hummer and the association will take on new life under his leadership. It is the desire of the State Spiritualist Board to secure a good, true medium to help build up a new interest among the people here, and put the association in a good healthy developing condition. We wish to correspond with, and engage such a one, for a month at a time. Parties wishing to engage with us, please write terms and phase of mediumship, to the secretary, G. S. Klock, 2900 P street, Lincoln, Nebraska."

A notice of the Church of Sacred Communion of Brooklyn, N. Y., comes to hand, but the name and address of the writer is not given. That is essential. Otherwise such notices will be omitted.

M. F. Hammond has had an engagement to lecture at Lafayette, Ind. He goes from there to Peru, and then to Kokomo. He is capable of doing an excellent work for Spiritualism.

Fallacy of Theism.

The old stereotyped phrases "God is all things" and "God is everywhere" have been handed down from generation to generation; yet these are assertions and assumptions without proof. The word God is the most uncertain, confused, senseless word in our language, made to mean anything a god believer desires, according to his imagination; and the ideas of it are as different as human minds are.

When a person says God is everywhere we want to know which god he or she has in mind; because there are many specific, individual gods with proper names, such as Jupiter, Allah, Apollo, Baal, Jehovah, and so on, according to the several schools of Theism. Some of these gods are assigned to local departments where they stay, and cannot be everywhere.

Ask a god worshiper: Is God in hell? "No—quite sure he is not there—hell is the place where sinners are banished from his presence." Well, then, the absolute averment "God is everywhere" should be modified to fit this case.

God is a handy word that means anything, in a maze of unintelligible nonsense that serves only to mislead and bewilder the human mind. If God is all things he is all bad things, and gods generally have a very bad reputation and record, according to things affirmed of them and ascribed to them—according to history. And, so far as we are able to judge, the Christian's deity is the worst one of all.

The logic of Theism is badly mixed, and men can only tell what they believe of an ideal thing that has no existence in reality. They say God is so and so —this or that—one thing—all things—a unity—a trinity—male or female or both or neither—good and bad—love and wrath—undefinable—incomprehensible—unknown. God believers are too ignorant and stupid to perceive that they involve themselves in the labyrinths of blasting contradictions. They do not realize their mistakes.

Theism is not a thing to be demonstrated and known, but a doctrine to be believed; and people hold all sorts of beliefs, but no knowledge, no truth; and the chief reason why men believe in gods is because they believe they will be damned if they don't.

Now I sympathize with god believers and I want to help them in their perplexing dilemma. God comes about as near being "everywhere" as anything; and I will specify some particular places where he is; for I have seen him there—that is the name, which is the only part of him that ever was visible. God is (and gods are) in the various departments of Theism, such as Monotheism; Polytheism; Pantheism; Trinitarianism; Catholicism; Methodism; Mythology; Theology; Idolatry; Judaism; Christianity; Mohammedanism; Paganism; Protestantism; Creedism; Dogmatism; Sectarianism; Ecclesiasticism; Supernaturalism.

There is much faith in these isms, based on fables, myths, creeds, errors, ignorance, superstition; but no proof of any god. Nevertheless, on the hypothesis that "God is all things," and "everywhere," he must be in all these antagonistic systems of Theism; and one assumption or statement is as good or bad as another.

Some people carry the god idea with them into the spirit world, and in their messages send back some of the old theological trash and nonsense that has been reiterated by the D. Ds. (Divine Dunces) for centuries. No mortal or spirit ever discovered a god, yet the devotees of Theism are familiar with the names of hundreds of gods, fabrications of imagination. Men create their own gods.

The most inappropriate, unbecoming, improper place for God to be is in the mind of a Spiritualist who undertakes to teach Theism in the name and under the guise of Spiritualism.

'All that any god believer knows of a god is the name, and that is all there is of it—a senseless word by which nothing is learned. We see how "God is all things and everywhere" only by the absurd ideas in the benighted minds of god believers. A. H. NICHOLAS.

Summerland, Cal.

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.]

Joseph C. Blair passed to spirit life, Sept. 27, 1904. He was born in Ashtabula, Ohio, on Oct. 25, 1863. He embraced the truths of Spiritualism a number of years ago, which was a great comfort during his late illness. He was a member of the Spiritual Church of Ashtabula, Ohio. His father's family were all of the Episcopal faith, and Rev. W. H. G. Lewis read the Episcopal service, after which Mrs. Carrie Firth Curran, of Toledo, Ohio, spoke in behalf of Spiritualism and its blessings; also of the two bodies, the natural and the spiritual body. The deceased leaves a wife to mourn the loss of the physical form. She is blessed with the knowledge that she can converse with his spirit. He is also survived by his parents, two brothers, two sisters and a host of friends.

MRS. CARRIE FIRTH CURRAN.

Toledo, Ohio.

Passed to spirit life, Sept. 30, 1904, Mrs. Jennie Oles, of East Liverpool, O., aged 75 years. She was the mother of L. M. Oles of the Allegheny Psychic Research Society. Although not a Spiritualist, she was nevertheless a good Christian woman, not bigoted against any particular creed.

Allegheny, Pa. J. WAGNER.

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4. Seers of the Ages, by Dr. J. M. Peebles. Price 25 cents.

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Any seven of the Eleven Premium Books you may order, price $2.35.
Any eight of the Eleven Premium Books you may order, price $2.65.
Any nine of the Eleven Premium Books you may order, prive $2.90.
Any ten of the Eleven Premium Books you may order, price $3.10.

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Sending out these premium books, however, at the prices we do, does not reduce the price of the subscription of the paper, apparently or otherwise, a single cent, for that cannot be afforded for less than one dollar per year, in view of the fact that we publish such a vast amount of reading matter, much more than any other Spiritualist paper now published.

**In conclusion, bear in mind that the post

QUESTIONS AND ANSWERS.

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

NOTE—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected. HUDSON TUTTLE.

Wm. B. Halford: Q. Can occult science be learned without a teacher?

A. Science permits of no patent on her revelations, and the world over, her true students are only too anxious to make known their discoveries. When any one claims a secret and withholds the knowledge thereof for private gain, he becomes a fakir, and it may be safely affirmed that he has nothing now or valuable to reveal. What is taught in books on occultism can be found in no other books, and if one desires to know what the instructors in occultism teach, they can only learn by paying the fee demanded and listening.

Prospector: Q. Can the location of oil be determined by surface indications?

A. It is generally thought that experts can locate oil-bearing wells by study of surface lines, and prospectors place a good deal of reliance on indications, as of oil appearing on the surface of ponds or springs, escape of gas, etc. It is affirmed that Captain Lucas followed surface indications from Louisiana to Beaumont, Texas, where he tapped the great oil field of that state. The synclinal, monoclines, and autoclines, which are said to have guided him were far below the surface and impossible to be known without excavation. He made the venture of sinking a well, like thousands of others, and was successful while they failed.

The oil-bearing strata are covered over with shale and limestone often more than a thousand feet in thickness, impervious to water and oil. The surface of these beds of rock has been planed off by water and ice or excavated into hills and valleys. The surface hence, does not have any relation to the stratum below it. If there is one thing settled in geology, it is that it is impossible to locate oil-bearing wells by surface appearances. The correctness of this statement is proven by the failures of "experts," and those who by their knowledge of geology flatter themselves that they understand the structure of the earth.

The oil is of different ages and hence is contained in strata differing in character and depth. Like coal, it does not increase, and when exhausted there can be no further supply.

"Correspondent": Q. This correspondent desires to know what evidence Spiritualists have to oppose the overwhelming negation of their belief by Materialists. He cites a recent article in the Truth Seeker wherein the opinions of said Materialists are given.

A. The materialist stands in the outer world and sneers at the efforts of those who would break through its walls, and enter the inner court where the energy manifested may be studied. Carl Vogt, the German materialist, led in the assertion that the "brain secretes thought as the liver secretes bile," and Prof. Larkins reiterates in other words: "Mind is now known to be a product of brain-cell activity."

Huxley said: "The human body is a machine." Herbert Spencer affirms: "We seem obliged to relinquish the thought that consciousness continues after physical organization has become inactive." These quotations show the drift of physical science as interpreted by its leaders. Nor is it strange that such should be their conclusions. They study the machine, not the energy which puts it in action. They take matter as the all in all, and with them energy, life intelligence belong to it and are its expression.

Once before a convention of the world's greatest biologists the question was put, What is the difference between living protoplasm, and dead protoplasm? This substance is matter emerged to that state when though not a living being, has the capabilities of becoming organized into living forms. Hence the question was really, what is the difference between the living and the dead. Not one even ventured to give an answer. The anatomist as he dissects the brain finds nothing lost by the departure of life. The cells are still, there are no pulsations along the fibres.

The materialist devotes himself to the study of the material machine, as a person without knowledge of electricity would take apart a motor, uncoil its wires, and detach its magnets. One finds no trace of thought; the other feels no shock of electricity. One says it must manifest mind by its cells; the other that the power comes from the coils, for they do not see beyond the mechanism.

It is in their methods of study. The materialist would enter the courts of life with a butcher's cleaver, and when he has destroyed the means of thought's manifestation to his material senses, declares it has no independent existence.

There are those who approach from the other side—that of spirit. There have been many scientists, who achieved world-wide distinction in physical research, who comprehending that spiritual phenomena must be studied from a different view-point, have patiently investigated, and arrived at diametrically opposite conclusions. Prof. Hare, Sir William Crookes, Prof. Wallace and Varley and a host of others have become convinced that matter is not all, and that there is beneath it a vivifying spirit.

The evidence Spiritualists have to offer in opposition to materialism, is the vast array of facts which demonstrate spirit existence. If these be granted true, then all the theories and conclusions of materialism are erroneous. The opinions of ten thousand Huxleys or Spencers vanish like a wisp of cloud, at the sound of a single identified rap.

However strong the materialistic position may appear, if spirits exist, it has no foundation.

SLY STABS AT VANITY FAIR.

In Which the Power of Auto-Suggestion Is Comprehensively Set Forth.

Do you enjoy poor health?

Wherever I go I am constantly meeting the man or woman who really enjoys poor health and who dotes upon giving you his or her symptoms in detail.

Whenever two or three people are gathered together there is sure to be the woman who is having nervous prostration or the man who has something wrong with his stomach. They are moreover determined that you shall suffer with them.

No use to try to turn the conversation to the war in the east or to politics. Oriental news is very well in its way, but not to be mentioned with one's gastric juices, the next president is small potatoes in comparison with one's liver.

I think now of a man and his wife I have the misfortune to know, who are the hardy possessors of every known and unknown disease. Every time I meet them, they have a new one to spring on me. I have come to shudder whenever I see them; to shudder at the hygienic horrors about to be unveiled for my entertainment.

They are actually proud of their pains, they flaunt their aches before me and defy me to match them. As I am a disgustingly healthy person, I am simply overwhelmed and overshadowed. I have not a word to say for my diaphragm and absolutely nothing to put forward in the way of a thorax.

The house of these people is like a drug store. They have medicines for every hour in the day and each remedy is for a separate ailment.

"I thought I should have died last night," says the husband, when making a social call, never was a man in such agony." Then he looks at you with an air of "Now, what have you to say to that? Can you bring forward anything to surpass my misery? I reckon not."

Then the wife coughs. "My lungs are in the most dreadful condition," she states, "and as for my back—well, there is something very serious the matter with my back." Then she looks, "How does that strike you? Have you a back? Or lungs? I don't believe a word of it."

Every time that man takes a pill he issues a bulletin to all his neighbors and acquaintances. Every time his wife gargles her throat she sends notes to her friends, telling them she has diphtheria and may die before morning.

They are the laughing stock of all their acquaintances, for they actually revel in their aches and pains.

This constant parading of sickness, this eternal discussion of bad symptoms is doubtless provocative of much disease. "As a man thinketh, so is he." If one eternally fancies himself ill, one is always ailing. If one thinks healthful thoughts and makes light of any little ailment, one is likely to be pretty robust.

I think of a man I knew who lived to be 73. He would never admit he was ill. "Never felt so well in my life," was his customary answer to inquiries for his health. He was always alert and youthful in appearance, despite his silver hair. To the day of his death he refused to consider pain. When he went he just quietly, at an instant's notice, pushed aside the veil and stepped into the mysterious beyond.

Have you the doctor habit? Get rid of it. Many times when you think you need the doctor you need only a change. If instead of going to bed, sending for a physician, pulling a long face and cultivating a die-away voice, you would pack your grip, catch a train and go somewhere for a little change you would save money and have a good deal more fun.

"Joy, temperance and repose slam the door on the doctor's nose," says the old couplet. Never were truer words penned. Joy is the greatest panacea, temperance the best stimulant and repose the best soporific this world has ever known.—Edith Sessions Tupper in Chicago Chronicle.

Reading the above brief article in the columns of the Chicago Chronicle, I could not conclude otherwise than that therein Edith Sessions Tupper manifests excellent good sense.

Many people auto-suggest themselves into a state of mental and physical misery, by the very unpleasant habit so well described in the article.

Perhaps some of your readers may see themselves as in a mirror, while they read.

JAS. C. UNDERHILL.

Hammond, Ind.

TO WOMEN WHO DREAD MOTHERHOOD

Information How They May Give Birth to Happy, Healthy Children Absolutely Without Pain—Sent Free.

No woman need any longer dread the pains of child-birth, or remain childless. Dr. J. H. Dye has devoted his life to relieving the sorrows of women. He has proved that all pain at childbirth may be entirely banished, and he will gladly tell you how it may be done absolutely free of charge. Send your name and address to Dr. J.H. Dye, 151 Lewis Block, Buffalo, N. Y., and he will send you, postpaid, his wonderful book which tells how to give birth to happy, healthy children, absolutely without pain; also, how to cure sterility. Do not delay, but write to-day.

INDUCE

Your Neighbor to Subscribe for The Progressive Thinker.

Now is the time to extend the circulation of The Progressive Thinker. It will contain Occult and Spiritualistic news with which every one should be familiar. No other paper published on this earth contains such a vast amount of matter so well adapted to enrich the mind. Send in a subscription now.

"How Shall I Become a Medium," Fully Answered

In Mediumship and Its Laws, Its Conditions and Cultivation," by Hudson Tuttle. Price 35 cents. Send to Mr. Tuttle, Berlin Heights, O.

NATIONAL SPIRITUALISTS' ASSOCIATION.

The Annual Report of the Secretary, Mrs. Mary T. Longley, for the Fiscal Year Ending October 1, 1904.

To the Spiritualists of America, and of the Dominion of Canada—Greeting:—It gives me pleasure to submit to your consideration the following report from the home office of the National Spiritualists' Association for the fiscal year, ending October 1, 1904. The work of this association has been wide and far-reaching, and the labors of your secretary have been expended in various directions in behalf of our grand and progressive cause. To her mind, the present outlook for Spiritualism is favorable for its growth, especially among thinking people outside our ranks who are investigating its phenomena and becoming students of its philosophy, though she regrets to announce that the conditions of organized work among our people are not such as to warrant great enthusiasm or boasting on the part of anyone.

During the fiscal year the N. S. A. has chartered twelve local societies, and one state association, as follows: Indiana State Association; locals, one each in Philadelphia, Pa., Wabash, Kokomo, Elwood, Ft. Wayne, Muncie, Sweetsers, Lafayette and Plymouth, all of Indiana, and one each in Grand Junction, Colo., McKeesport, Pa., and Louisville, Ky.

Four of the Indiana locals however, were organized to take the place of societies formerly chartered in the towns, said former societies having gone down. In this connection it is the duty of your secretary to report that as a rule, where societies of but seven or eight members are organized and chartered, interest is not long kept up in their work by the founders, owing to want of encouragement and financial help in the locality, and the common result is, that they either go down for want of support or struggle on with but the few original members, showing but little if any progress during the year—there a few exceptions to this rule, but very few, as our reports and books attest

Since the convention of 1903, the following societies have either withdrawn from the N. S. A. or disbanded: Boston Spiritual Temple, withdrawn; Evansville, Ind., withdrawn; East Aurora, N. Y., withdrawn to join state association; Anderson, Ind., Tell City, Ind., Chrisney, Ind., and Lafayette of the same state have signified withdrawal for purpose of uniting with the state association—a laudable purpose and commended by the N. S. A.

Of those disbanded, are societies in New Haven, Conn., Mishawaka, Ind., and Salt Lake City, Utah. We understand that the society of Elwood, Ind., has also joined the state association.

The general report of societies during the year is one of struggle and hardship, a few have to bear the burdens of finances and do the work. The financial report of the N. S. A. secretary will show our convention and the public the amount of dues collected, also receipts from one and another source and that matter need not be dwelt upon in this paper.

The secretary has sent out regular quarterly circular letters to our societies, with occasional letters to the same as correspondence demanded, has kept in genial touch with all of our people, by letter and has written fifteen hundred letters to various individuals in regard to the work of the N. S. A., the cause of Spiritualism and kindred topics. She has also penned frequent letters and articles for the spiritual papers whose editors have been uniformly kind and courteous, thus keeping our work, and matters of interest in the cause with which the national Association is concerned, before the people through the press.

The courtesies and amenities extended to us by societies, editors, and individuals generally, have been very helpful, encouraging and well appreciated at this home office.

Correspondence with managers of camps relative to securing a special day at those resorts for the work and benefit of the N. S. A., elicited but few replies, and but six of these, mostly in New England, promised to set aside a day for our service—most of the camp managers reported their inability to have the N. S. A. represented during camp season as they needed all the money that could be collected for payment of expenses of their respective camping grounds.

All the work that the convention of 1903 instructed the secretary to do has been attended to, except that of printing list of chartered societies, the board ruling that this would be impossible out of regard to such societies, many of them, through their officers having objected to being named in such a list, as in earlier years when they had been thus known, they had been flooded with circular matter from various firms and individuals, and besieged by strolling persons who claimed to be mediums and endorsed by the N. S. A.

The free library of the N. S. A. and its reading-room are in fine condition; we have between seven and eight hundred books on our shelves, many of which are constantly loaned to readers, some of whom come many miles for our works. Miss Agnes Wink has recently again given personal attention to the library, re-cataloguing and re-numbering books with other important work. We have also received donations of new books from autnors and other friends, among them being, Alfred Andrews, Henry Edmiston, Dr. J. M. Peebles, Mrs. Maud Lord-Drake, Dr. Henry Funk, John Weiss, authors; and T. J. Mayer, to whom we are indebted for a large package of new books including such of those by Andrew Jackson Davis as we did not before possess. To all of those we owe our gratitude and appreciation.

Visitors to headquarters during the year have been many—they have been from all sections, far and wide; these friends invariably state that they cannot leave Washington without visiting the N. S. A., and all pronounce themselves as pleased with our building and the work of our officers. The public cannot appreciate the amount of time which an officer at the home office must spend in entertaining callers and visitors to the headquarters of our association.

Our spiritual literature has done a great amount of good, thousands of tracts have been printed and freely distributed during the year—we have calls for them constantly, and we are assured that they are sent out on missionary work in all directions. The N. S. A. has no tract fund and the amount spent for printing and mailing this literature each year is very large.

Lyceum work seems to have progressed under the jurisdiction of the General Superintendent of Lyceums, Brother John W. Ring, who will give his own report on this important branch; what we hear of lyceums leads us to believe that many are interested in them, and that special workers in that field are needed by the world.

Our Editor-at-Large, Hudson Tuttle, has undoubtedly done a grand work for Spiritualism, as his report will show. We have received quarterly reports from his pen, showing that his work is needed and appreciated by many minds.

The Mediums' Relief Fund of the N. S. A. has done, and is doing a noble work. During the year three of its beneficiaries, Mrs. Tunis Kendall, Mrs. Mary C. Morrell, and Mrs. Emeline Perkins, have passed to the spirit life. The N. S. A. paid such part of their funeral expenses as was needful in each case. The places of these ascended veterans have been filled on our list, and others added.

We have now nine veteran workers who receive each the sum of twelve dollars per month to aid them to exist in the material form; these are Annie Lord Chamberlain and her blind sister, Jennie Lord Webb; Mrs. E. Cutler, Mrs. M. E. Weeks-Wright, Mrs. A. Angell, Mrs. Tryphena C. Pardee, L. C. Howe, Abram James and Dr. Dean Clarke—all veteran mediums and workers tried and true, not objects of charity in any sense, but receiving from our National Association a little substantial recognition each month, of the grand work they have done for humanity, through long and patient years of labor, and no more to feel sensitive over receiving this acknowledgment of their service, than is the veteran soldier of the Civil War who proudly receives his pension from our government in attestation of his arduous service for his country and his flag.

The soldier is proud to be a pensioner of "Uncle Sam"—so may our beneficiaries be proud to be on our list of the Mediums' Relief Fund; our object is to show the world that their good works are not forgotten. Our only regret is that we are unable to place more on that same list, for there are many worthy, deserving, veteran workers who should have an honored place thereon, but until the world wakens to our needs in this line and gives more of its wealth for our workers, we cannot add to the number, for by doing so, the Mediums' Relief Fund would soon be exhausted, notwithstanding the amount collected during the year, as a large sum is monthly expended, and we cannot run the risk of having to turn those we have taken into the relief branch, out into the cold. In addition to the nine already mentioned as beneficiaries, the N. S. A. continues to wholly support Dr. Henry Slade, who is a helpless cripple at the Spinney Sanitarium. It has also temporarily assisted a number of mediums.

Reference has herein been made to the fund recently collected. As is well known, last March a call was made through the papers, and elsewhere, for Spiritualists to raise a thousand dollars in three months, for the Mediums Relief Fund, a member of our board promising to give another thousand to the same worthy object; it took about four months to raise the required amount, and that with the promised thousand from our honored treasurer, added a handsome sum to our work for the veteran mediums. Without that accumulation it would have been impossible for the N. S. A. to have placed on its list as many workers as it now befriends. Societies, mediums and individuals aided in this good work to all of whom this association owes its thanks and praise, while honesty compels us to admit that many mediums appealed to to hold a seance or in some way aid the fund, paid no attention to our plea; also that about two-thirds of the donors to this special fund were the same respondents to every call the N. S. A. has made for aid.

Other matters of importance connected with our work for the year will undoubtedly be given in the report of our honored president, such as the issuing of ordination usages, affairs connected with the convention of 1904, propaganda work of himself and others, therefore of these your secretary need not speak; her recommendations are but few: First, that the matter of missionary work by special workers be most thoughtfully canvassed by the convention. Our missionaries have undoubtedly done grand work in their field; their reports will attest this, the financial returns have not been as satisfactory as might be wished; but finances are not all to be considered; if in the judgment of this convention it is thought wise to continue this missionary work, it seems some special fund must in some way be raised to carry on the propaganda of such missionary work—some of our workers declare the people do not want missionaries, others affirm that the people want missionary help but will not even pay for the halls in which the laborers work; it is a question for consideration, also the uselessness of chartering local societies with only seven or eight members which are too weak to thrive, and many of which soon go down.

Recommendations that the convention give a public vote of thanks to the Editors of The Progressive Thinker, The Banner of Light, The Light of Truth, The Sunflower, The Philosophical Journal and Lichtstrahlen for their willing and helpful service to the National Association during the year; also a vote of thanks to the managers of Onset, Temple Heights, Etna, Madison, Freeville and Grand Ledge camps, for granting N. S. A. days and for their welcome collections in behalf of this association. It may here be mentioned that Niantic camp promised an N. S. A. day, but through some delay or disappointment from our representative, the matter was not carried out.

In addition to the foregoing it is the pleasure of your secretary to report that in response to a call from Indiana for contributions toward erecting a suitable monument at the grave of that grand veteran worker, Mrs. Amelia Colby Luther, the N. S. A. board appropriated the sum of fifty dollars toward that worthy object.

In conclusion, your secretary desires to express her sincere thanks to the spiritual press, to all managers of our chartered societies, to each and every member of the N. S. A. board, not forgetting to mention the special aid and co-operation of Treasurer Mayer—and to Miss Wink and Mr. Longley for valuable help extended to her in the discharge of her many duties and the accomplishment of the active labors incident to her office during a fiscal year.

With love and greetings to all.

Respectfully submitted,

MARY T. LONGLEY,
N. S. A. Secretary.

SECRETARY'S FINANCIAL STATEMENT

From October 1, 1903 to October 1, 1904.

Balance on hand Oct. 1, 1903	$15,651.13
Total amount received from Oct. 1, 1903 to Oct. 1, 1904	9,194.35
Total	$24,845.48
Total amount expended from Oct. 1, 1903 to Oct. 1, 1904	9,630.60
Balance on hand Oct. 1, 1904	$15,214.88
General Fund	$10,753.15
Mediums' Relief Fund	3,656.89
Mediums' Defense Fund	680.14
Will Defense Fund	124.70
	$15,214.88

Itemized Receipts.

Contributions	$ 746.64
Charter fees	10.00
Bequests	1,484.86
Convention (1903) receipts	390.67
Sale of tracts and books	26.94
H. D. Barrett	377.43
Mr. and Mrs. G. W. Kates, Missionaries	150.00
Mr. and Mrs. E. W. Sprague, Missionaries	1,575.44
Max Gentzke, Missionary	136.15
Rent	240.00
Dues and collections from societies and camps	988.07
Interest	400.00
Contributions to Mediums' Defense Fund	35.00
Contributions to Mediums' Relief Fund	2,633.15
Total	$9,194.35

Itemized Expenditures.

H. D. Barrett	$1,085.36
Mr. and Mrs. G. W. Kates, Missionaries	161.00
Mr. and Mrs. E. W. Sprague, Missionaries	2,307.98
Max Gentzke, Missionary	260.73
Lyman C. Howe, Historian	100.00
Hudson Tuttle, Editor at Large	400.00
Fuel	68.74
Gas	19.92
Postage	143.00
Convention (1903) expenses	576.56
Trustees' traveling expenses	365.83
Secretary's salary	1,183.33
Printing	163.50
Pensions and aid to aged mediums	1,359.37
Property expenses	95.95
Special Donations—	
To H. D. Barrett	500.00
To John W. Ring	100.00
To Morris Pratt Institute	500.00
To monument fund, Mrs. Colby Luther	50.00
Miscellaneous expenses—	
Expenses of Investigating Committee, Morris Pratt Institute	41.90
Protested check (donation)	11.50
Office supplies, janitor service, bonds, telegrams, Secretary's clerk hire	135.93
Total	$9,630.60

RECAPITULATION.

General Fund	$10,753 15
Mediums' Relief Fund	3,656 89
Will Defense Fund	124 70
Mediums' Defense Fund	680 14
	$15,214 88

TREASURER'S ANNUAL REPORT.

Statement from October 1, 1903, to October 1, 1904.

Oct. 1, 1903, Cash on hand		$15,651 13
Received from Oct. 1, 1903, to May 1, 1904	$4,026 95	
Received from May 1, 1904, to Oct. 1, 1904	5,167 40	
		9,194 35
		$24,845 48
Disbursed from Oct. 1, 1903, to May 1, 1904	$6,203 49	
Disbursed from May 1, 1904, to Oct. 1, 1904	3,427 11	
		9,630 60
Oct. 1, 1904, Balance on hand		$15,214 88

THE CREATOR.

The Philadelphia Record Expresses Its Views—No Danger to Those Who Do Not Attach Themselves to a Church.

"For every house is builded by some man; but He that built all things is God."—Hebrews iii:4.

There are certain reasons, more or less valid, for which one may decline to adhere to any of the existing forms of religious belief. It cannot be the will of a just Creator that conscience be overruled, even in so high a cause. Compared to mental slavery, physical bondage is no crime at all, and they who attempt to make men believe that present welfare and future happiness are wholly dependent upon the acceptance of one particular doctrine endanger their own prospects far more than those of the masses they seek to influence.

The truth of Christianity has so weathered the defiance of the ages as to fortify itself against the sharpest arrows of reasonable doubt. Yet there are those incapable of sincerely accepting it in its entirety as a guide to right living. Are they to be dispossessed because of the narrow limit of their capabilities? Is a child's responsibility equal to a man's?

But doubt or disavow as we may, one fact common alike to most forms of belief must be taken as truth by every man, and that fact is the existence of God. Without this, life is a rudderless ship, drifting with every wind and tide; unable to follow any given course; incapable of trust, and, on the whole, a menace to all the other ships that sail this shoreless sea. Without this, man is a creature of chance, an accidental part of an accidental whole, whose human conduct is not amenable to any law, and whose existence is barren of cause and devoid of effect. Is this the truth? Are we such fools?

The truth is that evidenced to us by every star of night and every hue of dawn. It is that sung to us by the birds, the winds and the great sea, and revealed to us in the foresight and beneficence of nature. It blooms before our eyes in the flowers and fruits of the golden summer, and awes us with the rising of spring from out the grave of winter. It weaves our every day of honest doing into a fabric of use and beauty, which no sane being could conceive to be other than the result of a system planned by One perfect in knowledge and wisdom—One divine. And we are wise only when we acknowledge this Creatorship, and bow down to it as the source of all we have and all we hope for. This is the beginning of wisdom.

The sight of a vast building unconsciously gives birth to thoughts of the one who planned it. Whatever credit may be bestowed on the builder, the greater credit is his who conceived and made possible the execution. It is so with a beautiful painting, a powerful machine, a stirring bit of music. Every human creation leads us back to the man or woman behind it. And though we can, if we will, comprehend every purely human product, we do not, for this reason, withhold praise or credit from those who deserve it. Why, then, should we hesitate to acknowledge a Creator and Ruler of the vastly more wonderful and inexplicable things all around us? And seeing, as we do, that nothing of worth can come of man without the application of thought to labor, how can we deny the existence of a Supreme Mind allied to Supreme Power when we have ever before us material conditions that defy the deepest learning of man?

It is a fact beyond the realms of logic and philosophy. The heart proclaims it, and the questioning mind is answered by nature, whose smallest blade of grass is proof sufficient of a God Omnipotent.

"The Kingship of Self-Control." By Wm. George Jordan. It treats of the crimes of the tongue, the Red Tape duty, the supreme charity of the world, the revelation of reserve power, etc. Price 30 cents.

BOOKS FOR ALL SPIRITUALISTS TO PERUSE.

Starnos. A rosary of pearls culled from the works of Andrew Jackson Davis. Intended to imbue the sorrowing and stricken heart with new inspiration. By Dr. Della E. Davis. Price 50 cents.

Startling Facts or Deeds of Darkness Disclosed, Relative to Auricular Confession, and Its Relations to Sacerdotal Celibacy, Convents, Monasteries, Morality, and Civil and Religious Liberty. By Rev. J. G. White. Price, 75 cents.

Strike of a Sex. A unique story of a strike among women. Price 25c.

Studies in the Outlying Fields of Psychic Science. How to investigate, form circles and develop mediumship. A test of genuine mediumship. By Hudson Tuttle. Price, cloth, 75 cents.

Success, and How to Win It. A lecture and course of twenty-four success lessons by Dr. B. F. Austin, B. A., D. D. Price 25 cents.

Superstition in All Ages, or "Le Bons Sens." Testimony of a Catholic priest who abjured the Christian religion and asked God's pardon for having taught it. Price, cloth, $1; postage 14 cents.

Talleyrand's Letter to the Pope. This work will be found especially interesting to all who would desire to make a study of Romanism and the Bible. Price 25 cents.

Teachings of Jesus, Not Adapted to Modern Civilization. With the true character of Mary Magdalene. A book full of truth. By George W. Brown, M. D. Price 15 cents.

Ten Commandments Analyzed. By W. H. Bach. Price, 25 cents.

The Arcana of Spiritualism. A Manual of Spiritual Science and Philosophy. A splendid work by the seer and philosospher, Hudson Tuttle. Price, $1.25.

The A, B, Z, of Our Own Nutrition. An excellent work and guide to perfect health. By Horace Fletcher. Price, $1.

The Aristocracy of Health. A Study of Physical Culture, and Our Favorite Poisons. A masterly work on the subject, by the gifted writer, Mrs. Mary Foote Henderson. Price, $1.50.

The Bible. New and Revised Edition. By John Remsburg. Price $1.25.

The Candle From Under the Bushel, or Thirteen Hundred and Six Questions to the Clergy. Nuts that are hard for them to crack. An interesting book. By Wm. Heart. Price 40 cents.

The Crisis. By Thomas Paine. Price, 25 cents.

The Demonism of the Ages. Spirit Obsessions so Common in Spiritism, Oriental and Occidental Occultism. By Dr. J. M. Peebles. Cloth bound. Price $1; postage, 19 cents.

The Descent of Man. By Charles Darwin. Price, 75 cents.

The Development of Spirit—After Transition. The origin of religions, and their influence upon the mental development of the human race. By the late M. Faraday. Price 10 cents.

The Discovered Country. A very spiritual book, given through the mediumship of the late Carlyle Petersilea. Price $1.

The Divine Pedigree of Man, or the Testimony of Evolution and Psychology to the Fatherhood of God. By Dr. Thomson J. Hudson. Price $1.50.

The Dream Child. Reads like an inspiration. Treating clearly upon the laws of affinity, love and the attendant pain and sorrow invariably experienced therewith. By Florence Huntley. Price, cloth, 75 cents.

The Fairy Land of Science. This beautiful book fills a niche in the hearts of the young people. Lyceum library literature. By Arabella B. Buckley. Price $1.50.

The Fountain of Life, or Threefold Power of Sex. A work that should be studied by both man and woman. It is one of the author's most useful and instructive books. By Lois Waisbrooker. Price 50 cts.

The God Idea of the Ancients, or Sex in Religion. A sensible, logical statement of opinion, but not of a revolutionary or sensational nature. A good book all through. By Eliza Burt Gamble. Price $2.25.

The Greatest Thing Ever Known. A dainty, helpful book. By Ralph Waldo Trine. Price 35 cents.

The Great Psychological Crime, which claims that subjective mediumship is injurious, is edited by Florence Huntley, author of "The Dream Child" and "Harmonics of Evolution." Price $2.

The Idea of God. By Dr. Paul Carus. Fourth edition. 32 pages. "An effort to purify our 'Idea of God' that it may be greater, sublimer, and more awe-inspiring to future generations than it has ever been yet."—Literary World, London. Paper cover, 15 cents.

The Infidelity of Ecclesiasticism. A Menace to American Civilization. A trenchant and masterly treatise. By Prof. W. M. Lockwood. Price, 25 cents.

The Kingship of Self-Control. Full of most helpful ideas, and bound in white covers with pretty floral design. By William George Jordan. Price 30 cents.

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AM I MY BROTHER'S KEEPER?

This is a question which is being indirectly asked and answered frequently just now among Spiritualists.

There is much talk of liberty of speech and action, great outcry against fetter and bond, but so far little about duty to Spiritualism and to fellow-man.

In connection with the question of the hour, many arguments have been advanced as reasons for leaving things as they are, lest the liberty of any individual should be interfered with; but the value of Spiritualism to the world, and the need for its correct presentation to the inquirer, appears to have been largely lost sight of.

There are some who claim that it is unwise to bar a speaker from the platform for drunkenness, because such ostracism 'may lead to his further downfall."

We are prepared to sustain the argument that one of the worst things which can be accomplished for such a man by his friends is to keep him upon a platform which he has disgraced.

Those who object to closing the rostrum against such a person lose sight of one great fact: The status of the platform is the standard by which Spiritualism is largely judged. They further appear to forget that a man is not necessarily an outcast because he has been barred the platform.

It would surely be greater charity to treat the fallen as a brother, and enable him by kindly sympathy to recover his strength among the rank and file, ere he stood out as leader and guide of the people.

In this sense societies are "their brother's keeper," and would do him and the movement a real service by insisting upon his removal from the platform until such time as he had regained his self-control and self-respect.

But there is a wider sense in which the Spiritualist organization is its "brother's keeper." Every inquirer into the great truths of Spiritualism should be treated with courtesy at least, and should be welcomed with dignity to the study of such a sublime subject.

The movement can scarcely be said to perform this duty until it sees that the teacher is at least qualified to teach, and is not of such a character as will cause a sneer of contempt to mantle the features of the listener.

If mediums are to be considered, surely the public have a right to as full consideration. Societies are ready enough to take collections from the public, to cater for their entertainment and, all too often, for their mere amusement, and they cannot escape their responsibilities by the insolent query of the old-time murderer—"Am I my brother's keeper?"

To put a medium upon the platform because he "draws" and "pays," regardless of his moral character and his influence upon the real inquirer, is making a parody upon Spiritualism, and can but be deemed a descent to the lowest possible method of money-making or notoriety-hunting.

The National Union is bent upon doing its best to relieve itself of the dead weight which has for so long made Spiritualism a term of derision. We put it this way because there are some who object to the idea of the movement striving to make itself more "respectable." We notice, however, that often those who rail most loudly against the introduction of the word "respectability" into an argument are very careful as to their own respectable appearance, both physically and morally. We have yet to learn that what is good for an individual is, in this sense, bad for an organization.

Organized Spiritualism is the "keeper" of its brother, the "outsider," and the sooner this is recognized the better it will be for Spiritualism and the "outsider."

There are some folk who appear to imagine that the stranger is the man to provide the cash; but to us the stranger is the man who needs the aid of Spiritualism, and is a prospective Spiritualist—a possible new recruit for the Cause; and in these days of intellectual development when the Board School contains the Senior Wrangler in embryo, it behooves Spiritualists to look to it that their platform is intelligent, and as free from reproach as it is possible to make it.

If the movement cannot live without the aid of the few grossly immoral exponents who have the audacity to stand as teachers of the people, the sooner it breathes its last expiring sigh, the better.

But the Cause is strong in its fortress of truth, with its ammunition of fact and its weapons of logic, and the expulsion of the few wastrels from the ranks of the garrison will not render less effective the fighting force disencumbered of the worse-than-useless companionship of those who are prepared to sell the fortress and their honored comrades for the "price of a pint," or the sake of a foul caress.—The Two Worlds, Manchester, England.

A FEW MORE YEARS.

We have but a few more years to linger
Aye, only a few more years at best,
Ere the hand of old Time points a finger
And his scythe reaps a harvest of rest.

Ah, only a few more years of worry
Will this soul have, imbedded in clay,
But somehow I don't wish to hurry
From this dear old earth homestead away.

There's only a few more years of blindness
Ere the dawning of brightness I'll see,
But this world seems so filled up with kindness
That the waiting is pleasant to me.

Only a few more years of the bitter,
Only a few more years of the sweet;
Yet the bright stars of hope are a-glitter
O'er the pathway of these weary feet.

Only a few more years of earth pleasure,
Only a few more years of its pain,
And each one must have a full measure,
Or Life shall have been lived all in vain.

Only a few more years of this being
And doing without perfect aim,
But the coming, the doing, the seeing
Are worth all the trouble and blame.

DR. T. WILKINS.

Old folks notice a great deal more—and look further on—than young people imagine. We are given to projecting futures for them, and anticipating their probabilities, in the light of our own past. We put ourselves back to a starting-point like theirs, as we see it, and live on with them, as we think they might live on.—A. D. T. Whitney.

If I find in myself an evil impulse, I find what in itself considered is, indeed, something hateful, lamentable, possibly horrible, something which regarded for itself can apparently form no part of a good order. But suppose I resist the evil impulse, hate it, hold it down, overcome it, then, in this moment of hating and condemning it, I make it part of my moral goodness. —Josiah Royce.

Words are but lackeys to sense, and will dance attendance without wages or compulsion.—Swift.

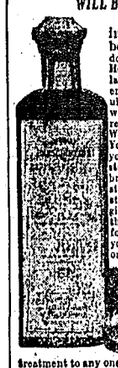
An honest man is able to speak for himself, when a knave is not.—Shakspeare.

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A Battle Royal, In The Open Court, Between the Giant Minds of Spiritualism will begin in this paper some time in November, upon the subject matter contained in the late book by Dr. J. M. Peebles, on "The Demonism of the Ages, Spirit Obsessions," Etc., which promises to eclipse all previous discussions.

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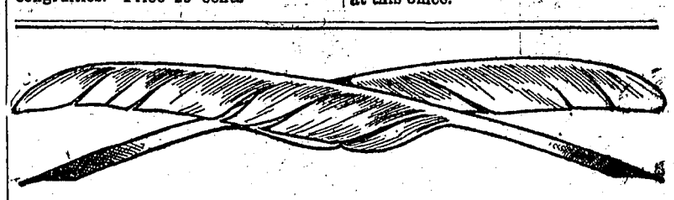
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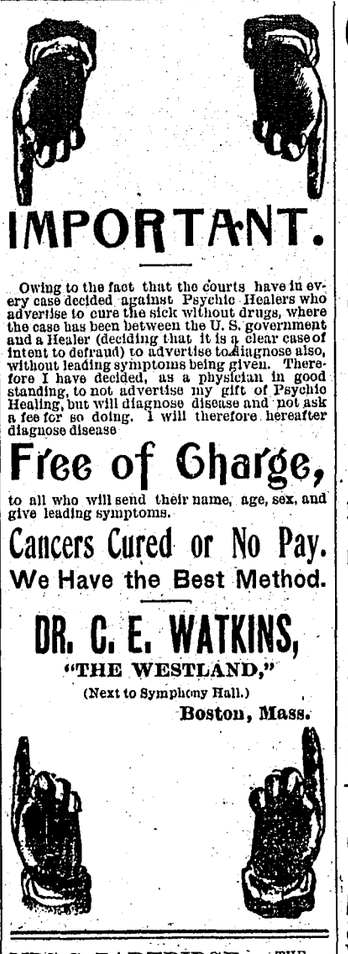
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HUMAN NATURE. BY C. W. STEWART.

(Continued from fifth page.)

soul, when it realizes the difference between itself and that it sees. It eats the fruit of the tree of knowledge, and knows good and evil. It then awakens to the power of choosing. By a mistaken idea of what constitutes happiness, the soul follows after the lead of the passions until it finds itself outside the gates of innocence, and sees an angel with sword of flame guarding the gateway lest the soul bring back with it its own pollution. That angel is Conscience, and the surest way to get back into the Garden is to make peace with the sentinel. Learn the password to the Inner Life. That, and that alone, will open the gate—that alone will disarm the sentry.

As Tennyson says: "For what is true repentance but to cease to think even in our inmost thoughts, the things which made the past so pleasant to us."

If change of air and scenery are so important to the recovery of the physically and mentally sick, how much more important is change of environment to the morally diseased? If society in self-defense enforces municipal cleanliness, and thus guards against epidemics, even though it is done at the expense of commerce and public convenience, how much greater the necessity for guarding against moral plague.

"Fear not that (alone) which kills the body, but also fear that which pollutes the soul." The moral effect of the city slums is far worse than the physical effect. What then? Abolish the slums! "It cannot be done." Why? "The land and buildings belong to wealth and we cannot reach them." Strange! A city ordinance or a statute will abolish a soap factory if it threatens the public health. Or shut out the cholera or smallpox though all the wheels of industry stand still. The factory only pollutes the air. A den of debauchery pollutes the soul, and, holding the victims in a demon's grasp, drags him downward to the lowest hell!

Who justifies the liquor traffic? Is it the father who sees his son reeling from the saloon with brain besotted and eyes inflamed with the fires of rum? Is it the mother who gazes with tearful eyes upon the loved face of husband or son, as they lie in drunken stupor breathing forth the fetid odors of alcohol? Is it wives and children hovering over a dying fire with wintry winds whistling through open windows, freezing the very marrow in their half-clad frames? Is it the sober, prosperous citizen who has, by thrift and care built a home for wife and children and is taxed to build poor-houses, jails, and criminal courts? Is it the farmer who would fain sell his surplus to the mechanic and the laborer, but cannot, because their earnings go to fill the coffers of the saloon? Is it the merchant who has food and clothing to sell, but must see his goods remain upon the shelves while the steady stream of wealth flows into the till of the murderers of peace?

No! The defenders of the liquor traffic are the men whose love of gain has supplanted all the nobler qualities and who revel in the price of blood and tears. It is the swaggering, bloated wreck of humanity who bathes his brain in liquid fire, and whose rum-soaked soul sees grinning devils and writhing serpents in his path. It is the blear-eyed sot who revels in debauchery, and whose highest aspiration is beneath the level of the brute! It is the wife-beater who drives the roses from the cheek of love, and to whose ear the widow's wail and the orphan's cry for bread are sweetest music!

The man who upholds the liquor traffic, carrying its influence into the arena of political life, upholds and defends murder, debauchery, and theft. He is the defender of harlotry, and the justifier of every form and type of sin. For the accursed love of gain he would rob the world of light and joy, and relegate mankind to the gloom of savagery. He would place upon every brow the brand of Cain, and deluge every home and fireside with blood and tears. He would hold high carnival on the grave of buried love and with demons lost and devils damned in black despair would dance in glee and shriek his fiendish laughter in the face of a lost and ruined world!

There was never yet a blow struck for the elevation and improvement of mankind and human nature but some so-called "vested right" was crushed. Reformer, do you wish to save men from this monster? Then change the environment by banishing the liquor traffic from politics. Abolish the nuisance although in doing it you strike down a thousand fortunes.

The highest vested right on earth is to live and be happy. And strangely enough, the exploiters of the race in all ages have made fortunes by trammeling this particular right. Privilege and prerogative bestowed by kings or by false legislation upon the favored few, have been the destroyer of human liberty and human rights in all ages.

Human greed and lust for gain have marred the beauty of the world, defied the power of the Almighty, reduced humanity to slavery, and the horrors of history are the records of nature's wrath upon those who for gain, became the destroyers of their fellow men. One by one the nations, like old Israel, have been scattered, and Babylon, Egypt, Greece and Rome bear silent testimony to the destroying power of greed.

But as the iceberg, floating from the Polar seas, thaws and melts away as it moves toward Southern latitudes, so the cold and cruel power of Mammon is melting away in the ever-widening gulf-stream of love.

Already the air grows balmy with the fragrant breezes of the new morning. The daybreak of Spiritual truth is gilding the hilltops, and human nature is climbing up from the valleys to catch the radiance. Amour Vincit Omnes. Love conquers all, and God is love, and Good shall be the final victor. At last the light of spiritual truth shall beam in every eye and shine in every human soul. Man shall be saved and human nature redeemed, not from penalties, but from sin and sorrow, and shall make good the prophecy of all time.

Out from the hovel and the hut, out from the palace of vulgar display, down from the tyrant's throne and out from the caverns of superstition, shall march the hosts of beleaguered human souls, and they will leave behind all selfishness, false pride, make-believe humility and mock reverence, and by purifying their human nature they shall become the Sons of God in the Republic of Heaven!

DRINK MORE WATER.

If the span of human life is not greatly increased in these passing years it will not be from lack of exact knowledge as to how it may be done. Recently some three or four "elixirs of life," or preventives of old age, have been announced, all of them sure things. Thus we are told by an old-time physician that the secret of immortal youth lies in consuming large quantities of distilled water every day. He himself drinks about a gallon a day, or nearly thirty barrels a year, and is still hale and hearty, though over eighty years of age. While this recipe for longevity may hardly be considered infallible, there is undoubtedly much virtue in the copious drinking of water, whether distilled or not. The tendency is to drink too little to keep the bodily functions in a healthy state. More water, more sleep, a careful diet, and less worry doubtless constitute as good a platform for attaining health and long life as any that may be put together. —Leslie's Weekly.

YOU CANNOT AFford to miss an issue of this paper, with its wealth of SPIRITUAL LITERATURE.

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A BATTLE ROYAL!—In Which the Intellectual Giants of Our Grand Cause Will Participate.

J. S. LOVELAND, A Master Mind on the Pacific Coast, Will Lead Off with a Lucid, Comprehensive Attack on

the Great Book, "Spirit Obsession, the Demonism of the Ages," by Dr. J. M. Peebles. The learned Doctor and others will write on the subject, pro and con, making A BATTLE ROYAL, which every Spiritualist should read. Send in your Subscription, or remain in the rear of the procession. A Battle Royal will begin some time in November. This subject and its discussion must attract the attention of all who are interested in the discovery of truth and in human enlightenment.

LETTER FROM AN INVESTIGATOR.

In Which Some Interesting Incidents Are Related.

To the Editor:—I have recently become a subscriber to your charming paper, and believe you have few more interested readers than myself. I am an investigator, and interested in all psychic phenomena, but do not really know my own attitude towards Spiritualism, as I have seen no demonstrations. However, I know there are many things which occur that cannot be explained by natural law. This paper has opened many new avenues of thought.

I have never seen any instance of spirit return myself, and perhaps my fear of such things have kept me from it. There is one phase of this subject though in which I am particularly interested, and that is what is called psychometry, I believe. I should like to have the opinions of some of your readers on this subject, as I have had considerable experience along this line.

I am a practical person and never have been regarded as visionary, but oftentimes impressions and warnings have been conveyed to me by what means I cannot tell. In the majority of instances these have been literally fulfilled. The first occurred about seven years ago. I was sitting at my desk and having nothing unusual to worry about, when suddenly I had an impression someone was saying to me, though I heard no words, "You are going to suffer as you have never suffered before." I heard this warning, or rather felt it many times and in the course of the next two months I passed through the darkest period of my life.

Another time, while trying to decide what course to take, I heard the same voice, if it may be called voice, "This affair will terminate differently from what you expect, but remember, whatever the end will be it is for the best, and you will find it such." This also came to pass, as predicted.

I have often had these same impressions before the great events of my life. Some mistakes have been made, but they are rare. Usually, I feel such impressions just before I drop asleep, but they are apt to come anytime, and are repeated many times. The advice I have received has always been good, and whenever I have gone contrary have made terrible mistakes. Recently I have passed through another period of trouble, and the advice I received has been helpful, and encouraged hope.

As I say, I have never been fortunate enough to see any spiritual manifestations, and have only recently taken an interest in the subject through your paper, but wish to learn more. After reading Hydson's "Law of Psychic Phenomena," I supposed my impressions were merely the workings of the subconscious mind, which is said never to sleep, but now I do not know. I wish some of your readers would give some of their experiences on this subject. Can we trust to such admonitions and think they come from our spirit friends, or shall we class them as imagination and their fulfillment merely coincidence?

This summer I had a dream which was so vivid that it made a great impression on me. It created an uneasy feeling as it was repeated, but it seemed so improbable that I dismissed it from my mind, yet in two months it was sadly fulfilled in every detail. I never speak of these things to my friends, as they are not interested in this subject, but want to learn all I can, as I am only a beginner. A. N.

Chicago, Ill.

OUR DARLING.

Dear little footsteps I hear on the stair,
Pattering, clattering everywhere;
Drawing a wagon over the hall
And now he scampers after a ball.

Back again, noisily, something to bring,
Then out in the kitchen, I hear him sing,
Up the back stair he clambers again,
And now I see him out in the rain.

Calling to Teddy, he runs through the grass,
To wait in the barn for the shower to pass,
Then on the front porch, so clean and neat,
He leaves the prints of his little wet feet.

Ah! Mamma's piano at last he sees,
And soiled little fingers run over the keys;
With his top and ball and railroad train,
He scampers away to the woods again.

As shadows of evening come creeping o'er,
We see our darling peep in at the door,
With a handful of violets fresh and sweet,
He found in the woods near the rustic seat.

At last all is hushed all is quiet and still,
Not a sound is heard but the whip-poor-will,
And softly we steal in the hall to see,
Into what new mischief our boy can be.

And there sits our darling close by the door,
With toys and violets over the floor,
And close by his side, young Teddy and Tod,
Guarding our angel in the land of Nod.

Sweet little Basil, may the angels guide
Thy dear little footsteps over the tide
Of the coming years in nature's span,
And make thee, my darling, a noble man.

IRENE CLIFTON.

Cincinnati, Ohio.

GOOD CHEER.

Have you had a kindness shown?
Pass it on.
'Twas not given for you alone—
Pass it on.
Let it travel down the years,
Let it wipe another's tears,
Till in heaven the deed appears—
Pass it on.

—New York Tribune.

VALUABLE HISTORICAL FACTS.

The Origin of Sun-Day in Its Varied Processes of Evolution—Facts That Should Be Filed Away for Future Reference.

In the current number of the Reformer one of the contributors, "Chilperic," writes thus as to the origin of the first day of the week:

The weekly festival was not a Christian invention, but that it was largely observed in Southern Europe before Christianity received Imperial support and authority. The name of dies solis (Sun-day) is itself repugnant both to Jewish and Christian theology. It is a survival of the Sun worship so widely spread in the Roman Empire. If we had no other source for the history of Constantine than his coins, it would be universally believed that he was a zealous devotee of the Sun; for the solar deity is by far the most frequent of his numismatic types, and it was the Imperial edict of Constantine that established the dies solis as an official festival. The names of the days of the week are obviously of an astronomic origin, for they comprise the Sun, the Moon, and the five planets. These names appear to have originated with the Greek astronomers of Alexandria about the first or second century of the Christian era. They were at first only slowly taken up by the rest of the world; but the practical convenience of the nomenclature has led to its universal adoption from Ireland to India. When the Gothic races came into contact with the Empire, and absorbed some part of the Roman civilization, they took over the "week" (so-called from the Latin vicis), but the five planets being probably beyond the range of their astronomical knowledge, they equated four of the Latin terms with the principal Gothic deities, Tius, Woden, Thunder, and Frigga. [These deities are, perhaps, better known under their Norse forms of Tyr, Odin, Thor, and Freya.] Saturn was beyond their capacity for translation, and therefore was taken over bodily in Saernes-daeg, Saturday. The result is, the days of the Christian week have Pagan names. Many attempts were made by missionaries and bishops and by the later Puritans to suppress these obnoxious heathen names; but all in vain. The planets and the Gothic gods would not be suppressed, and they still remain to ornament the Calendar.

"Sabbath," a Babylonian Word.

If the "Day of the Sun" is due to the later Roman Paganism, it must be admitted that the Sabbatarian idea came into Europe from another source—from Judaism, although this involved the curious anomaly that the Jewish Sabbatical reverence became transferred to another day of the week. Like the heathen nations, the Jews appear to have got on very well without a Sabbath for a very considerable period. In the historical narratives the day is not even mentioned until the second Book of Kings. The earlier prophets, Amos, Isaiah and Hosea, had little regard for the institution; and even in the Pentateuch it is only referred to in those portions that are now recognized to be the latest in point of date, while the more superstitious developments of Sabbatarianism are not earlier than the religious outbreaks of the Maccabees. The first chapter of Genesis traces the institution of the Sabbath to the creation; but, not only is this chapter late in date, it reveals upon careful perusal, that the "six days creation" are an insertion; for if the "and the evening and the morning were the first day," etc., be removed, the narrative remains as a series of eight paragraphs commencing with "and God said," and ending with "and God saw that it was good." It is obvious, therefore, that the Sabbath was a late adoption of the Hebrews; and it remains to be seen whether they invented it, or borrowed it.

As a matter of fact, the question no longer exists, for the Jewish indebtedness was demonstrated several years ago by the discovery of a Babylonian heremology reading:

The seventh day is a fast of Merodach and Zirpanit, a fortunate day, and evil day. The shepherd of the great peoples shall not eat flesh cooked by fire, which is smoked; he shall not change the dress of his body; he shall not put on white; he shall not make an offering. The king shall not ride in his chariot; he shall not talk victoriously. In a secret spot the seer shall not act. A physician shall not lay his hand on a sick man. It is not suitable to make a wish. The king shall bring his offering. In the night, before Merodach and the goddess, he shall make a sacrifice. His prayer is acceptable to the deity.

The same formula was used—with the names of other deities—for the fourteenth, the nineteenth, the twenty-first, and the twenty-eighth days of the months. Thus, every seventh day was characterized as being of an especially sacred nature, upon which it was unlucky to perform any manner of work; and, in addition, the nineteenth day was invested with the same character, because it was the forty-ninth from the first day of the preceding month, and therefore completed a week of weeks.

The Jewish Sabbath.

These sacred days of the Babylonians offer the strongest analogy to the Jewish Sabbaths, although they are not strictly septennial. And it was further discovered that Sabbath itself was a Babylonian word. The derivation of this word has long been a puzzle to Semitic philologers; but in the Babylonian syllabaries it occurs under the form Shabattu, which is explained as "day of rest for the heart"; or, as the word for "heart" also has the prepositional value of "middle," it could be rendered "day of rest of the middle." Sha-battu, however, was foreign to the Semitic Babylonian language. It was really an Akkadian word, compounded from sha-"heart," and bat, "rest." Thus it was actually older than the Semitic settlement of the Euphrates valley.

Dr. Theo Pinches [Proceedings of the Society of Biblical Archaeology, vol. xxvi., pp. 51,162] has recently shown the exact significance of this "day of rest of the middle." He has published a cuneiform text, containing a bilingual list of names, or titles, borne by the several days as they appeared in the calendar. In the Semitic column the name Shabatti, or Shapatti is applied to the fifteenth day of the month—that is to say, to the central portion of the moon's orbit, when she is at the full. As an illustration, Dr. Pinches quotes a portion of one of the Creation Tablets, describing the installation of the moon in the heavens by the god Merodach.

"Nannaru [the moon] he caused to shine, ruling the night—
He set him then as a creature of the night, to make known the days [festivals].
'On the seventh day the crown perfecting;
Shapattu shalt thou encounter half-monthly.'"

We are thus enabled to trace the origin and history of the word "Sabbath" and the Sabbatical institution. The Jews adopted these hebdomadal periods of rest, making them strictly septennial, and therefore independent of the succession of the months. To these seventh days they applied the name of "Sabbaths." Thus, by a perfectly intelligible process of evolution, the Sabbatical institution arose among the Hebrews; and now we know the secret of its origin, it is clear that the Sabbath cannot have been a special divine ordinance. Neither can it be regarded as a humanitarian enactment, for it is obviously due to heathen superstition about lucky and unlucky days, not to any regard for the worker. And as it was originally an essentially lunar festival, it was absurd to transfer its sacred character to the Roman dies solis.

The only good thing that can be said about the weekly day of rest is that in itself it is harmless. The harmfulness comes from the Sabbatarian notion that there is something peculiar or sacred about the day; and from this notion fanatical busy bodies take upon themselves to infringe the liberty of others, and to dictate to other people what they shall or shall not do. Archaeology dispels this Sabbatarian idea, and leaves the theologian no excuse for tyrannizing over his neighbors.

PERSONAL MAGNETISM.

Attraction Our Most Important Primary Life Force.

Beyond all question the most important primary life force is that of attraction. Every other force is secondary when compared with this one, indeed all others are differentiated and complex forms of simple attraction.

I am convinced that the primary form of all substance, all force and all thought consists of a point, call it atom or something else if you wish, which is the power of attraction, observe I do not say which possesses the power of attraction.

We term this primary form of substance, force and thought, magnetism. Now and then some one terms it electricity and those points are designated as electrones. I prefer the term magnetism, for that term seems to be defined to mean just exactly what the nature of the point is, viz., attraction.

Careful observation of the phenomena of life reveals the fact that the power known as attraction and which we term magnetism is the most primary life force, whether it be on the lower planes of life or on the human plane. The amoeba is endowed with the life force to attract unto itself the elements of sustenance. This process constitutes its entire life process until it becomes so large that it is unable to attract elements of sustenance to its center, then comes the earliest and simplest form of reproduction, it divides itself into two parts, and there are two where there was one before. Each one repeats these processes and thus they continue to exist and multiply.

All higher forms of life are constituted of cells similar to the amoeba and possessing the same individual characteristics, and one which is a new form of attraction, it enables them to unite their lives and co-operate in all their life processes. They form themselves into colonies and constitute functions. One colony forms the circulatory system and another the digestive which puts the elements of sustenance in proper form for assimilation; these colonies do this in order to supply the other colonies which constitute the organism with needed elements of sustenance. In the lower forms of life the primary power of attraction is very simple, but in the higher forms it passes from simplicity to complexity, differentiation has taken place, but underlying all complexity and differentiation is the law of attraction. Every cell of the human organism still possesses the primary form of attraction, but the united form of attraction and appropriation presents all the complex and differentiated forms of attraction. We term them personal magnetism.

The wants of the cell do not reach beyond the needed elements of sustenance, but the united cell life has many points, has much to attract. Man is indeed a wonderful magnet, whose magnetism attracts in many ways all that meets his wants.

This primal form or substance, force and thought, seems to have but one aim, that of self-preservation through attraction of all the needed elements of sustenance. It is the medium that expresses all spirit. Every life force is a differentiated aspect of this one psychunity. Nor is the primary aim of attraction lost in the higher differentiated.

"Self-preservation is the first law of life" whether it be on one plane or another. Self-preservation implies the attraction and appropriation of all the needed elements of sustenance. This fact evidences that the law of self-preservation is also the law of magnetic attraction. I am fully convinced that a scientific understanding and adaptation to this law means much to humanity.

Every scientific student of life, and especially those who are devoted to its pathological aspects, knows that as long as the central life sustaining systems attract and appropriate all the needed elements of sustenance there is perfect constitutional health and strength as well as the life force needed for muscular actions.

Any failure in the central life-sustaining systems to attract and appropriate the elements of sustenance means lack of nourishment, weakness and disease. Perfect nourishment consists in prompt attraction and appropriation of all the needed elements of sustenance, and these processes are accompanied or are manifested by perfect constitutional health and strength. Doctors and healers are often astonished at me when I tell them that primarily all healing and curing is consequent to magnetic attraction, but such is the case.

It must be evident to all who recognize the facts that I have just stated, that the possession of the magnetic power of attraction constitutes a primary life force which is absolutely essential in order to exist. A scientific understanding of the underlying laws of this force, personal magnetism, enables us to both increase its volume and more successfully wield it in accomplishing our desires. To be able to increase the ability of our sustaining systems to attract and appropriate the elements of sustenance means addition to our supply of life force which sustains constitutional health and strength and meets all the requirements of mental and physical life.

But some one asks, is it possible to increase the amount of that primary life force or personal magnetism?

In answering this question, let me first say that many believe that personal magnetism must be inherited, or a natural gift, that cannot be increased. This is now known to be a mistaken idea. While it is true that a certain amount must be inherited, it is not true that it cannot be cultivated and increased. The Science of Human Culture now presents the fact that every power, life force and quality that a human being should possess is indwelling either as a potential germ or in some stage of unfoldment or growth. These germs of life forces and qualities and their underlying laws constitute the data upon which the Science of Human Culture is based. This science consists of systematic cultivating processes, and in accord therewith it presents the regime for the cultivation of personal magnetism. I cannot begin to present definite cultivating regulations and processes in a brief essay as this must needs be, but I will give a general idea and refer the reader to the book, The Cultivation of Personal Magnetism for the complete and definite presentation of the system.

I have already stated that the law of self-preservation implies the law of magnetic attraction. It is the underlying law of selfhood. Whatever positively establishes selfhood cultivates the unfoldment and growth of personal magnetism, or vice versa, whatever cultivates the unfoldment and growth of personal magnetism establishes selfhood. This is true, for the reason that personal magnetism is the primary life force that establishes selfhood and preserves it. The central soul magnet constitutes the power that integrates, brings together, all that constitutes selfhood, and the absence of that soul magnet well unfolded means disintegration, the loss of selfhood. This law not only applies to the magnetism of the entire self, but to the magnetism of every function, faculty and quality. When we positively establish the selfhood of a faculty it becomes magnetic. The true selfhood of the complete being or of any function, faculty or quality is attractive. Every function, faculty and quality that is desirable is originated for the express purpose of wielding the power of attraction which in some way contributes to our needs and desires.

Now that I have presented an idea of what constitutes our most primary and essential life force, personal magnetism, and in a general way stated the means to cultivate and thus increase it, I will briefly turn attention to a phase of the subject that is most interesting to me. I refer to the soul's magnetic emanation which we term magnetic aura.

A magnetic aura emanates from and surrounds each and every one of us. A study of human auras is exceedingly interesting, but the particular aspect that I desire to call attention to at this time is the relation of these auras to what we term psychic power. Unquestionably the magnetism emanating from the soul magnet constitutes the medium through which all impressions of whatever charactery reach the soul. This magnetism is the nerve medium that furnishes transit for all nervous impresses and impulses. All the nerves of the ordinary senses are charged with it and thus sense impressions are conveyed.

We now know that there are persons who perceive impresses which they are able to intelligently interpret and which do not reach them, their souls and minds, through the ordinary senses. I refer to those whom we term sensitives and psychics. I believe all students who have observed this aspect of psychic phenomena now agree that there is some medium that furnishes transit to such impressing waves of vibrations. I am convinced that aura constitutes that medium of transit. Our magnetic auras emanate from the soul center and blend off into universal magnetism.

The psychic is one who senses and intelligently interprets impresses not ordinarily sensed in the conscious mind. As far as we understand the phenomena now, it seems that the character or spirit of the emanating magnetism has much to do in determining the character and form of impresses that find transit in the mediumistic aura.

There are psychics so sensitive that they tell us they can see our auras and distinguish their colors. Many psychics do not need their ordinary senses to interpret the character of persons who are in near range.

As I have previously said, this aspect of personal magnetism and its relation to psychic power is a very interesting and fruitful study. I can but just introduce it at this time, some other time we may pursue it further.

In closing let me say that I trust that the reader is now convinced of the fact that personal magnetism is our most essential primary life force. Existence is consequent to its presence and it can be acquired by cultivation.

LEROY BERRIER.

Minneapolis, Minn.

VALUE OF SPIRITUALISM.

Trials and Triumphs of Mediumship.

If Spiritualism is what it claims to be, it is of more value to the world than any other system of science, philosophy or religion. It is able to establish its truth and utility by many proofs. It is no myth, no delusion, no imaginative theory of existence; but stands solid among the facts of the present century—a glorious revelation of truth from the spirit world, without a doubt in the minds of those who have fairly investigated it. The verdict of people who possess the knowledge of spirit existence and spirit communion is that Spiritualism is not only true, but the greatest and most beautiful truth known to humanity, and gives to life its real usefulness.

The inspired writers and speakers of this age are as divinely inspired as any ancient writers or characters, which is capable of the clearest demonstration. In the light of Spiritual Philosophy the revelations of the past will be seen as still incomplete. That which seems to be the highest truth may give way to a higher one. The expressions of thought that have been given to the world by spirit intelligence are but fractional expressions of fuller truth yet to be made manifest. Beyond proofs of spirit return there are unlimited heights of thought as well as eternal fountains of knowledge yet to be opened up to the seekers after the boundless resources, as yet unknown to the mundane race.

Spiritualism is yet in its minority; and who is able to tell all the wonders it has accomplished in the breaking up of old superstitions, credulities and ignorance; in bringing knowledge superior to the night of bondage in centuries gone by? It has brought to birth a race of thinkers who will not be silenced, and produced the inspiration of religious freedom, as well as civil and social release from many bondages and unjust laws that countless of controversy could not obtain.

This revelation has grown to such proportions, has accumulated such a mass of concentrated evidence and typed its proofs on so many pages he must be deaf who will not hear, and he blind who will not see its progress. One need not be a prophet or seer to see the advancing hosts of its disciples with joy on their lips and gratitude in their hearts.

True and faithful mediums are prompted and moved by as sincere desire to promote the welfare of mankind—to increase the sum of human happiness and knowledge—to aid people who are changing from old lines of thought, seeking higher revelations and fairer hopes to guide them onward—to answer the questions: What does Spiritualism teach? Of what value is it to humanity? to aid those in quest of its truth, and show its utility.

Spirits use the means they find, but cannot create them. Mediumship is developed, in part, by desire, effort and study to attain it. Without struggle and effort there can be no growth. Without difficulties in human life there would be nothing gained, no victory won. Otherwise it would be retrogression or stagnation.

If, in the conduct of an unpopular cause, the thorns of suffering pierce the blossoms that spring from them are worth all the pain endured. Mediums have not the promise of their spiritual allies that they will or can compensate them in a worldly point of view, but the reward of such labor is great now and will be greater in the hereafter. They promise spiritual light, mental unfoldment, individual happiness now, and keep their word. The cross of human suffering is ever surmounted by the crown of divine compensation.

Faithful workers in this cause have expended thousands of dollars and incurred losses of time, property, position that at length culminated in financial burdens that could be no longer borne. Some push devotion to the cause beyond the bounds of worldly prudence; nevertheless, if the figures in the drama pass from the scene, wrapped in the mists of adversity, is that any argument against a belief and practice which has brought knowledge of life and immortality to themselves as well as thousands of others? The tears of unmerited anguish water the seeds which though hidden for a while in the darkness of rudimental growth, are destined ultimately to change the barren land into the fruitful Eden. If faithful mediums lose much of material wealth, name, fame, prosperity, they, like every true Spiritualist, find "the pearl of great price," worth more than all their earthly possessions.

We do not praise the transparency of a window when gazing through it upon some lovely scenery, but admire the picture. When truth dawns upon us in its transcendent whiteness; when justice, mercy, love appear in their beauty, then the world will not stop to admire the medium, the prophet or seer, but will bow at the shrine of these attributes. The self-sacrificing spirit would lay itself upon the altar of human progression and be obliterated or divested of individuality, if these divine qualities could be received and adored for their own sake.

Let us in like manner cease all undue adulation of mere human instrumentality—let us serve in the temple of justice, bow at the shrine of truth, heed its revelations and so behold heaven and earth united.

The immense sacrifices continued for years, and the long untiring fidelity of mediums are strong evidence for their integrity and honesty. Besides the array of incontrovertible evidence and manifestations, the mediums, in some instances, are children, absolutely incapable of practicing a systematic and astute course of deception. We can cite the names and places of persons and details of facts still patent in the knowledge of hundreds and thousands of living witnesses, ready and willing to come forward at any time to prove our statements.

If no opponents are found able, upon sufficient grounds, to invalidate our record, where are the leaders or public opinion in press, school and pulpit who still dare to launch their ribald denial or solemn scriptural platitudes against the phenomena of a cause that can bear such testimony to its truth and worth? Where are the sage philosophers who pretend to explain nature's mysteries, and are yet only able, with rude, blank denial, to dispose of the gyrations of floating bodies and dancing tables? Granted that spurious imitations and puerile attempts at deception have been numerous, could they for one moment impeach the original truth and value of royal coin stamped from the divine mint of spiritual existence? Entrusted to the guardianship of bright ministering spirits and upheld by the fidelity, gratitude and zeal of warm-hearted friends, the flame of Spiritualism may flicker and bend in the winds of public opinion, but its past career seems prophetic of a future as permanent as the ancient hills.

A. H. NICHOLAS.

Summerland, Cal.

The self-conceited are bound to suffer from solitude.

THE WELL OF TRUTH AND THE SPIRIT WORLD.

An Impromptu Dialogue Poem Given by Mrs. J. H. Brown of Texas, and Mrs. R. S. Lillie of California, From Subjects Furnished by the Press Representatives Present at the National Spiritualists' Association Convention, Wednesday, October 19, 1904.

Mrs. Brown:—
Hidden away in this world of ours,
From the common paths where man has trod,
Is the wonderful well of truth divine,
The precious gift of a loving God.
And we who are dust stand footsore and weary,
Warring on in the battle of strife,
Are asking where are these waters rare,
Of truth, and the wonderful well of life.
Oh, this well of truth is waiting somewhere;
Can you tell me the path, my sister, pray?
For my heart is heavy and burdened with care
And I long for its water by night and by day.

Mrs. Lillie:—
I have wandered o'er desert and plain, friend,
For many and many a year,
Seeking the well of truth divine,
With its waters bright and clear.
I have trodden, footsore and weary,
And at last I have thought I found
The waters of truth in a well so deep,
Half hidden in the ground.
I tasted that waters only to know
I tasted the waters only to know
I found not the waters of truth so fair
I wandered and searched for everywhere.

Mrs Brown:—
This well of Truth, could I find it here
In the valley or mountain or level plain,
I should quaff its waters with holy cheer
And bravely go on with my work again.
O, tell me, sister, where you have trod
Of the Well of Life, have you found its glory?
Have you seen its curb, with the green moss shod,
Or felt the touch of its waters holy?

Mrs. Lillie:—
Yes, friend, I have found the well at last,
And tasted its waters bright,
From the desert and weary plain I have passed
To the regions of clearer light.
I sought for a taste of the waters clear,
And the draught, as I tasted it there,
Was sweet and refreshing to body and soul
In the limpid waters rare.
For truth was the water that sparkled bright
In the well of truth that was then in sight.

Mrs. Brown:—
Oh, I ask you this and I fain would know,
Are these Waters of Life in the Well of Truth;
Or must I wait till I cross death's tide
And stand transformed on the other side?
In the spirit world where soul is free
To seek and find what is yet to be;
Where truth immortal shall never die,
And the sparkling well gives its rich supply?

Mrs. Lillie:—
The waters rise in the spirit world
And flow from its mountain high.
They come to us here in rippling streams,
To mortals while passing by.
They ripple and gleam as they pass along,
They flow to the well so deep,
And give us rhythm of sweetest song
As over valley and plain they leap,
Then seek its waters, its taste divine,
As it comes to these lips of ours,
Reflecting the light of life sublime
And the soul's immortal powers.

Mrs. Brown:—
Is not that well beyond death's portal
And just its rivulets here below;
Can we never find it while we are mortal,
O, tell me sister; or do you know?
This well of Truth and the word of spirit
I long so much to understand,
To quaff the waters so pure and holy
And to rest my soul in that beautiful land.
O, I sometimes think in the toil and struggle
I never shall quaff that draught divine,
Till I stand in the realm of the worldless spirit
And drink from the well of that glorious clime.

REAPING AND SOWING.

A Study of Spiritual Causes and Results

Man is ever pressing toward something beyond his present attainment. He may not be conscious of the force impelling him, any more than an apple blossom is conscious of the apple that in time will be revealed. The full blown rose is contained in the bud. The peach is evolved from the pit. All manifestations of life, either in the mineral, vegetable, animal or human kingdoms, are the result of unseen germinal forces. These potencies inherent in the germ are spiritual, they elude the keenest vision.

No one can define or analyze the stuff that spirit is composed of. That it is the vitalizing principle that evolves all that is seen must be admitted. May we not affirm that the life of all life, the soul of all soul, the pith and essence of all being, is wrapped up in the germ, and that germ is spirit, and gets expression through matter.

No substantial good can be attained only as we work in line with natural tendencies. You cannot subvert what is organic and constructive; any attempt in that direction will prove abortive.

Woe unto the wicked, it shall be ill with him, is a universal principle in nature. We reap what we sow; character and conditions are identical, given the one you have the other. Only the one who possesses sterling integrity and is true to principle is reliable. He is in harmony with the divine forces in nature. He who obeys is at one with him who commands, progress in no other way is attainable. Victory is ever perched on the banner of well-doing and high resolves. Trickery, intrigue and cunning are the seeds of death to spiritual unfoldment; you can only build up good on good alone.

It is the part of wisdom to be receptive to the revelations of truth from the higher realms, and may these revelations inspire us to live in harmony with them. If we refuse, it indicates we are living on a low plane, and that our spiritual powers have not been quickened but are dormant, and the loss of vital energy is reprehensible. It is our duty to build up the spiritual forces inherent in our nature, and thus live a normal life; to live otherwise is suicidal.

There is a force in nature working silently yet effectively, that eludes human analysis, undefinable and incomprehensible, that men call God, yet ever evolving the soul life of wisdom, power and intelligence. The result of this power is manifested in every department in nature, but what brain however closely attuned to the harmonies of the cosmos can unravel it; it is nature's sesame that has no key but infinite intelligence that can unlock it. Yet the earnest thinker is ever pressing toward a solution of these phychic problems and is richly rewarded for his efforts.

That progress is being made in the line of the occult is manifest to those who are abreast of the times. Never in the history of the race have men been more earnest in an attempt to enter the realm of cause than to-day. This desire indicates spiritual growth, and is prophetic of grander revelations in the future; it is the soul reaching out after knowledge.

How few comparatively are living in the realm of spirit.

Principle is discarded, or held in abeyance, and policy enthroned as the guide to success. This tendency is manifest in every department of human activity.

Shams, however ingeniously devised and stamped with the authority of truth by the highest earthly potentates, will fail of success. The good and true alone survive; all else nature throws into her waste basket, and is destroyed.

Every word, thought and deed is indelibly registered on the tablets of memory, and can not be erased or concealed, and no blood atonement can wash away the stains.

The only healing balm for these wounds is well doing and right living. A change of attitude involves a change in results.

We are our own builders or destroyers. Helps we have, the right is always asserting itself in our inner consciousness, wooing us ever onward and upward toward the true goal of our existence.

Let us follow the light that leads to inward harmony and deep repose, and thus enjoy the rich fruitage of a well-spent life. Such a life is normal; wisdom suggests it, and nature endorses it; it is the open door that leads to all that is vital and substantial in the realm of spirit.

DAVID WILLIAMS.

Utica, N. Y.

Spiritualism an Evil Influence.

From the Editor-at-Large National Spiritualists Association.

The following is a reply to the charges against Spiritualism made by Principal Sheraton in an address before the alumni of Wycliffe College, as reported in the Toronto, Canada, Star.

That the subject received such extended treatment and full report, at least indicates that it occupies a large place in the public mind.

Editor Toronto Daily Star:—In your issue of Sept 29, there appears a report of the address of Principal Sheraton before the alumni of Wycliffe College, in which he contends that Spiritualism is an evil influence, and mainly fraud. In behalf of the large number of people who believe in the doctrines of Spiritualism, I have been requested to briefly present their side of the subject.

With all deference to the opinions of Prof. Sheraton, those who have given attention to the matter will clearly perceive that he has not made himself acquainted with the subject he so unequivocally condemns.

I do not propose to burden your columns with a lengthy discussion, but to touch only the most salient points.

The speaker said: "From time immemorial men had been appealing to the dead in behalf of the living, but no answer had ever found its way to earth. One only had returned—to tell us of His victory over death and to assure us of the reality of the life beyond. He came, not as a disembodied spirit, but as a risen and glorified man, challenging the doubters to touch Him and see that He was a real Being."

The lecturer takes the bible as absolute authority, and asserts that it records the only instance of a return from beyond the grave. Is he not mistaken? Is not the bible a record of the return of spirits and their ministrations? There is not a single phase of the modern manifestations but has a counterpart in the bible. Inspiration, I. Cor., vii:8; speaking in unknown tongues, I. Cor., xii:10; materialization, Gen. xvi; I. Chron., xxi., the Hebrew children, Dan., x; trance, II. Cor., xii:2-4; direct spirit writing, as on the walls of Babylon; levitation, Ezekiel, "The spirit lifted me up and took me away;" clairvoyance, as in Acts vii:55-6; visions, Dan., ii: 19; healing, Mark xvi:18, "They shall lay hands on the sick and they shall recover; independent spirit voices, Deut. ix:12-13. Only one passage here is given, space forbidding that of numerous others equally clear. Was Christ the only one? Did not Moses and Elias appear to the disciples?

In Hebrews i:14, it is said: "Are they not all ministering spirits sent forth to minister to them who shall be heirs to salvation?"

With these instructions of the bible, how can Prof. Sheraton truthfully maintain that all spirits who return are evil. This is his sweeping assertion:

"Whatever the influence was, it was an evil influence. This was shown by the general effects Spiritualistic practices produced both on the subject and on the investigators. Physical and mental exhaustion and prostration were commonly attendant upon the seances. Even prominent Spiritualists admitted that the moral effects were disastrous."

What are the names of the "prominent Spiritualists" who admit that mediumship causes "physical and mental exhaustion," or that its "moral effects were disastrous"?

I have examined the reports of all the great penitentiaries and prisons in the United States and Canada, and find not one prisoner confined within their walls set down as a Spiritualist or medium. The life-history of all the leading mediums show that they were of average length of life, and some of the most prominent reached more than the usual age. Sir William Crookes, A. R. Wallace, Prof. Varley, Profs. James and Hyslop, and Dr. Isaac K. Funk who has recently contributed the wonderful book, "The Widow's Mite," to the cause, are a few of those equally eminent in science and literature, a list of whose names would fill several columns.

These, as Spiritualists, believe that man exists after the death of the body, and that the spirit may return and under favorable conditions communicate. They believe, as death produces no change in the spirit, if ignorant and evil-disposed, when they return they are the same, and if righteous they will return with their righteousness. They believe that the same law which permitted the spirits to minister unto men in biblical days will permit their departed friends to become ministering spirits unto them. If Moses and Elias could appear to the disciples, our friends in the Great Beyond, can come to us.

As to the "religious and theological teachings," do they furnish the shadow of an argument?

Prof. Sheraton says that as a final evidence of the evil source of spirit manifestations the "teachings" are conclusive.

"This was borne out by the religious and theological teachings of the Spiritualists. They maintained that there was no punishment after death; they denied the divinity of Jesus, and the efficiency of the atonement."

He thus admits that spirits do communicate, but they are "evil," and brings their communication as evidence.

I have been connected with Spiritualism almost from its beginning, over half a century ago. I never saw a communication, affirming that there was no punishment for the deeds of this life. On the contrary it has been repeatedly declared that every wrong done must be answered for. Different spirits have presented this in different ways according to their experience and understanding, and an orthodox person once said to me after reading a communication setting forth the state of those who had been cruel, dishonest and merciless in this life, that a fiery hell were preferable.

I have communications from those who were Catholics and Protestants in this life, and they are of the same faith still. Are the Unitarians led by evil, when they deny the divinity of Christ?

One point more. The lecturer says: "The alleged messages of the dead were for the most part trifling, insipid, devoid of genuine sentiment or helpful counsel." Take the current literature, the vapid stories, novels, newspaper articles, poetry, how small a part of it all does not fall under the criticism of being vapid? How much of it is trivial and harmful!

When all these writers become spirits, were they able to return and under the most favorable conditions write as freely as they do, now, having, as spirits uniformly declare, met with no mental changes, would not their communications be of the same character? The objection rebounds to the other side and proves, not that they are evil spirits, but identifies them.

Amidst the mass of writings both from mortals and spirits, are golden gems.

HUDSON TUTTLE,
Editor-at-Large National Spiritualists' Association, Washington, D. C.

WAS IT A DREAM?

A Visit to the Spirit Home of Kindred.

My husband, Mr. G. W. Otis, has had a strange dream, and as his right hand is partially paralyzed, he cannot write, by his request I will write it for him, and in his own words:

About one month ago while asleep I started on a prospecting tour toward the west, gently floating above the ground (as I many times do in my dreams), when away in the distance to the west, I saw what I supposed to be a mirage city. Being anxious to test the reality of it, I floated directly to it, and quickly found myself within its streets, surveying the beautiful and numerous houses with their peculiar designs and delightful surroundings.

Everything seemed so peaceful—there seemed to be nothing there to mar the splendor of that place—I could feel that the spirit of peace and content prevailed.

Still I found myself alone, with no one to be seen. I continued to scan the elegant structures, seemingly no two alike, and as I am or have been a builder of many houses myself, my interest grew intense. While I was looking and thinking, my attention became centered on one particular house more than all the others. I opened the door and entered a large room or hall. Still no one to be seen even there. I began to examine the inside finish, etc., when I chanced to look through a back window, and astonished was I to see my two brothers standing outside conversing with each other.

Both passed to their spirit home within the last five years from Butler, Ind. Both were younger than I—Brother William, aged 62 years, and Brother Tim (or Wilson) at the age of 58 years.

In a moment I was with them, asking how and why they were there.

"Why, this is our spirit home," they said.

"Are such homes general, and do they surround the earth?" I asked.

They answere "yes."

"Well, then," I said, "why can't we all see them, as I see this home?"

"Because," they said, "the atmosphere is too dense; it is impossible."

"Now tell me about father and mother—where are they?"

"They are both here in this house; come, we will go in and see them," they said.

We started, but excitement ran too high with me; overcome with joy I found myself suddenly wide awake and back in my old home. Up I got; I could not sleep nor shake off the influence of my, to me, wonderful discovery; neither have I done so yet. For I feel sure that I have discovered their true spirit home. Who can say or dare say that I have not?

GEORGE W. OTIS,
SUSAN N. OTIS.
Neal, Greenwood Co., Kansas.

The Gospel of Evolution.

The Gospel of Evolution in Place of Christianity—Report of International Congress of Advanced Thinkers, at St. Louis, Mo.

Mr. John Maddock, of Minneapolis, Minn., spoke upon the Gospel of Evolution, from the view of the new science of Monism, and made comparisons with Christianity. He traced the evolution of Christianity from a barbarous ecclesiasticism up to more humane Unitarianism and Universalism, where the devolution of ecclesiasticism begins. No further light can come into the world from systems which believe in actual and wilful sin and which teach that a God will reward or punish for deeds called good and bad, gauged by sectarian assumptions. He showed that although Christianity had egotistically exalted itself above its God and above all other religions, the believers in it have labored under a great delusion, the which the Gospel of Evolution now makes plain. The fact that the Christian church cannot produce the divine revelation which it claims to have received and the further fact that it and its Christ are utterly inadequate to convert the world from vice to virtue, is proof enough to Rationalists that it has been deceived by the men who wrote the bible and by taking the vagaries of the human mind to be divine revelation. The human mind, he held, can not be trusted; out of it have come all of the vile doctrines of hells and devils, which every enlightened thinker now despises.

Real revelations cannot come from the mind alone. The metaphysicians have deluded the world into the belief of dualism, when there cannot be a world without substance; and they have not succeeded in making metaphysics a science, nor never can.

After all they have said, it remains for positive materialism to give true light to the world. Apostles, prophets, bibles or churches cannot reveal; they can only declare. The testimony of such men as Swedenborg and "John the Divine" is not revelation; a revelation is a material fact.

The book of Nature is the only one that reveals and that carries its unmistakable credentials with it; all of the evolutions of Nature are true revelations of her works and her testimony can be fully relied upon; no interpolator can get his work in there—no legends can be sandwiched in.

Mr. Maddock traced the evolution of materialism from the crude ideas formed by Lucretius up to the high, intellectual state which it occupies today. First there was the blind, mechanical idea of this system of things being the result of different attempts of the atoms to get into their proper places fortuitously; and that they formed their unions by clinging together with claws and hooks. Then came Newton who familiarized the world with the truth of molecular force, which showed that the atoms came together by their own power of mutual attraction. The next step in the order of the evolution of materialism, was made by the new science of Monism, which gives the material universe the needful property of intelligence, without which all attempts to interpret it by reason are impossible.

In spite of what such men as Sir Oliver Lodge and Lord Kelvin say, there is a conflict between science and religion. Titles may stand for authority, but they do not stand for truth. Such men should be made to corroborate their statements same as Rationalists do. Religion affirms that man is on probation and makes him a wilful, guilty wretch before his creator, and declares he is worthy of severe punishment and that he will surely get it in retaliation for his evil deeds. Science teaches that man has not got anything but what the dynamic forces of the universe forced him to receive; that man is not on probation, but in a school where he is being taught necessary lessons which will be for his future good.

The Gospel of Evolution preaches a Christ within (which is the intelligent dynamic force of the universe); that it is, by gradual evolution, making the only just atonement for the pains and sufferings that were forced upon mankind unsought. As man was forced into this world of misery without his consent he should, in justice, not be placed in jeopardy by a demand to do that which he is not able, but should be freely and fully delivered from all that annoys and be uplifted to a happy state of joy.

The Gospel of Evolution views all men as children of Nature, though in different classes and holds that every person has his or her own specific individuality which is as sacred as that of another, though not in degree as good; and that all should be respected and allowed the liberty of going each one in his or her own way so long as one does not unduly encroach upon the rights of another.

The Gospel of Evolution is based upon the positive science of Monism and therefore cannot be called a religion. The term religion belongs to superstition, and it cannot logically be carried over into the sacred domain of science.

As regards future life, the Gospel of Evolution gives substantial hope by way of re-evolution by the dynamic forces of the universe. As like combinations produce like results, so like mental combinations in the re-evolutions of human forms, will cause them to identify themselves and others, also. Under the Gospel of Evolution no sect can be condemned or ridiculed. The day of the justification of all sects has come—all are natural evolutions of nature, same as every seed or plant. No one was infidel to truth, because truth was not revealed in Christianity.

Protestant Christians tell us that the bible is the Christian rule of faith. This is a truth which no sane man can deny, but we can positively affirmthat it is not the rule of faith for the whole world. Catholic Christians tell us that the church is the supreme authority and that the Holy Ghost keeps it free from error. Every man must admit that the church is the guide of Catholics, but not for the whole world. We know that that church has not been kept from error, and that truth has gradually come into the world by dissenters from its dogmas.

Christianity of all shades is for Christian sects only. In spite of the Christian assumption that it was specially ordained by God to convert the world, the world will not be converted to it any more than it will be brought over to Mohammedanism or Buddhism. Christianity is for Christians—for them only; it is simply one of the world's religions, not the only true religion. The proof of this is in the fact that it does not fit any one else but Christians. All religions are specific adaptations to specific ends, same as organisms to environments; all are working for the same end—morality. The religions of the world wear the same badge of differentiation as every other evolution of nature does in every other domain and they were all born out of the same universal womb, same as every animal and plant—first the nucleus, in the teacher, then the accretions which formed the organization. As the modern religions, "Christian Science," "Dowieism" and "New Thought" were born, so every other religion came into existence.

No man should worry because he is not a Christian; Christians cannot produce any valid credential to show that their church received a divine revelation, nor that they were divinely commissioned to preach the only gospel to the whole world. No book can be a valid witness for itself; no church can—there must be corroboration. We now have the positive evidence that the Christian church has been laboring under a great delusion, in the facts that it neither has the divine revelation nor the means necessary to convert the world. It has not men enough, money enough, nor truth enough to do such a great work. It stands dumb before the inquiring intelligence of the 20th century.

It never had a basis for unity, it cannot find one now nor will it ever find one, because its whole system is based upon the imagination of men who thought they were inspired to preach the truth. Whoever gave the command to preach a specific gospel to every creature, with a penalty attached, if rejected, was wofully ignorant of physiology and of the fact that multitudes were well supplied with religions which they would not give up for a new one; he was ignorant of the physiological fact that all men were mentally organized differently.

Let every man confidently stand upon his own feet and follow his own light—in fact that is what every man does; let him be honored for doing so and not condemned. The Gospel of Evolution is one of justification.

MENTAL LAWS.

Prove Continuance of Animal Soul Life.

Mental laws operating in the dog proves that it has spirit controls as well as man, and are more convincing to me of its soul life than the clairvoyant seeing what he believes to be the soul life of the dog.

Clairvoyance is a mental science embracing a great deal more than most people understand by the term. It is truly a soul-sight, a mental power developed by the unfolding of soul consciousness. To the soul thus unfolded time and space are nothing.

That the dog did live, the clairvoyant learns by seeing him as he was, but that does not prove that it has life beyond the grave, for the dog still living could be seen as if present, when in reality it was far away, if the mind of a mortal or a spirit was strong enough to build a thought form of it for the sensitized mortal to see.

With the power to hold my own consciousness, and study the demonstrations of spirit influence and its laws, I have learned to hear them speak at any time. No noise or confusion can be great enough to prevent my hearing if I listen a second for the word, and I know that what is termed the different minds, different selves, are in reality, separate personalities, relating themselves to the mortal life and expressing an influence over it. I have watched and studied their influence over myself and others, and am satisfied that dreams are produced by control of soul personalities. The clairvoyant powers, dormant when physical consciousness is awake and in activity are readily put into operation by magnetic and mental influence when the physical rests. Therefore when conscious of the physical plane of life, clairvoyant powers in most people are not used, but when the spirit, the force that operates the physical, allows that part of man to rest, it can take up the soul life and exercise the powers pertaining to that part of his being. Time and space become nothing. Like a thought he goes to any place an influence suggests. Other personalities belonging to the soul life are recognized. Coming in rapport with these other personalities, one takes on their condition of thought and experiences, and for the moment experiences what has been a reality to the others. Thus past events in other lives are given to people in dreams by mental laws, but there is a soul relation to produce the result.

The dog that had met death in a watery grave, came to its master for comfort and sympathy, the relation, for the moment, was the same as when the medium comes in touch with the personality of one who has passed from mortal life with a disease its mind still retains a consciousness of, and through mental laws reflects on the medium a consciousness of the condition as if it was her own. Mr. Haggard thought he was the drowning dog. Then as his own soul consciousness asserted itself he saw the dog on the clairvoyant plane, and as soul speaks to soul with a language that needs no words, the dog was able to tell its master it had met the fate his soul consciousness had expressed to him the instant he came in rapport with the soul of the dog.

Each mortal, whether conscious of the fact or not, is made up of several personalities expressing themselves in the one physical life. These personalities are souls that have lived before as mortals. If there is harmony in the relation, all goes well, and each aids to unfold and educate through the laws of their relation, the infant soul having its first experience in mortal life. But if inharmony exists, a conflicting emotional nature is given to the mortal's character, and when the inharmony is very great, peculiar traits of character develop and insanity often follows as a result of these influences. I simply make these statements, but shall not try to explain them all in this short article.

The point I am trying to demonstrate is that soul life exists in man and animal in very much the same condition. Dreams come to dogs. When the physical life rests, the dog often expresses soul life, or the soul consciousness of other dogs expressing themselves through the dog's mortal or physical life, controlling the physical while the dog's real self sleeps.

It is a fact that other spirits, strange ones, often come to the sensitized mortals, and they are not always desirable company, and the home band, if strong enough, guarding the loved one, insists on the unwelcome guests leaving. Thus dogs are often controlled to growl or bark in their sleep, as the souls on guard see the approach of a strange dog, which they have no desire for a companion. Clairvoyant's can see these spirit or soul dogs as well as they can see the spirits or souls of mortal. They can also see the mental picture of them built upon the atmosphere by another mind, therefore the dog dreaming proves to me the soul life more than the clairvoyant vision of a sensitized mortal.

MRS. MAY A. PRICE.
Washington, D. C.

SPIRIT PHOTOGRAPHS.

Wonderful Experiences In Connection With Mr. Keeler's Mediumship.

If there had never been a genuine dollar there would never have been a bogus dollar.

If there had never been a genuine materialization there never would have been a fake materialization.

If there had never been a genuine spirit photograph there never would have been a counterfeit photograph.

We have here in Washington, D. C., a genuine spirit photograph medium in the person of Wm. Keeler. If anyone doubts the genuineness of spirit photography he should have a sitting with Mr. Keeler, and I think would be convinced of its truth. He is a born medium, a slate-writer as well as photographer. When a boy going to school, while studying his lesson in arithmetic, notes would be written on the opposite side of the slate. The teacher on examining his work, discovers the writing, accuses him of loitering away his time from his lessons, writing notes, and proceeds to give him a whipping. This was of frequent occurrence. Young Keeler did not know how the writing got on the slate, did not know anything about spirit slate-writing or Spiritualism, never having heard of them.

When thirteen years old, about the time photography succeeded the daguerreotype, his father bought him a photographic outfit. In taking pictures of relatives and friends, other pictures would frequently appear with that of the sitter, many of them recognized as of those who had previously lived on earth. They could not account for them, so they named them "spook pictures." About this time Mumler was on trial in New York City, charged with making fake spirit pictures. The father of young Keeler, reading in the New York papers of the trial, went to that city with specimens of his son's pictures, to find out from Mumler what they were. As soon as Mumler saw them he said they were spirit pictures. That was the first knowledge they had received of what they were.

Young Keeler then secured a position in a Boston, Mass., photograph gallery, where he stayed a year in perfecting himself in the art of photography. After leaving the gallery his spirit pictures were better, and many of them readily recognized.

One time, having an appointment in a neighboring town to take spirit pictures, he was met at the depot by Dr. Brown. Dr. B. requested young Keeler to go with him to a photograph gallery and use the photographer's camera and sensitized plates, saying he would pay him for the time he would lose at the place of his appointment, and make him a nice present besides. He and the Doctor went to the gallery, took several pictures, and left the proprietor of the gallery to develop them, and then hurried off to his place of meeting. Dr. Brown was so well pleased with the pictures that after paying him for the sittings and the time lost at the other place, he made him a present of fifty dollars, saying it was worth five hundred dollars to him, for he now knew spirit photography was a fact.

Mr. Keeler has been a resident of this city for a good many years, and is now employed, and has been for a long time, by the government, as photographer at St. Elizabeth's hospital for the insane. The only time he has to take spirit pictures is on Sundays at his home.

To test the truth of Mr. Keeler's spirit pictures, Dr. Theodore Hansmann, himself an amateur photographer, went to Mr. Keeler's with his own sensitized plates, marked, sat for pictures, took them to his own dark room and developed them, and found on them spirit pictures that he readily recognized, which convinced him of the truth that spirits can be photographed.

Mr. Keeler has another phase, and that is taking spirit pictures in total darkness. To be absolutely satisfied of this, Dr. Hansmann and Lawyer P. E. Dye, also an amateur photographer, repaired to Mr. Keeler's by appointment, each with his own camera and sensitized plates. All three cameras were trained upon a certain object, the light put out; they then in unison went through the operation of taking a picture. Each then repaired to his own dark room, developed the picture on his plate, made a print, and met again and compared pictures. They discovered that each had photographed the same spirit. These experiments were carried on for some time, getting pictures of some they could recognize, some they could not, and sometimes getting nothing but spirit lights, and these were the same on each plate.

RUFUS SUMERLIN.
Washington, D. C.

SPIRIT DESCRIPTIONS.

They Vary According to Character and Conditions.

After reading the article in The Progressive Thinker of Oct. 8, of Carl C. Pope, I feel impelled to write in reply to the conclusions of his friend.

When we take into consideration how hard it is to give a description of all the conditions here on earth, so that a listener could get an intelligent and correct idea of it, we need not be surprised at the seeming vagueness of the descriptions from spirit life with its great diversity of conditions.

Let us suppose that we were to call up a dozen different persons here and get them to give an account of their lives and surroundings and what a diversity of descriptions there would be. It is only natural to suppose there are greater diversities of conditions there than there are here. And when we take into consideration the fact that there are many things and conditions in the spirit world that we have no terms in our language to properly describe, when they are referred to the spirits have to do as Jesus did, speak of them in parables; so why need we blame the spirits for not making matters clearer, or chide ourselves, while in our earth surroundings, for not understanding with perfect clearness? or

I have had a spirit give, as best he could, a description of the conditions which surrounded him when another would come and say, "Well, I will have to give a very different account as to my surroundings; not that I wish to say that the account given by the preceding spirit was not correct of his conditions, but mine are very different." When we stop to think of it, were we to call upon a man who is running a low dive of a saloon to give a correct description of his surroundings, and his relationships with his fellow man! and then we were to call upon a professor from one of the higher colleges to give his account, it is very probable that the professor would say, "I hope you will not get the account which I give mixed up in any way with that of the man who has just preceded me."

As to the matter of a continued existence, with us all it is simply a question of testimony. I do not know that there is such a city as Boston, but the testimony to my mind is sufficient to rest the belief upon that there is such a place without question. That I have had communications from persons who have passed through the change known to us as death, I rest as perfectly satisfied, as it is a matter of evidence to my senses. I don't blame persons who are without the testimony, for feeling the dark shadows of doubt creep over them, yet I do not think it is wise for them to give up entirely to those shadows and rest the case in their mind that there is no light anywhere.

We are born very differently endowed as to the power sensing spiritual things, and we are all liable to wonder why everybody else cannot come to the same conclusions we do, when the fact is they are just as natural in their opinions as we are in ours. We may be able to see farther and clearer than our neighbor, but it is hard to make him believe that we can; so all we can do is to go on bearing with one another; presenting our own position in the best light we can, yet flinging no condemnation at others because they do not see as we do.

I have not read Dr. Peebles' book on Obsession, but from what I can gather from the different correspondents I believe it embodies a great truth. In my experience of over fifty years in Spiritualism this fact has been established beyond all controversy; the simple fact of passing through the change called death does not change the nature of the individual to any great extent; if he was one who would lie, deceive, steal, or take the advantage wherever he could while here on this side, he would lie and deceive when he gets a chance through a medium. He is not necessarily more of a devil when coming back from the spirit side than he was when he was acting a similar part here. We have to be constantly on the lookout while here to keep from being deceived, and we think nothing of it because we are used to it, but a lie told from the spirit side seems to upset some people very much. I feel it is my duty to weigh a communication from a spirit just the same as I do a statement of a mortal. In the realm of belief we have to let our belief rest upon what testimony we have, yet always hold the matter open for the introduction of new testimony; but when we come to what we can designate as knowledge through our own experience, then our judgment is the staff upon which we must lean.

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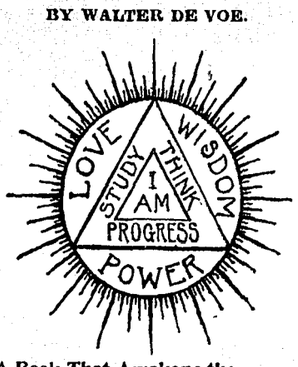
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CHAPTER X.

Work; unceasing work.

"My brother, I am come at your desire, and with one whose experiences have been along similar lines as yours; he has not appeared here at this moment to rehearse his life, but by his presence to impart strength to you at this time when you need it more than at any time before through your whole life."

I turned my face towards the speaker, but I could see no one, yet I could plainly see every other object in the room; I attempted to arise, but the invisible power with which she had held me before, now prevented me from lifting a hand or foot, so I resigned myself willingly, and made but that one feeble attempt to move; and reading my thoughts, she said in answer to a question I had not yet had time to express in words:

"You cannot see me because you are not yet able to control yourself; you will soon, then I may appear to you without fear of your losing sight of the promise you made to yourself in your agonizing prayer so short a time since; be calm, and in good time all you desire will come. Your prayers shall be answered; for all prayer is but the desire of the soul. So that prayer is answered in the same ratio as the desire of the supplicant is honest.

"I fully realize how you have struggled since I left you; I know that your thoughts towards me were bitter; you judged me, as you would have judged a being on Aer. In time you will discover that you cannot judge; for as you judge, so must you be judged; and to be judged is but to place a barrier in one's path of progression; it does not affect the one judged; but its reflection, for such it becomes, retards the expansion, until it, as a cause of jealousy or inharmony, is removed."

"I solemnly ask your pardon, ask your pardon for my words and acts, and I will try, oh, so hard, to avoid any such conduct in the future." And as I said this, my voice quivered, and tears flowed freely from my eyes.

"You must not ask my pardon; you are not called upon to humble yourself in the least. Every time you ask the pardon of one, you demean yourself and stop your progression. You must abstain from humbling yourself, in order to obtain all that belongs to you. Life is all there is in the universe; all life is equal; none greater than another, and each must have all that belongs to it in that sphere where it exists.

"You have asked yourself what your life to the present has accomplished; give good attention, please, while I answer that question. Your lessons of life when given were of little benefit to you; you did not understand them, or their import. Now you imagine that your existence has been of little or no value; but my brother, as it required all your experiences to expand you to your present position; as all mankind must expand in the same ratio to realize the great lessons that appear in the continuous life, so from now on, you must fully realize their benefits. You will expand faster, which will show that your life has been of great value. You were, while in the gross matter of the body, only preliminary to the higher expansion of the individual life you are. You will never more be hampered by the physical. This is the reason why it was so easy for you to overcome the passion by which you had so long been retarded.

"You have thought much of your state as being good or bad. The panoramic view of life's lessons disappointed you in opposite ways; you thought you must be benefited eternally by the acts and words of your career that you called good; you now realize that those so-called good ways required no effort on your part, and you were satisfied; but that representation of what you called bad, left a blotch; and you would not be satisfied unless you could in some way atone for it; it had left a blotch on your life, and had dimmed the lustre of the good.

"But listen to a most momentous lesson. There is no good or bad. Everything is; it is, because it is the result of previous causes. As one understands a cause, so he may direct that cause in a higher channel, to effect what may be a purer, cleaner, or brighter aspect as it is afterward viewed, or it may be allowed to continue as in the realm of inanimate life to be acted upon by all extraneous conditions, which, instead of cleansing it, only adds still further to the mass of dross that must retard all growth or expansion, and sometime, somewhere it must be got rid of; and now here you have seen your whole life's experience to this time, so pictured that it has enabled you to release yourself in a certain sense; and you seem to yourself as a new, a different being. But allow me to say, you are the same to me that you were before. I see your growth, or expansion, and the causes that led to your present humble and penitent state.

"Please do not consider that you have been punished; it was not for punishment that I left you, or the reason why I remained away; it was because you were not fully prepared to accept me. You reasoned that because you see things differently you were free from the causes that led to your present perturbed state. There is no such thing as compensation or punishment in the abstract; it is but the inevitable result of opposing law. You have in your ignorance gone contrary to law ever since you began to use your old body that you left on the ship among the icebergs."

During this explanation of my crude condition by my teacher, she had remained invisible to me; as she stopped, she appeared plainly before me; and with her, like a shadow, there stood at her side the form of a man about my own age and size; he looked at me with a pleasant expression, and it seemed as if he looked near enough like me to be my own brother. As much as I respected and loved, yes, adored, my teacher, it now seemed as if in the being who stood by her side, that I could sense one of my own kin; for a moment I lost sight of her and her words, which had so startled me; for to once more meet one of my kinsfolk, was a sense of joy beyond anything I had dared to hope for; but in her expression there seemed an answer to a vague question in my mind which I had not dared to formulate in words, and now the full understanding flashed before me; I now realized that I had died, and was now in the presence of the angels; and was passing through the scenes necessary to my introduction to heaven; and if this new being was a relation of mine, then surely, we would be united at last, according to my understanding of the plan of the salvation of souls by the great God of the universe. For a moment I lay motionless and drank in the full meaning of my felicitous thoughts; my companions did not interrupt me; and finally I said:

"Then it is true, I am dead; and on my way to heaven."

"My Brother," said my teacher, "can you realize what you mean, when you say you are dead? If you are dead, how can you think, talk and act?"

"Have you not told me that I had left my body? If I have left my body where is it? Have I not got a body here? If my body has not suffered, please tell me what it was that suffered such torments in the time you have been gone from me?"

She said kindly: "You did not suffer physically, for the gross matter of your body is left in the realm of matter; it can not exist in this finer sphere of spirit. It is mental, or spiritual suffering now; it has always been so; but because your education, what little you have, has taught you only of gross matter, you know nothing else; and although you have emerged from it, the same life continues; still has the same senses and attributes, or imaginations; it was this same imaginary body that suffered. You can, if you will, see that that gross body has gone. All with you is spirit now."

"Yes, my teacher," I said, "But all that long time you were absent, my body was cold at times, then it was burning with fever; and, as it never was before, it was racked with pain; my sight was dimmed; I shed tears. Can spirit sense all this?"

"All this." Answered my teacher, as she sweetly smiled. "All you have said is true; but is it so now? Is your bed wet now? Does your body feel cold or warm? Is it inflamed from intense pain? Are you suffering from the lessons of the past?"

I was silent, for I could not see as I lay there in a most comfortable and easy position, that I was in any sense changed, except in my mind; I was perfectly tranquil, and felt that I was noble, and did not require anything to complete my happiness; all my feelings of hatred and sorrow, fear and passion was gone, and I felt satisfied with myself, and was content for the time when the great final change should take place and I should be ushered into the presence of God.

"Brother, your suffering was intense, for it was the final awakening to a full realization of your real self; you had never seen or sensed yourself before; you had always known the gross matter of your body as yourself, which was not the truth; that was only the covering, the necessary accessory to enable you to continue your existence upon that plane of development. You continued with it as long as possible; you were finally forced out of it, as all are, by that law which governs mortal life; if you had not been forced to leave it, you most certainly would be in it now, and would continue so indefinitely. No one ever leaves the body until forced to do so; it would be better if it were not so, and it will continue until the life in the lower spheres shall have evolved to that extent where it will get all it can in the body; then, instead of being compelled as you have been, to have such an inharmonious awakening, a life can leave that gross condition of matter and enter directly into the sphere it may desire. You were in the midst of your sufferings, as you understand the measurement of time; it was what on Aer would be known as a dream; for the spirit is capable of experiencing much, quickly, when not hampered by gross matter."

She had placed me in a dilemma; she had contradicted all my beautiful thoughts about heaven and all connected with it. I said:

"But have I no body? Have you no body? What is this building we are in? What are the articles in this room, and all things we see, if they are not real, and true matter?"

She answered: "Matter is seen only as one's mental is gross, and will be expressed by it, in the same ratio as the mind is gross or undeveloped. All you see or know now is gauged by the gross condition that has followed you to this sphere. As you have been enabled to govern passion to a certain extent through your last experience, and can see that my motives have been pure, so will you in time be able to loose yourself from the other conditions, and know that spirit, although governed by the same law as grosser matter; yet it is more subtile, is in nearer relation to life itself; therefore being less dense, it becomes less opaque; and as one understanding the law governing it, so can such an one use it in any manner that suits his requirements

"Yes, you have a body; I have a body. This house, and all it contains, is as real as any you ever saw on Aer; but all belong on a higher plane of development or evolution, and you now being on the same plane, you must behold it as it is; and as if you had just emerged from the darkness into light, and your eyes had not been adjusted to the greater light; so, until you are fully adjusted to the new conditions, you will see all things with the same understanding as when you were on Aer.

"You were troubled just before I left you, with a very strong expression of what you called passion; you have since said that you had subdued it; it is not so. Passion cannot be subdued. You have allayed it. Passion is the great power exercised by animated life; when rightly understood, it becomes a mighty power, and is the force, when properly applied, to cause all life to rise to the summit of the highest aspirations.

"People on Aer have confounded love and passion; both are of the same nature, with equal force; but love says come, while passion says go. When they are understood, they become as guiding stars to all who will allow them perfect freedom."

"Then," I said, "will you please tell me where I am now? Where is my body, which you say I left on the ship? I feel, and see as real as I did while I was alone through all my long, weary drifting on that wreck. Where is that ill-fated ship? Where are all the companions I had there?"

"I will fully inform you, my brother, as to your present location, but as to the body you have left, and the ship and your companions, to be informed of them, would be only to gratify your curiosity; you could do them no good, they could not aid you; suffice it to say, they are all in the spheres they are fitted to enter; the old ship and its contents being inanimate or gross matter, like your body, must return to the elements whence they came, to be reformed into other shapes, to occupy other shapes there in the realm of gross matter by the inevitable law of refinement or evolution.

"You are not dead, and never can be; in fact, there is no such state as death, either to life or matter. You are not on your way to meet any God, but yourself. I am not, neither is the one who has appeared here with me, an angel. He is your relation by birth, as you would designate him on Aer; he entered the sphere of Aer long before you did, and left it before you entered it; he has unfolded to his present condition outside, and free from gross matter, and now is far in advance of me; and as I told you, he has come to impart strength to you, and in time you will realize all he gives; you cannot enter his sphere, for you have not yet expanded to the same degree; he cannot come close to you, for the finer spiritual cannot return to the grosser elements; only the influence of the finer can be exerted towards the grosser. While you are finer, much so, than when held by the grosser body, you are yet held by most of the conditions of Aer, and until you are fully free, you cannot reach him. You now notice that he seems to you as nearly transparent; that is because he has unfolded so far beyond your sphere, he cannot articulate sounds which would be words to you so you could hold communication with him; he could only converse with you so you could understand him, by the same manner I have so many times sensed your thoughts and questions so mysteriously to you; as you are not able to do that yet, you will have to be content to know you have those near you who are your friends beside your teacher, and that in time you can see and know them.

"You are not on your way to heaven, unless that be the state of harmony one occupies when they have expanded to a condition where they can understand and control self."

"The more you tell me, the more mixed I become," I said, as I raised myself to a sitting position on the edge of my bed, and looked at her.

"You tell me I have no body; I am not dead. There is no God but myself. No heaven, but harmony. No angels; that I must expand, and that I will sometime. That I cannot do any good to my lost companions; and convey to me the thought that to gratify curiosity is of no value. I think I must be very ignorant about life. Must I understand that life is the all?"

"Your last eight words contain the one great question of eternity, my brother; and eternity will not be long enough to answer the question. Your question becomes the lever by which all unfoldment is attained. You ask where you are. I now answer. You are just where you may desire to be; you may be where your aspirations may lead you: your aspirations will be governed by your understanding of self, and the control of the same. Like water, you can never rise above the fountain; that fountain is yourself; it is propelled by what we have already discovered, and styled love and passion; neither must be prevented; but guided by reason and analysis, they will force the expansion of your individuality along lines which must cause an understanding of not only self, but all causes that have produced all previous effects, and will necessarily become the incentives to aspirations to any and every position you may conceive or desire.

"When in your dream, you suffered the extreme torments of your quickened self, you thought to arise and search for your teacher; had you attempted it, you would have had to go through all the vast universe, and search through all eternity, for time and space are limitless; one can find another only as he is adapted to the one he seeks. Can you understand now where you are? Can you understand that it all depends upon your own ability to be anywhere?"

"Oh, my teacher," I said, standing erect before her. "I can but faintly understand your meaning; as I interpret what you say, I realize that it means work; unceasing work. It is entirely contrary to my teachings while in earth-life. I have been taught to believe that when earth life was done, that if I went to heaven, it would mean eternal rest, but now that I have arrived as near heaven as possible, as you demonstrate it, it would seem that there cannot be so much rest here as I could have if I so desired on earth."

"Please do not disturb yourself about rest, my brother. While you were on Aer, all work was depressing to life; it was exhausting to the physical; seldom harmonious to the spirit; seldom producing satisfactory results to the individual; so, all were weary, and the only consolation was in the anticipation of a long rest.

"Work here, is according to the desire, and in that line which must give harmony. I will soon lead you where you shall see how people work in this sphere. Work here, becomes rest; for all here can choose their occupation. On Aer, you worked because you were taught to be afraid to leave that sphere. So-called death was the great goblin which awed all, and it was called the king of terrors; to escape it through starvation, or sickness, or so-called accident, every means imaginable was devised; and all peoples because of their fear accepted anything handy to keep their material busy, that the mind might not suffer, or see the great king; for that reason, few could choose the work that was agreeable. Therefore few were prepared to meet the change. the false teachers there assumed to tell what they know nothing about; and to help to remove the fear of an existence beyond the stage of life's expansion, they lyingly told the story of eternal rest in heaven; that rest being the balm to assuage the anxiety which all had.

Life is work, in any sense; it is illustrated fully by fermentation. Certain liquids do not choose fermentation to clear themselves, or to make them pure; it is a fixed law or principle that compels them to work, as it is termed by the people of Aer. So life is forced by the same law, to throw off all crude matter or conditions. Animate being able to reason, that reason has been accepted without a full analysis, it has led to error; and so, work has been irksome; all have accepted it in any form as a mere makeshift for the time, with a hope of an eternity beyond where all should pass the time idly, or, as most have accepted the idea, as a kind of compensation or reward for doing that which they were compelled to do but did not desire. Had your people thought more about so-called death, and had reckoned the possibilities of a life beyond that stage, and less of the material existence, they would have lost their fear and been in a far better condition when they came here. Those who enter this sphere from some of the planets are far more advanced than those from Aer.

"Your work is going on now, for you are gaining light; you see your past and know its value; in the little time you have spent in my company you have been made to see your deprivations, and now you are learning how to choose the work agreeable to you. You will not choose, for as you gain light, or learn your qualifications, you will find that you become interested in that which will impart light or knowledge, and the pleasing occupation will be so harmonious with your life, that it will be a rest for you. It is only where inharmony exists, that there is any desire for rest; so, as you enter the realm of harmony you will naturally gravitate to the occupation you are fitted for; there will be work; there will be rest. As you progress, so will the work become more intricate, and the rest will come as a natural consequence, being always the companion of agreeable work."

I seated myself again on the edge of my bed and looked at him, she had said was my relative; he had assumed a more dense form; his garment, which was a simple flowing white robe that hung from his shoulders like a winding sheet, and held at his waist by a girdle, was so dazzlingly bright, that I turned towards my teacher for relief to my eyes; she sensed my perplexity, and smiled as she said:

"You can now, to a certain extent understand as you behold him, how impossible it is for the lesser to approach the more refined. He, your brother by the same mother, has unfolded so much more than you, that his purity dazzles your sight. You were jealous, when you first discovered his presence here; you were not willing to allow others the same things you possessed; you reasoned that you wanted me for yourself alone; could not share me with others. This shows that your love for me was not perfect. He whose being was started at the same fountain head as yours, has become my teacher, and his love for me is as strong as yours, but it is more pure; that is, it is unalloyed by selfishness; so, although he knows your relation to me, yet there is no resentment with him; he knows how you regard me, but your respect for me intensifies his affinity for me. Where true love exists, jealousy can not be.

So, my brother, learn another lesson. That is, that toleration must be one of the cardinal points to ever keep in mind. You will thus discover that it will aid you in advancement; and jealousy will thereby be eliminated.

"My teacher is free from every taint of jealousy, and has perfect control of self at all times. Now that we have met once, it may be a frequent occurrence; he will bring to us both, strength to overcome many obstacles, and as you continue to expand, you will be able to approach nearer his sphere. What that sphere is will be plainly understood by you in time."

"What is the number of his sphere?" said I. I was so desirous of reaching him, I wanted to count the spheres that separated us, so as to, as far as possible, calculate how long it would take me to reach him.

"There can be no number to this, or any sphere," said my teacher, with a pitying smile. "There are as many spheres as there are individualities; spheres are recognized by the capabilities of the personalities, and their graded qualifications. It may seem incongruous to you, but it is a fact, that while some may be in advance of you, yet you may be in advance of them in some respects. So you may see that spheres blend, and interblend; and not until one has mastered all cause and effect up to a certain limit in unfoldment can he go beyond, or to any position far beyond the sphere where he originated; for according to the degree of development of the seed, so must the fruit be; that development does not pertain wholly to he material formation; in fact the material has little to do with it; but the mind, or the life, has all to do that is of any value; for all matter is subject to the mind or life; and in just so far as one is expanded when generated in the first or material sphere, so is that one prepared to accelerate his speed towards broader spheres. But even in that, one must be of a logical, philosophical, and analytical temperament, or such will fail to realize their opportunities and capabilities, and thereby, instead of advancing along the lines of great expansion, they will be compelled to stagger on with no particular point in view.

"Such is your condition. You were generated under such shallow and narrow, and at the same time gross material conditions, that you could not receive any instructions about the control of self; in fact there were very few if any about you, who understood anything about the laws of life and their application to material things; consequently, until you were forced to a position where your actual condition was made plain to you, you had no incentive to attempt to expand your intellect; or, that you may fully understand my meaning, I will say; you never had any thought that you must by your own self, do your own thinking about the eternal future.

"We will stop the subject here; I think that you are now prepared to go out and visit some of the scenes I have promised to show you."

CHAPTER XI.

An Awakening.

She took me by the arm, and as in former times, we glided from the room without any exertion on my part. As we came upon the lawn in front of the house, a most wonderful picture was presented to my sight. To an unlimited extent on every side, the scene was varied and picturesque. We were on a very high mountain; a deep valley lay far down below; between it and us the sides of the mountain were rolling, or of a gibbous nature, interspersed on either hand by deep ravines where were to be seen huge boulders, and at places were high and jagged cliffs; in some places streams of water were splashing over them the mist from which caused beautiful rainbows; these streams flowed on down the mountain, there mingling with larger streams, which flowed away many miles to a great sea that reflected the rays of a bright sun in dazzling grandeur; large forests were numerous to relieve the otherwise monotonous landscape.

The sides of this mountain were many miles in extent, yet far away we could see other mountains and valleys equally as extensive, between which there were numerous broad plains on which could be seen cities and towns of large dimensions.

The most far distant point in all this vast panorama was as distinct and as plain as it was in our immediate vicinity. We stopped long enough near the house to allow me to take a cursory glance, then my teacher said:

"I think our first visit will be among those who have lived lives of ease and idleness on Aer; those who have shown to their fellows that they were to themselves all sufficient, and required no aid or assistance from others."

She led the way down the mountain side, in a straight course for a long distance; we came to a high wall which extended along the path we had followed for several rods; we found a gate and passed through, as we did so, a peculiar odor came to my nostrils, and instinctively I put my hand over my nose and said:

"This smell reminds me of the hold of my old ship, where the bilge water was."

"And no doubt it is of the same origin," said my teacher. "That is, it is caused by stagnation. The people we will see within this enclosure are hermits, and everything, even to the atmosphere, has vecome pregnant with their unchangeable ways; and until they awaken to a sense of their condition, they will remain, and all their surroundings will remain as you will see them.

"They believe they are doing their best; they have been informed to the contrary, but it has had no effect upon them as yet."

We followed a narrow and winding path from the gate towards a house we could see several rods away, almost hidden among large trees; on both sides of the path rank weeds and thistles were growing; while away a few feet the ground was considerable lower than the path, and was apparently wet and marshy and covered with a dark yellow and pale green tinted moss; here and there were scattered trees of different varieties; yet no fruit trees were to be seen; I noticed in particular there were no flowers of any kind to be seen growing there.

As we neared the house I noticed that everything seemed to be in a very dilapidated state. Where once had been fences, the rails were lying either on the ground, or partly so, with one end resting on the post which was already leaning. Limbs of trees were scattered in all directions; and near the front of the house were the remains of a flower garden, which some time had been laid out by some master gardener; now, no flowers were to be seen in it; instead, there were to be seen weeds and sunburned grass.

We stood some time and viewed the neglected locality; no one but my teacher and myself were to be seen; my brother had disappeared as mysteriously as he came, and now, for the first time I had noticed that he had gone, and I said:

"My brother was not interested in such scenes as you propose to show me?"

"That is not the reason why your brother left us; he has other duties and will attend to hem. Like yourself, he is still learning; he is a teacher, as well as you and N; he must attend school, as well as we must. The lessons I propose to instruct you in, have all been learned by him. When necessary, he will come at our request.

"Let us enter this house, and see what the people are busying themselves about."

(To be continued.)

CATHOLIC INDULGENCES.

A Comprehensive View of the Same.

In The Progressive Thinker for Oct. 15, appears a letter from a correspondent under the above heading. The writer displays considerable, although not unusual, ignorance of the subject. It is not my purpose to advocate the granting of indulgences or to attach any importance to them, but nothing is gained for the cause of Spiritualism by misrepresenting, however innocently, the views of others. Rather does it place a weapon in the hands of our opponents.

The sentences to which special exception may be taken are contained in the concluding paragraph of the letter to which reference has been made. They read: "What a crime to teach poor deluded Christians that any man though he claim to be infallible, can give any one permission to disobey God's laws with impunity. Just think—grant an indulgence to commit sins contrary to nature's laws."

This would be a crime indeed, but it is one of which, with all her faults, errors and imperfections, the Catholic church is not guilty. A few cents invested in a Catholic catechism would enable a person to arrive at a better understanding of the word as used in this connection. An indulgence is taught in that church to be, not leave to commit sin nor ever pardon for sins committed. It is intended to be a remission of temporal punishment supposed to remain after sins have been forgiven and abandoned. It is a substitute for public penance practiced in the earlier days of the church. For instance an indulgence of 300 days is considered equivalent to 300 days canonical penance. No doubt your correspondent and others may judge this to be sufficiently objectionable, but instead of being permission to commit sin in the future it requires, to be valid, that the person receiving it should at least have the present intention of committing it no more.

E. J. BOWTELL.

New London, Ct.

Report From Geneva, Ohio.

During the year 1903, our society, the First Spiritual Church of Geneva, was lying dormant, but we were only waiting for the opportune time when we could secure the desired speakers. We were trusting and relying on the invisible forces to guide and direct us. We were amply rewarded in 1904, when our state president, Mrs. Carrie Firth Curran, of Toledo, came and rendered us satisfactory services, and through her kindness and untiring efforts, we have survived our difficulties and are now on the road of progression. Previous to this time we were unable to have regular meetings. We are now organized under the O. S. A., and have a flourishing society of twenty-five members.

Since May 1, with the generous aid of friends outside of our denomination, we have placed about seventy-five dollars or more repairs on our church. It is our highest aim and ambition to make our place of meeting so sacred that it will in reality be a Spiritual church in every sense of the word. We have dispensed entirely with all phenomenal demonstrations during or following the service hour. We have a parlor in the upper room of our church, where phenomenal demonstrations will be given on evenings devoted especially to that purpose. They will be made sacred and devotional, and all who come as truth seekers, and with a pure motive, will be admitted.

We also have a class of six members, the Truth Seekers, all ladies, who meet once a week for bible study, and exchange of thought, with a view of explaining the bible from a spiritual standpoint. This is for soul culture and unfoldment. We also grow financially. The proceeds are used to supply the deficiency of the treasury, when other methods fail to supply the demands of the church. Through the magnificent gifts of some of our members, and the many sacrifices of others, we feel amply repaid for all of our strenuous efforts to promulgate the knowledge of spiritual truths.

MRS. HATTIE WARD,
Geneva, Ohio. Secretary.

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WANTS TO RETURN TO EARTH.

Some Strong Points in Theosophy, as Illustrated by B. R. Anderson.

Yes, there are a few very strong arguments in theosophy; for instance we are called upon to reflect that one may pass through this sorrowing world, kicked and abused, derided and scorned, deprived, it may be, of all that is calculated to make like sweet, and then we are beautifully asked, "Should such a one not be permitted to return to earth that he may retrieve this blasted fortune?" That seems unanswerable. Of course there would be no means of compensation in the higher spheres, and even if there was, such an argument, instead of aiding our glorious theosophy, would greatly tend to annihilate its usefulness.

Take a mundane comparison. A poor fellow, innocent we will say, may be sent to state prison. There he may be unjustly abused and made to suffer many indignities, but at last the end comes; his term has expired, and he is free. Who will dare to say that he should not be allowed to return to try it over again?

How very absurd such a position would be! Justice demands that he be allowed to return to improve, and to make the parallel complete he ought not to be forced to remember his sufferings in the first term. Let him now return, taste of the sweet and soothing waters of Lethe, his soul discharged from all memories of a past term and enjoy a second! How glorious! My very soul pants to be the victim. How often we hear, "Oh! of I had my life to live over again, how much happier I would be!" Now isn't it sweet to be allowed to dream thus. Oh! ye who claim that if we have lived in other recarnations we ought to remember them, only think how this happy sigh for another trial of terrestrial bliss would vanish if he could remember past incarnations!

Also bear in mind that he does not wish to enter a second earthly life burdened with horrid memories of this—no indeed! He means that he could greatly improve on this life if he could only re-enter the arena of labor once more, freed from all the memories of sad experience suffered in this; but why write for you, Spiritualists! You can't understand these beautiful thoughts. Nor dare you take our faith from the opinions of one alone; we rejoice that we all differ.

B. R. ANDERSON.

How to Increase Your Height

Is a Question Every Short Person Is Interested In.

If You Will Give Me a Few Moments of Your Time I Will Tell You How I Do It.



There is nothing miraculous or supernatural about my method; although I am frank to admit that many were inclined to be skeptical when I first advanced the idea of increasing the height after an individual had reached maturity.

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This is no idle dream but a demonstrated fact, which thousands stand ready to testify to. Everybody admires a tall man. Every man admires a tall woman. Will you not be one of these? It is impossible to tell you all about it in this article, but I have a book which thoroughly explains it all, and I will send it to you absolutely free. It costs you nothing to have it, and I know you will be amazed at the information and pictures contained in this work. My method is no experiment; it has passed that stage long ago, until today my system is used in every prominent gymnasium in this country, and the results are startling to a high degree. Many, through its use, have been able to pass civil service examinations; hundreds who were barred from the police force through lack of height now hold positions, and if you are short you are making the mistake of your life if you do not write me at once for this wonderful book. It will tell you how you can positively increase your height from two to five inches.

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SATURDAY, NOVEMBER 5, 1904.

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HUDSON TUTTLE.

Editor-at-Large for the National Spiritualist Association.

Mr. Tuttle has been engaged to answer all attacks in the secular or religious press on Spiritualism. Send him clippings when a attack is made, giving date and name of paper. Address him at Berlin Heights, Ohio.

Jay Gould in Spirit Life.

In her preliminary talk one Sunday lately, the Rev. May S. Pepper, the pastor of the First Spiritualist church of Brooklyn, N. Y., made the statement without qualification that Miss Helen Miller Gould had been in communion with the spirit of her dead father at a Spiritualistic seance and that he had implored her to give herself up to charitable work in expiation of his own mercilessness in the conduct of his business.

The spirit of Jay Gould, Mrs. Pepper declared, said to his daughter:

"I have met the persons whom my methods ruined, and the way they look at me is more than I can stand. They live here in beautiful homes. I live in a hollow. I charge you to bring me out of my present misery by using the money you inherited from me for works of charity."

Miss Gould is now traveling in the west and was to-day in Arkansas. Her friends here are in two minds as to whether to be amused or indignant at the statements made by Mrs. Pepper. One of them, a gentleman who has been associated with Miss Gould in many of her charitable and humanitarian works, said to-day:

"The statement of Mrs. Pepper is so absurd as to be laughable. Miss Gould is a strict Presbyterian. She has inherited a large share of hard common sense from her father, and is the last woman in the world to have any dealings with Spiritualistic mediums or to take any stock in their work.

"You may put it down as a certainty that Spiritualism has played no part in turning her mind to humanitarian work."

The above has been going the rounds of the press. If Mrs. Pepper made the statement attributed to her, it is no doubt correct. She is a most remarkable medium, honest throughout, and the life of Miss Gould's father was such as only fits him to live in a "hollow."

The N. S. A. Convention.

All accounts agree that the platform work at the N. S. A. convention in St. Louis was highly creditable to our cause, while the message giving was untainted by trickery and of a high order.

Mrs. Maud Lord Drake disappointed her friends by non-attendance. Mrs. Eva McCoy of Marshalltown, Iowa, was hurriedly substituted for Mrs. Drake on the first evening and came to the session after a tiresome day at the exposition without any thought of doing public work. Her messages were given in an unassuming manner but with an enjoyable accuracy which interested the large audience.

Brother E. W. Sprague fairly outdid himself in that phase at the same session. If he is not careful he will soon rank as one of our finest test mediums. His work on that occasion surprised his closest friends. It was apparent to even non-believers that he was powerfully impressed by an extraneous influence which enabled him to read for total strangers with a rapidity, exactness and in numbers which everyone felt was an inspiration from spirit world. Our brother's work will not soon be forgotten by those who listened to it.

Mrs. Laura G. Fixen's address at the closing session was not excelled by any other of the convention. With well chosen words, impressive manner and inspired thoughts she held the rapt attention of the audience to the very close. It was an effort instructive in influence and forceful in effect. The Illinois State Association has reason to be proud of its vice-president for she is an honor to our cause.

The convention's reply to the Hagaman challenge was the work of Dr. Geo. B. Warne. The N. S. A. board appointed the president and vice-president to prepare an answer, but Brother Barrett was so ill that the entire work fell upon Dr. Warne, who even signed the president's name to it. It was done pretty well for an "enemy of mediums," with little time and no references at his command, and while giving his superior officer professional care in the hours after midnight.

Dr. Warne is destined to be an important factor in making history for Spiritualism. His fearlessness, his unswerving friendship for honest mediums, combined with a mind that never becomes befogged, and being excellent as a rostrum speaker, he certainly will continue to be an agent for good in our Cause.

"Just How to Wake the Solar Plexus." By Elizabeth Towne. Valuable for health. Price 25 cents.

Spiritualism and Its Enemies.

It is a well attested fact that Spiritualism is not what it was thirty years ago. Why should it be when one very important feature of its philosophy is "Progression?"

Thirty years ago none but the stoutest hearted dared face the prejudice that was born of the blindest ignorance the world ever knew. It was almost unsafe to be known as a medium, in certain parts of this free country, and most of those so practicing were subjected to many very trying ordeals in attempting to bring Spiritualism forward.

Those times are past and gone, and with them went from the form many of our bravest and greatest leaders, but enough have always remained to do battle for truth.

Many have drifted into other cults and imagined they have made a step in advance of Spiritualism. Perhaps they have and perhaps they have only "switched off" on a side-track that suits them better. If so, we are glad; but they didn't take Spiritualism with them, for it goes marching on as unconcerned as if these people never existed, or had passed on to the higher plane. The awful void they thought they left, was never noticed by the onrushing, hungry throng.

Others have become thoroughly convinced, but to hold their places in society, the worldly society, they only attend a meeting or consult a medium under cover of darkness, and never take or read our literature. Such will never add to our numbers or to the upliftment of their fellow-men, and cannot be counted as full-fledged Spiritualists; and yet, they have advanced far enough to lose the scales from their eyes, and in course of time may advance a little farther. But Spiritualism will not stop growing on account of their absence, for lack of their support, or because of the apathy of a few moral cowards, for such they are in reality.

Joshua is said to have stopped the revolutions of the shining orb, hung in the heavens to light the earth, for the accommodation of certain people, but no one has yet stopped the onward march of Spiritualism. According to science, had Joshua done what is recorded as his great act, for the fraction of a second the whole earth would have gone to pieces. That might have prevented Spiritualism from existing, but nothing short of that could.

As to the "moral cowards," they are harmless. They mean well, but cannot do more than be outspoken when surrounded by people who agree with what they say, and perhaps say as much against us when in company with those who are prejudiced. We must expect this, but cannot pause in our progress, in our efforts to enlighten the world upon this highly important principle in nature. We must continue to educate the spirit of man towards its higher plane of conscious existence, regardless of these infinitesimal stumbling blocks, these mere pebbles upon the great shore of eternity.

We must continue to scatter good seed upon rich ground, though an occasional one may fall upon the rocks and go to waste.

The very ministers, or their pupils, who once were loudest in the condemnation of Spiritualism, as "all the work of the devil," are now claiming that 'it is not new, the bible is and ever has been authentic proof that the spirits of the dead can and do return and communicate with their earthly friends and kindred."

Now, why should it matter where they find their proof? Whether in the history of the dead past or the living present, so they become conscious of the fact that when they step out of the physical body they put on the garb of the spirit, such as they merit, such as they have earned by the life they have lived while in the form.

But, having learned from their bible, that the soul is immortal, gives them no more of the real, beautiful teachings of the spiritual philosophy than the kindergarten teaches the child of mathematics.

The present method of bible study makes it impossible for the individual spirit to make its own future conditions, except through the intervention of a Savior.

While they try to claim the principal feature of Spiritualism—immortality—they only claim it through those who "seek it through the Lord and Master, Jesus Christ."

They lost that independence, that inborn right to make for themselves a home in the future state of existence suited to their own needs and degree of development. They accord to Jesus full control of a natural law.

But, no matter about this; if they believe in a future state of conscious existence, it beats lying in the grave, dead, oblivious, waiting for Gabriel to to sound the notes of immortality, and so far has the advent of Modern Spiritualism been of benefit to its enemies.

The fact is, we know these things are true, and we know they will know in the great eternal sometime, and because they said it was of the devil never caused it to vanish from the face of the earth, and now they are trying to crawl in with the devil and his followers.

But this is a conquered enemy. We have some yet unconquered. We have them under our cloak, they are up under our protecting wings, and are the most annoying of all our foes, because they are looked upon as our own, part of us.

They are gathering up the food we unearth as we dig and delve into the hidden mysteries of the occult realm.

They are picking the crumbs that belong to our own family. They are defrauding the world and leaving the stain upon the body of Spiritualism. They are tearing at the vitals of our cause by presenting the false for the true, by showing to the world that what we claim as coming from the spirit side can be produced, or its imitation, upon this side.

These are our worst enemies. They stand before the world in our own ranks, and the world gives us the credit or the blame, as it receives their manifestations. They are hard to dispose of, because of the fascination their marvelous presentations have upon those who, to become convinced must touch the materialized form of their friends to know it is them. We cannot dispose of them while mediumship is a merchantable commodity. So long as our mediums are compelled to sell their manifestations to the public, just so long will these sleight-of-hand performers, this organized gang of imitators use the name of mediumship as a drawing card for their performances. People are seeking in the occult for the long-hidden face, and for some information of a loved one thought dead, and their great desire leads them into a light that often blinds them and they are made the innocent victims and the easy dupes of these tricksters, for their dollars and nothing else. These are led into our ranks under an imitation of the genuine phenomena. Sometimes they stay with us, and sometimes they become our worst enemies. The problem of the cure is yet unsolved. In the meantime WE MUST URGE FORWARD ALL THE GENUINE WE CAN FIND AND SUSTAIN IT IN THE MOST POSITIVE AND EFFECTIVE MANNER. WE MUST ENCOURAGE OUR GOOD MEDIUMS AND FEARLSSLY SHOW TO THE WORLD THAT AT THE FOUNTAIN WE ARE CLEAN AND TRUE.

We are strong enough now, if we can unite our working forces, to cope with this foe and carry our colors before the world as an institution of pure motives, high ideals and educative and uplifting principles, with proof of our claims in the true phenomena that we are able to demonstrate.

We do not own these phenomena. We can only lay claim to the right of discovery. Records of their occurrence are daily produced in the secular press, as happening among the church people and those having no religious preferences, among the agnostics and the atheists, etc.

Spiritualism is coming through every avenue, not a few, not for us alone, but for humanity's enlightenment and benefit.

A Striking Object Lesson.

A precious item of news comes from Arizona, which is instructive as affording a striking object lesson in the ways of the Catholic church.

We quote from the Denver Daily News:

Morenci, Ariz., Oct. 4.—A drama full of startling scenes and thrilling climaxes is being enacted in this camp, with forty orphans as the central figures.

The trouble started over the distribution of forty American orphan children to Mexican families by a young French priest, who is filling the place of Father Timmerman, now abroad.

The children, fifty in number, left New York September 26, and were sent by the New York Foundling Asylum of 175 East Sixteenth street, for distribution in Arizona and New Mexico. Fourteen of the orphans were placed in a Catholic home at St. Charles, Mo., and the remainder brought to Morenci.

The children arrived at Clifton in charge of G. Whitney Swayne, the agent of the foundling asylum.

At Clifton the priest met the party, and left eighteen of the children in charge of Mexicans of the lowest type. The balance, twenty-two in number, were placed in hacks and brought to Morenci, arriving here Sunday morning. The hacks were met by a crowd of Mexicans, and the children were carried to the priest's house. From the house they were distributed by the priest personally, turning the helpless children over to Mexicans. Many of them cannot properly clothe, feed and educate the children they already possess. Many of them live in hovels.

The arrival of so many children aroused the curiosity of the whole American population. Many of the American women went to the priest's house, and there found that the waifs were being given out without regard to the personal character of the would-be foster parents or of their ability to properly house and support them.

Swayne was called upon by a committee, and stated that he believed the children would be cared for all right and they would be left with the Mexicans to whom they had been given. Indignation grow apace. Clifton was telegraphed and legal advice was sought. Within a short time Deputy Sheriff Dunagan arrived with a warrant for the arrest of the priest and Swayne. Steps were immediately taken by the whites to rectify the wrong. A crowd of 200 Americans congregated at the hotel. The deputy sheriff informed the citizens that he could not take the prisoners until they had produced the children. A committee of fifteen was immediately appointed, who called out the custodians and gave them just one hour in which to produce the children. This they did. The Mexicans, fearing violence at the hands of the whites, became excited and carried the children to the hotel through a drenching rainstorm.

The excitement of the whites continued to grow during Sunday night and many of the white cowboys followed the stage with the prisoners over to Clifton. There the stage was met by another angry mob which had tar and feathers redhot in waiting.

On Monday night another mass meeting was held. Probate Judge Little addressed the crowd, urging moderation. He stated that the children could be legally adopted only with the consent of the foundling asylum. This was refused by the sisters and Swayne. The citizens decided to hold the children at all hazards. Swayne and the priest were told to leave on the morning train without fail. A movement was started to run them out of town and across the Mexican border at once, but cooler heads prevailed and they were permitted to take the stage back to Morenci instead.

These "Mexican families of the lowest type" were Catholic, of course, and so the children would be brought up under Catholic influence, and become "good Catholics," which is what the church cares for more than for all things else.

Probably no family not Catholic, however well situated, intelligent and cultivated, could get one of these poor waifs for love or money.

Retrograding.

The Episcopalians have placed themselves on record as opposing divorce, and against the marriage of divorced persons, prohibiting its clergy from ministering on such occasions.

What an impracticable world we would have if churchmen could bear rule in all their wild schemes! Instead of advancing, medieval barbarism would engulf us, and priestcraft would be supreme.

The farther away from the church and its tyrannical rule the more advanced the nations. The real reforms of the ages have originated outside of the church; of such was the war against slavery, against intemperance, and against polygamy. Not until so-called infidels had popularized the anti-slavery and temperance movements; did the clergy come to their support.

A Fair Question.

The people of a Chinese province compelled to contribute $112,000 to reimburse Christian missionaries for losses during a recent riot, alleged the amount would be gladly paid could they be assured the missionaries would cease to teach their obnoxious religion.

Is it well to force any system of religion on an unwilling people?

"Meatless Dishes." Very useful. Price 10 cents.

THE GARDEN OF THE SOUL.

Some Impressive Particulars in Reference to Grandma Williams, Who Left Her Peanut Stand and Became an Angel of Light and Love in a Fever-Stricken District—The Garden of the Soul Illustrated.

Everyone has got to pass through that magnificent change designated as Death. The king on his throne, the president in the White House, the high official who controls the affairs of State, the czar who wields an autocratic hand and whose will is law, the peasant in his cottage, and the homeless, poverty-stricken beggar, all exist on one common level when this final change comes—not one can escape therefrom.

Death is the grand leveler, a temporary equalizer, reducing to one common plane all classes of people, and illustrating the sublime fact, that there is no monopoly in Death. The monopolist who squeezes the poor, the money-loan shark, the millionaire crushing under his rapacious hands those who cannot compete with him, and those who demand their pound of flesh, cannot drive away the cold embrace of the grim messenger, Death.

Really, Death is an agent that brings to the pure spirit the incense of heaven; to the profligate, the sensual, the sinful and the supremely selfish, it opens the doors to scenes that are wild, desolate and barren. Each one reaps the harvest that the Garden of his own Soul has produced, when the final change comes.

The spirit can only go to that spirit home for which the Garden of his Soul has furnished the material to construct. Extreme selfishness, the hoarding of riches, the oppression of an iron hand, the withholding the hand of charity in times of dire distress of others, and cruelty in the ordinary affairs of life, produce absolutely nothing to beautify the spirit home.

It is a beautiful fact, a sublime fact, a fact scintillating with heaven's radiant light and bearing the divine seal of angels, that each one's Garden of the Soul furnishes the material out of which the future heaven or hell is made.

There are those in the lowly walks of life, poverty-stricken, lonely, neglected, careworn; every breath a long-drawn wail of anguish, and every thought tremulous with tearful emotions, so hard, so severe is the struggle for existence. Yet in the Garden of their Souls are the materials that will enter into the construction of a beautiful spirit home.

Why?

Because their thoughts are kind, forbearing, forgiving, tender, loving, generous. They go forth like incense from a blossom, and the Garden of their Soul bears a harvest so rich in benign spiritual effects, that it furnishes the material for a home in heaven exceeding in beauty and magnificence the loftiest conception of the children of earth. As Eva Best well says in the Ideal Review:

Think beautiful thoughts and set them adrift
On eternity's boundless sea!
Let their burden be pure, let their white sails lift,
And bear away from you the comforting gift
Of your heartfelt sympathy.

For a beautiful thought is a beautiful thing,
And out on the infinite tide
May meet, and touch, and tenderly bring
To the sick, and the weary, and sorrowing
A solace so long denied.

And the soul which hath buffeted every wave
Adversity's sea hath known,
So weak, so worn, so despairing, grows brave
With that beautiful thought, to succor and save—
The thought, it has made its own,

And the dull earth-senses shall hear its cry,
And the dull eyes see its gleam,
And the shipwrecked hearts as they wander by
Shall catch at its promise, and straightway try
To wake from their dismal dream.

And radiant, now, as a heavenly star,
It glows with its added good,
Till over the waters the light gleams far
To where the desolate places are,
And its lesson is understood.

And glad are the eyes that behold the ray,
And glad are the ears that hear
The message your sweet thought has to say
To the sorrowing souls along the way,
Who needed its word of cheer.

So think good thoughts, and set them adrift
On eternity's boundless sea;
Let their burden be pure, let the white sails lift,
And bear away from you the comforting gift
Of your heartfelt sympathy!

Do what you may in life, the Garden of your Soul bears the fruitage that will shape your future home.

When old Grandma Williams many years ago, eked out a mere existence by vending peanuts at her lowly, poorly constructed stand in New Orleans, few fully realized that she was an Angel of Light. While her features were pale and emaciated, her lustrous dark blue eyes were radiant with divine qualities that glistened like diamonds in the Garden of her Soul, and their soft, gentle influence seemed to fall like a baptismal shower upon those who come within the sphere of their influence. Her presence and bearing was queenly, even behind a rude peanut stand, and her very presence was uplifting—a benediction. The rough, uncouth colored people, as they listened to the sweet intonations of her voice vibrating on a tender key, and musical to their ears, seemed to be imbued with reverential respect and awe, and in her humble work she was never in the least molested. The Garden of her Soul was radiant with the fruitage of the divine thoughts and purposes, and high and holy emotions that burst forth perennially in her nature, all leaving their benign effects, all contributing something to make her spiritual home very attractive. She constituted a most lovely oasis in a somewhat barren waste, where exceedingly few ideal characters dwelt. There was a tender pathos in the sound of her voice, as if some angel had keyed it to the sweet vibrations of a charming home lying amidst the fragrance of flowers, trees and trailing vines where a spirit poet resided who sent to earth those impulses that gave rise to an Emerson, a Longfellow, and others who were simply the flowering out of a heavenly influence.

Grandma Williams at her peanut stand had a segment of heaven in the Garden of her Soul, and she forget self in high and holy aspirations to see others happy. Verily though in humble life the Garden of her Soul was extremely lovely—and no one could find another in all the earth superior to it. **It was composed of the blended effects of her pure thoughts, exalted works and noble deeds.**

It was many years ago when it was sadly announced that the yellow fever was raging at Memphis, Tenn., and the great demand was for nurses. Grandma Williams heard the pathetic cry, and disposing of her peanut stand and home, she hastened to that fever-stricken place, and was assigned to duty. Not fearing death, with no selfish thought, seemingly utterly oblivious to the viperous danger that surrounded her, Grandma Williams proved a veritable Angel of Light in this fever-stricken city. In perfect health, never wearying of well-doing, her presence at the bedside of the sick and dying was a balm and benediction.

What a scene was there?

Many of the wealthy, fashionable, aristocratic nabobs had fled to places of safety; others who were stricken down were tenderly nursed by Grandma Williams, who seemed immune against the effects of the disease. Her very presence in the room of the sick and dying seemed to attract a segment of heaven, and it did, for the Angels of Light and Love were there, looking on this large-souled, tender-hearted nurse with evident pleasure, and showering down upon her a spiritual magnetism that gave her vigor and strength. She adjusted the bed of one; cooled the parched tongue and mouth of another; wrote down the dying words of one in utter despair, and in tender tones cheered all with whom she came in contact. And after the ravages of this fearful epidemic had ceased, Grandma Williams returned to New Orleans and without feeling exalted over the results of her wondrous work in Memphis, she resumed her duties at her old stand, vending peanuts.

What a grand spectacle this noble woman presented, returning from the poisoned, malarious city, after the full force of the epidemic had been exhausted, and quietly resuming her labors as if she had done nothing unusual. Mrs. Stanford may pose as the philanthropist of a modern university; Mrs. Hearst may expend her millions in aid of humanity; and Helen Gould and the others may use wisely what they have inherited, but not one can boast of such a beautiful Garden of the Soul as possessed by Grandma Williams, the peanut vender, the guardian angel in an epidemic of death, the sweet-faced nurse by the bedside of the sick and dying. They are simply dispensing what they never earned—wealth, perhaps not attained by righteous means, but accumulated by sharp practices in the arena of bonds, stocks and mines, and tainted throughout with selfish methods, unsavory in the sight of God and angels.

In the Garden of Grandma Williams' Soul all was pure, serene, lovely, sublime! Poverty without; wealth within; externally a pauper, but inwardly she was spiritually wealthy—as beautifully expressed in the Garden of her Soul. While you may sing the praise of Mrs. Stanford, Mrs. Hearst, Miss Gould, favored with enormous wealth, and rehearse their exploits with the money they never earned, tainted though it may be, they are not as yet the peer spiritually of Grandma Williams, and their home in the realm of souls will not equal hers—she whose presence was always benediction and blessing during the ravages of the yellow fever epidemic. Now in spirit life, in the full enjoyment of a magnificent spirit home more palatial, more grand in its various departments, than any that exist on Fifth avenue, New York, or that are occupied by the kings, queens and potentates of earth. Keep the Garden of your Soul clean and pure, cultivate it continually with exalted thoughts and noble deeds and purposes, and your spirit home will be divinely beautiful.

ANOTHER SESSION OF THE OPEN COURT WILL COMMENCE SOMETIME DURING THIS MONTH. AN INDICTMENT AGAINST DOCTOR PEEBLES' BOOK WILL BE SUBMITTED FOR DISCUSSION.

ONE SPIRITUALIST SAYS: "BURN THE BOOK, AND DESTROY THE PLATES."

ANOTHER DECLARES: "IT IS A BOOK THAT SHOULD NOT BE READ BY INVESTIGATORS, AS IT TRIES TO DEMONSTRATE THAT THERE IS DANGER SOMETIMES IN SPIRIT CONTROL."

THEN AGAIN IT IS ASSERTED, "IT INCREASES THE NUMBER OF DEVILS."

ANOTHER WANTS ONLY "THE PURE, THE EXALTED, AND SOUL-ELEVATING THOUGHTS OF SPIRITUALISM TO BE MENTIONED."

ON THE OTHER HAND THERE ARE OTHERS WHO DECLARE: "GIVE US THE TRUTH, THE WHOLE TRUTH, AND NOTHING BUT THE TRUTH. IF SPIRITUALISM CAN'T STAND THE ABSOLUTE TRUTH, AND THE CLOSEST INVESTIGATION, THEN LET IT PERISH!"

LEADING MINDS WILL DISCUSS THIS QUESTION, AND DECIDE WHETHER THE BOOK ENTITLED "OBSESSION, OR DEMONISM OF THE AGES," SHALL BE BURNED AND THE PLATES DESTROYED.

"Burn the Book."

This is an astounding assertion, almost a command, to come from the mind of a Spiritualist. Of all the people on earth who should be charitable, liberal and tolerant, Spiritualists should tower above, and we cannot believe that those who make such an assertion about this late book by Dr. Peebles, on the subject of "Obsession," are well grounded in the teachings of true Spiritualism.

"Burn the book!" How much that sounds like the Inquisitorial days, "Burn the witches!" "Burn Galileo and all his works!" "Burn Thomas Paine and his infidel works!" How does it sound?

That has ever been the cry of Catholicism and Protestantism regarding all freethought literature, and here we are, claiming to be Spiritualists and harboring, nurturing the narrow intolerance of free speech and a free press.

But the book remains unscorched and unsuppressed, and what is more, it is selling more rapidly than any other book published by Dr. Peebles.

It is burning with the friction of success. It was certainly a timely book, or the sale of it belies its worth.

Leading minds everywhere are buying the book, and will review it in the Open Court, a session of which will be opened again sometime during November.

Progress as Pointed Out by a Learned Rabbi.

Dr. J. Leonard Levy, the $12,000 salary rabbi of the Jewish Reformed Tabernacle, Pittsburg, Pa., and one of the most brilliant-minded men in the country, made an interesting observation on the possibilities and probabilities of philosophical speculation working a change in religious practices. He stated that if every theological student in the country would adopt the theory of Herbert Spencer's philosophy it would of course unquestionably make a radical change in religious thought as far as it is influenced by any philosophical system. If a man attends any theological seminary where they take recognition of new facts and discoveries in psychology and is influenced, there can be no question that every orthodox religion must either revise its terminology, or be, in the slow process of the growth of the new truth, thrust aside. As he personally sees the trend of philosophy it is making more and more for a recognition of all the facts which have been scientifically established in the past half century. This, of course, includes the doctrine of evolution, which is antagonistic to many an orthodox creed, and he thinks it will be generally conceded by those who are watching the signs of the times that the spirit of modern philosophy is in sympathy with the doctrine of evolution. The philosophical world for ages has been divided into two schools of realism and idealism, and the outcome of the modern disposition of philosophy will be the establishment of a new school, that will teach that the ideal is alone real, and that what has been conceived for so many ages by the popular mind as real will be taught to be nothing but phenomena. In other words, when the day comes for the establishment of religion on the basis of scientific research and the best philosophical speculation, the doctrine of the unity of nature, and above all the absolute unity of God, of whom nature is but a manifestation, will have received its strongest and most effective support. As a teacher of liberal religion it can be very well understood how heartily the learned Doctor rejoices in the new turn that modern philosophy is taking.

Of course absolute religion, he says, has nothing to fear from any new development in philosophy. Religions may suffer and religions may die, but religion itself is a permanent element of the human constitution and can no more pass away than any other essentially human sentiment. The common error made altogether too frequently in an enlightened age is the confusion of creed, confession and article of faith with pure and undefiled religion. Hundreds of thousands of people are devoutly religious, though unable to accept the creedal assertions of the church, while on the other hand hundreds of thousands are totally irreligious, though they apparently support every creed of the church. It is an old trick of human nature to approve the right while doing the wrong, and many who are religious from the teeth out are rotten with sin at heart and their soul is full of the gall and wormwood of irreligious passions. It seems to Dr. Levy that the tendency of modern philosophy will be in the direction of the sanctification of life in a manner that was not recognized by the older philosophers, though clearly indicated by the prophets of the scriptures. When the teachers of religion, therefore, will have personally assimilated the thought that religion is a life and not a body of doctrine, when they will have recognized the value of historic evidence in connection with the handbooks of religion, a new lease of life will be given to the churches, which, instead of being, as so many are, mausoleums or mortuary houses, will become the centers of every activity having for its object the uplifting of humanity in general and its worshipers in particular. These are advanced words from the learned rabbi's lips.

Very Significant— Dr. J. M. Peebles writes:—"You are selling more Books for me than all the rest of the Spiritualist Papers." This statement is certainly significant, showing that The Progressive Thinker leads in everything that pertains to Spiritualism.

LOOK OUT! LOOK OUT!

The Progressive Thinker during its Fall and Winter Campaign will be a continual feast of good things in all occult and spiritual lines of thought. You can only keep up with the procession by reading it each week. Send in your subscription now, and introduce the paper to your neighbor.

Arbitration Must Come.

The Czar of Russia called the convention at The Hague a few years ago in the interest of arbitration and universal peace. Should it not be reconvened to adopt immediate measure to prevent such a waste of life as is now carried on in the Orient. Both belligerent powers should be compelled to submit to arbitration. This is what will come before the war is ended.

"Mark Chester; or a Mill and a Million. A Tale of Southern California." By Carlyle Petersilea. A pure psychic story, elevating and reformatory. Paper covers, 40 cents.

"Origin of Life, or Where Man Comes From." "The Evolution of the Spirit from Matter Through Organic Processes, or How the Spirit Body Grows." By Michael Faraday. Prince 10 cents.

What Is Life and What Is Death?

A LECTURE FULL OF MOST EXCELLENT SOUL-UPLIFTING AND BEAUTIFUL THOUGHTS IN REFERENCE TO THE NEW BIRTH, MISNAMED "DEATH." IT WILL BE READ WITH DEEP INTEREST.

A Memorial Discourse, Given Before the Congregation of the Church of the Soul, by the Guides of Mrs. Cora L. V. Richmond, Chicago, Oct. 2, 1904.

Within the year several of the members of this congregation have been promoted by the Grand Master of all life unto the higher degree, into the next step of life.

Among those who have passed on, you will recollect Mrs. Parker, of River Forest, who had been a member of this congregation for many, many years. She put off her mortal form early in the year. You will recollect a little later, in the early spring, Mrs. Catherine Davis, one of the oldest members of this church, who passed away at the home of her daughter, Mrs. Faulkner, in Jamestown, N. Y., where she has resided most of the time for the last few years, but her heart and spirit were ever with us. One week ago we officiated at the funeral services for Mrs. Marshall, one of our oldest members.

During our absence in the interval of summer discontinuance of our meetings, our friend and brother, whose memorial we celebrate to-day, passed to the higher life: Mr. J. W. LeSieur. He also had been a member of this congregation for fully twenty years.

It is because of the absence of the pastor and that the congregation could only be summoned by notification that this memorial is held. Nevertheless, you well recollect the words of comfort and beauty that were spoken through the instrumentality of our assistant pastor, Mrs. Ashton, on that occasion. So this memorial is not because services were not given, but because an added service is always in order to remind you that the dead, so-called, are living.

So our especial theme to-day is: "What Is Life and What Is Death?"

In the ancient book of inspiration it says: "God is not the God of the dead, but of the living."

A poet in the Orient has said: "They die who enter into mortal life: they only live who pass into the beyond, the domain of Ormuzd."

A modern writer has said:

"This is not Death,
'Tis the Awakener from sleep,
The great fulfillment for which the mortal breath
As a sacred heritage is given."

That words having such opposite meaning should have become transposed; that people have come to think of human existence as "life," and of the great immortal birth as "death" is owing to the bondage that humanity has been under to the senses, to the bondage of the physical existence, mistaking a manifestation of life for life itself. And this mistake seems to go on notwithstanding nature all around you reveals a different order of things; notwithstanding the religions of the world with one accord teach a future existence, and immortality, no matter with what difficulties they may have been hedged around by theologians; no matter what barriers of creeds and dogmas seem to intervene; the general proposition of all religions is a future life for the soul. Yet people are accustomed to think of the body as all there is of life, and that this brief mortal struggle is the standard of life. Consequently the baby in the cradle is to be hailed with rejoicing, and the one in mature years who passes on is mourned as gone, as dead. In the highest philosophy, in the most exalted religion this is not so.

In the highest philosophy life is continuous, is endless, and people know that when the body fades and fails it is not the passing of the individual, of the soul; it is not eclipse.

We doubt if there is a real materialist in the world. The so-called materialist simply doubts some form or all forms of theology. Unless the materialist is also an idiot—which he usually is not—he must know that the changes that occur in nature are not death, but simply the change of the forms of life. When the "Great Agnostic" stood beside the casket of his loved brother, and said, "We hope to meet again," he voiced the universal hope which is the prophecy of all mankind.

The shadows of theology, the slender thread of theological faith, did not satisfy him. But under the great doubt that had eclipsed his mind concerning the other world he still clung to this immortal hope that springs from the soul, that is aware of its immortality. This is why he said "We hope to meet again."

Every one of those whose names we have mentioned, especially our loved brother, Mr. LeSieur, not only had hope, but that which transcends hope: knowledge of the continued existence beyond the change called death. No doubt was in the mind, it was not a question to be debated. It was as real as the sunshine; as real as the stars above; as real as the principles of nature which are unchanging.

When people mistake this human existence for life, they are mistaking the effect for the cause; they are mistaking what the soul does for what the soul is. If a man paints a picture, you do not point to the picture and say there is the artist, unless he has painted a semblance of himself, then you say that is the portrait of the artist. If a man plans to build a house, you do not point to the house and say, that is the man; you say that is what the man does. So the body is simply the instrument through which the soul manifests. The only thing that can pass through the change miscalled death is the body because that is made of chemical compounds, it is result of organism, it has beginning and growth, and must decay. Notwithstanding, some later day cults who are trying to teach that the body may live forever. God forbid! Because the earth then would indeed be an eternal prison, and all the other worlds and all the other knowledge that you seek for would be cut out from your lives; shut out effectually by the mortal body.

It is only a very limited mind or a very foolish mind that can contemplate the nature around and the soul of man and think for a moment that one physical body in the earthly state would satisfy an immortal soul. Therefore, why be satisfied to think that the body is life?

When the baby begins to manifest intelligence, you say the baby knows more than it can express. If you don't think so, you tell some secret, some mysterious things in the presence of a two or three-year-old and see how quickly the two or three-year-old will understand. The intelligence is only waiting for the mechanism to become more perfect to find expression. Just as you wait until your house is done before you occupy it fully, or for any work that you are interested in until it is accomplished. You wait for the buds and flowers to grow in your gardens, as the farmer must wait for the wheat crop to grow before gathering the harvest. There is time for physical growth; time for the expansion of the mental powers; time for the bearing forward of the work of human life. That is what the soul is doing here, with this house of clay, with this piece of mechanism.

This bodily mechanism is perfect considering what it is made of, and considering that in the expression, as far as the soul is concerned, the body can only approximately express what life is. But that which renders life more endurable and finally exalts it to a divine prophecy of what the life will be in the spirit state is the exaltation of unselfish love, the exaltation of unselfish desire to help others. The great benefactions of life are the real part of life. And when you think of it, the ties of home and friends constitute the real bases of human life. Then because of the larger benefactions for society and for the world, the great sacrifice of self for others, the ideal Christ is the ideal lover of mankind, is He who relinquishes self that others may be saved by the truth.

The wholly physical human existence or the selfish human life is rarely mourned by any one after it has departed. We know of one notable instance among those who were wealthy in the world's goods—and this sometimes occurs with people who are not wealthy—where the life was so selfish that not one human heart grieved when the spirit went away. There was only one love that survived that selfishness: that was the mother love in the world beyond, besides the Infinite love. In exact proportion as human beings in their daily lives are beloved and love, so are their personal presences missed.

These friends of ours were great lovers of their friends, lovers of those who surrounded them, of their society and congregation, and lovers of humanity in the large and enduring sense. It is because of this that their presence in a personal sense is so greatly missed. But in the larger sense of knowing that they are here, and of knowing that their spirits transcend their bodies, and that their powers of the spirit are greater when removed from the bodily weaknesses and physical infirmities, all this is an added life.

Now as our brother has entered into a more perfect life, you would say of him: He was born in Chautauqua county, New York, sixty-four years ago. He lived a number of years in Ohio, and has lived a great many years in Chicago. He had a wife and children and children's children grown up. He left with you his second wife. He was also dutiful to his parents. He was a loving brother. He was a most affectionate father, and he was a devoted husband. He was a true and loyal friend. And then you would say he died last July. Is that the measure of a man's life? Is that the measure of the immortal soul? By no means.

Loyalty, faithfulness, fidelity, generosity, kindness, hope, these are not physical attributes; these are not things that can die as trees die, as inanimate nature dies. That which can sing in praise as you sang today—and his voice might have been heard joining in the song if your ears had been attuned to the finer harmony of that which knows that "the mists have cleared away" from the shadows of human life; that which is aware that hope and promise, and fulfillment abide in the realm which is immortal and cannot die.

Into the great other realm, just as visible as the air you breathe more visible to those whose inner sight is wakened, or has not been clouded by false beliefs, by external sensations, into that inner realm this divine reality enters and abides. It is the taking off of the husk, it is the casting aside of the outward raiment that is too gross to be worn in that other realm. It is the entering into the next step of life.

Here is our friend. He has not left millions for people to quarrel over; he has not left vast estates to be taken to pieces by lawyers of claimants, but he has left the rare possession of memory in the hearts and minds of everyone who knew him. Yet people did not know him very well, excepting his personal friends. People did not understand him very well. His personal friends knew the generous heart; how kind, loving and considerate he was to others; how very helpful he was in the small duties in the household, in daily affairs; how industrious he was in endeavoring to work that he might help others.

Many people object to an optimist. But how much more genial is an optimist than a pessimist. The man who is always predicting disaster, always talking about cloudy days, always says that things will fail, is a failure from the start. Is there anything more successful than hope? Is there anything more beautiful in life than the man who is always hopeful—or the woman, who says, "Though I fail to-day in any outward thing, I will be successful to-morrow." It disappoints the speculator, it might disappoint some particular friend who had builded upon this supposed success. But if success each day is the amount of hope and sunshine that one can bring into human life for the day and for the hour, then our brother has risen into the great sunshine of his own creation in the immortal world.

He never entered a place that he did not bring sunshine. He never entered a place that he was not cheery. Whenever you saw him, even though there were personal trials and struggles, he did not load you down with the recounting of his miseries, his failures, his disappointments. He looked upon the morrow as a day of brighter promise. We tell you, in this kind of a life there is more riches than in the grinding nature that only thinks how much he is going to make out of you every time he meets you.

We would rather have the heritage of the optimist who is full of hope, and the failure of things, than the dollars of the pessimist and the failure of life.

If you measure life, human life, by loving kindness, by the wish to do for others in helpfulness, by a generous disposition—he would share what he had to the very last part with another—then you may make up your mind that the treasures into which our friend has entered are those of spiritual value.

He knows about his own faults, if he did not there were plenty of people to tell him. It is only the wealthy man, the millionaire, that people do not find any fault with. But the shadows of each individual's imperfections are known to oneself and to the Infinite. We know the brightness that was his; we know his loyalty to his convictions, even when opposed by intimate friends. He was not aggressive in his belief, nor in his opinions, but he entered into this spiritual knowledge with great zest and with that certainty that never fails.

Of course he wanted to live the life that was best, to bear forward the added purposes of life, to be near his family and friends and companions who later, in love, walked through life with him. He even hoped to baffle the doctors (the man who hopes to do that is optimistic indeed) and he did. Baffling them in the great and wonderful life into which he has entered, consciously aware and finally willing to take that next great step that bids one enter into one's possessions of spirit life.

Of course the members of the family, such brothers and sisters as remain, such members of the household, his own children and children's children, will miss the presence, the benign influence, the cheerful voice, the hopeful attitude. He perhaps would have wished to leave his children an inheritance of material value, something that would count in dollars and cents. But if they will take his virtues, if they will take his cheerfulness, his self-forgetfulness, his kindly spirit and his toleration towards others it will be a greater inheritance than if he had left them worldly riches. For those who are left behind, the little ones will learn that the possessions of his life held in memory is the treasure that keeps alive the altars of hope, that kindles a better faith in humanity.

He was a generous man who believed everything that was told him, and people often said, "perhaps he would be much more successful in business if he did not believe everybody." But we would rather believe everybody and not be successful in business, than to doubt everybody and have it tied up in gold. Just think what a terrible bondage it is—this suspicion; think what an awful thing it is to believe that every man's hand is against you. We once heard a judge—he was unusually luminous for a judge—who had been a judge for many years in one of the courts in New York state, say: "I would rather of the two believe everything than to doubt everything; because the man who believes everything has something, but the man who doubts everything has nothing. So it is better to believe people than to doubt them." If you have a few defeats you have no corroding consciousness of having suspected that some one was striving to be successful at your expense.

This state of human confidence, this state of human faith will be more and more encouraged when people live more in the spirit and less in the body; when you do not build with the physical body as if you expected it to last forever, and when the great store-house of the spirit is filled with loving kindness, with this good will towards others, with the desire to help them. That will be better.

He says, in his new found existence, that he knows that he made many mistakes. He says that he knows he had many shortcomings, "but I will endeavor to outgrow them." There is not one human being, unless it is the Christ or the perfected human life, that enters into the spirit world without faults and failings.

It is a beautiful thing that the affection you remember, the friends that you remember, those qualities that endear the friends to you are taken up by them in their new found existence. It draws them to you, it makes a better spiritual atmosphere for them to approach you, it enlarges charity and beneficence.

The next great step in human progress is for you to think of them kindly while here; to praise your friends while in your midst; to think of their virtues while in your habitations; to scatter flowers around their pathways here; to remember that the aged mother would like a bouquet in her hands to-day better than when her body is laid aside and she enters into the midst of the immortal flowers of her own life. It is a great thing to appreciate people while they are in your midst; to turn away from the little shadows and foibles, that are oftentimes the result of your own selfishness. Look to them, into their beautiful eyes and loving faces and know that now is eternity, that the great blossoms of eternal life will not shine any more beautiful than they do in those loving eyes. You will have less to mourn for when their bodies go. For usually you remember these things, and you think of them with bitterness then, to know that their pathways have not been strewn every day and hour with flowers, though you think you have never been unloving or unkind to them.

This friend never willingly wronged another. He may have done it ignorantly, but he never did it willingly nor maliciously. Stop the slander right here. When it comes in your ear, let it not come out of your mouth. Stop the word of criticism! Stop the word of calumny! Stop everything that you will regret when the human voice is hushed and the human eyes cannot look back into yours. Then the day that they enter into that immortal presence, that the great gateway of life swings open to receive them, you will not be shadowed; your tears will not be embittered, but there will be your loftiness to hope, wherein you will know that they cannot be separated from you because of the love that you bore them and that they bore you.

The test of true affection is not what people call "worthiness"; the test of true affection is to love your friend. If you make it a matter of bargain and say, I love you if you love me. I will leave you so much if you are so good, if you have such and such good qualities. Is that love? Does the mother cease to love her child because the child wanders in the shadows? Nay! Is it not true that in the night time the light is placed in the window for the wayward son, and sometimes the daughter? We think, and maintain, that it is a great standard of hope that has lately come before the world; that human parents put an advertisement in the popular daily papers that the light shall be left burning in the window for the daughter who went away, they do not know where.

By and by, as you accept God's love, as the Christian accepts Christ's love, so will this great human love reach out unto all the world, and you will feel the loving kindness and sympathy, the great affection and wonderful benefaction of that love that does not measure what it does or gives by the human standards of worthiness.

Now he felt that way. It is a strange commentary on the "Christian charity," that you often hear "this is a place where the worthy poor can be cared for." In the name of God's love! who do the unworthy poor belong to? We can well understand what the theologian will do with them. We know what Christ would do. We know what the Christian ought to do. We know in our religion all souls are the children of God, and we know that our brother did not question when a man or woman came to him for help. If he had a farthing, a penny or a dollar, if they needed it he gave it to them. People tell us that this is a false idea, that it "encourages pauperism," you should not give anything away as long as you owe a man a dollar. This is a good way to pay some debts; for something is due those who are in need, as it is the result of some human condition that you have this kind of a world where there are people whom you call unworthy.

Did you ever dissect your own life, and see how much of the unworthier part there was in yourself compared to the other part? But you have to live with yourself every day.

In the light of the great Infinite love and these companions of the higher birth there comes a solution of all these mysterious difficulties. The light of the "Soul Teachings," which he easily found and understood, illustrates his life. He accepted the trials and struggles, entered into them and entered into their solution.

To-day, dear friends, they draw near to you, those loving ones. Not only those whom we have mentioned, but more than two scores of those who belonged to this congregation a quarter of a century ago, who one by one have passed out of mortal sight into the great immortal and wonderful revealments, and as portions of that larger congregation bend above you at this hour. The veil that divides, the mist that separates you is cleared from their eyes.

So while the tears of nature must flow, and tears of sympathy for the outward human sorrow, the joy of their happiness shall not be marred by any grief.

Friends of the congregation, our friend and brother would give you greeting. He would sing with you, as you were accustomed to hear his sweet voice for many years; he would be one with you in your deliberations, one with you in your hopes and prophecies for the great work you are to do.

To the members of the family, of his household, he wishes he could reach them all, his sisters and his brother, he wishes he could reach all of his children, and the little ones, he wishes that they might understand the great, white light that he has entered into; that these children's children might know that when one passes there is only the shadow of the earthly senses in the eclipse.

Beloved friend, thou wert a son all-dutiful.
We knew thy loving tenderness and care
That made the mother, father seem most beautiful;
That thou couldst help them unaware.

Brother, we know thy tender care and earnest love,
Accept for each one a blest place in thy heart,
May they day by day thy affections prove,
And ever for them a portion of thy life impart.

Children, ye know the father's care and love;
Ye understand all that he would do for you,
And that, within his presence from above
Are ministrations ever kind, and blest, and true.

And children's children, grandpa will come,
Out of the new life and light will sing
More joyous songs than in the human home,
And sweeter blossoms from that home will bring.

Wife, do not think you walk the earth alone;
Every blessedness of love is here;
In its new perfectness and higher tone
It rings out the blessing from that sphere.

Friends all, is it not real that at this hour
Is the birthday of some divine, blessed estate?
You understand the message and the power
Of perfect love; no scorn, nor strife, nor hate,
Nor envy, nor worldliness is there,
But only loving benedictions everywhere.

Words of Admonition and Advice to Those Seeking Spirit Control.

It is a well-known fact that human beings are subject to wayward impulses and intrusive thoughts and feelings which have to be thrust aside and ignored. It was once the fashion to teach children that these naughty thoughts and feelings were the temptations of the devil, but nowadays we realize that they are of more mundane origin and are due to physiological changes and conditions. The relics of the old fear remain, however, and many people seek for causes outside themselves and, being on the alert to find some scapegoat as an excuse for their own weakness or folly, they lay the blame upon evil spirits.

Sensitives who become unstrung as the result of too frequent indulgence in circle-holding, and attempts to develop and exercise psychic powers, are liable (like other people who overtax their energies) to become morbid, pessimistic, and neurotic, and in that state to surrender to their fear-thoughts and imagine that they are obsessed—beset by evil spirits who tempt them and seek to possess them. In all probability they yielded indiscriminately to the first impulses that arose within them, and believing themselves to be spirit-guided, enthusiastically followed up their inquiries at every possible opportunity, regardless of the need for good conditions and ordinary precautions. As a consequence their inspirations, or supposed "controls," may have had no other source than their own unfettered imagination and sub-conscious mental activity, and when they found that they could not obtain definite or satisfactory evidence of the identity of the alleged spirit they became alarmed. Thinking of what they had heard regarding the wiles of the devil and the power of "seducing," "satanic" spirits, they—instead of trying to understand the cause, or causes, of the unsatisfactory results, and studying how to improve the conditions so as to secure success—too readily jumped to the conclusion, and tormented themselves with the notion they were beset by evil spirits, who prompted their thoughts, and exerted an almost irresistible impulse to unwise or improper courses of action; whereas, by their own injudicious conduct, they induced a species of psychological exaltation and intoxication, which was followed by the inevitable reaction and depression. It is at such times of weakness that the wayward impulses of passion are strongest, and the sufferer's alarm is followed by worry, nervous dread and sleeplessness. When fear-thoughts possess the mind it turns inward and exaggerates the danger. The sufferer loses confidence and self-control, and instead of resolutely maintaining a level head and a self-possessed, cheerful frame of mind, dwells upon his troubles and runs great risk of becoming a monomaniac. In such cases Spiritualism is unjustly blamed for the weakness and folly of the victims, who, had they been patient and careful, would have avoided the mistakes which caused them so much unnecessary distress. Those who would tread the path of mediumship and win psychic unfoldment should learn to banish fear, and by concentration and self-possession gain the self-mastery that they can render themselves positive to all unworthy or undesirable influences from spirits both in the body and out. Those who are high-principled and pure-minded cannot be obsessed for any length of time, but those who are timid and afraid should undergo a course of self-study and discipline before they attempt to respond to the thought impulses of unknown spirit people.

Here, as elsewhere, order is heaven's first law, purity and strong purpose, confidence and love are safeguards against evil, and those who are well informed and honest need never fear the threats or influences of those of lower spiritual conditions. The Sister of Mercy, intent on her errands of love and altruistic service, can pass fearlessly through the hells of the slums, uncontaminated and unmolested; so, too, may those who possess their souls in peace and good will join hands with the angels of light without fear, in loving service to suffering humanity.—Light, London, England.

THOU HAST WOUNDED THE SPIRIT THAT LOVED THEE.

Thou hast wounded the spirit that loved thee
And cherished thine image for years;
Thou hast taught me at last to forget thee,
In secret, in silence, and tears;
As a young bird, when left by its mother,
Its earliest pinion to try,
'Round the nest will still lingering hover,
Ere its trembling wings can fly.

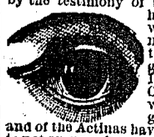
Thus we're taught in this cold world to smother
Each feeling that once was so dear;
Like that young bird, I'll seek to discover
A home of affection elsewhere.
Though this heart may still cling to thee fondly
And dream of sweet memories past,
Yet hope, like the rainbow of summer,
Gives promise of Lethe at last.

Like the sunbeams that play on the ocean
In tremulous touches of light
Is the heart in its early emotion
Illumined with visions as bright,
Yet ofttimes beneath the waves swelling
A tempest will suddenly come,
All rudely and wildly dispelling
The love of the happiest home.

—Mrs. David Porter.

Eye Glasses Not Necessary.

Eye Sight can be Strengthened, and all forms of Diseased Eyes Cured without Cutting or Drugging.



That the eyes can be strengthened so that eye glasses can be dispensed with in the great majority of cases, has been proven beyond a doubt, by the testimony of thousands of people who have been cured by that wonderful little instrument called "Actina." Actina also cures sore and granulated lids, Glaucoma, Iritis, etc., also removes Cataracts and Pterygiums without cutting or drugging. Over seventy thousand of the Actinas having been sold, therefore it is not an experiment but an absolute fact. The following letters are but samples of those that are received daily:

Mrs. M. E. Champney, 242 West 135th St. New York City, writes: The "Actina" cured me of Iritis, after the doctors said there was no cure outside an operation. I have been entirely well for over four months, can see to read and sew as well as before. I can honestly recommend "Actina" for all afflictions of the eye.

Emily Kapp, 1030 Galena Street, Milwaukee, Wisconsin, writes: The "Actina" I purchased from you a year ago saved my brother's eyesight. My brother was near-sighted, wore number five and six glasses, and now he can go to school and do all his work and study without glasses.

E. R. Holdbrook, Deputy County Clerk, Fairfax, Va., writes: "Actina" has cured my eyes so that I can do without glasses. I very seldom have headache now, and can study up to eleven o'clock after a hard day's work at the office.

Actina is not a drug or lotion, but a small pocket battery, which can be used by old and young with perfect safety, as it is impossible to do any harm with Actina. Every member of a family can use the one Actina for any form of disease of the Eye, Ear, or Throat or Head. Actina will last for years, and is always ready for use. Actina is sent on trial postpaid.

If you will send your name and address to the New York and London Electric Association, Dept. T. N., 929 Walnut St., Kansas City, Mo., you will receive absolutely FREE a valuable book, Prof. Wilson's Treatise on the Eye and on Diseases in General, and you can rest assured that your eyes can be cured, no matter how many doctors have failed.

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IN THE WORLD CELESTIAL.

BY DR. T. A. BLAND,

Is a wonderful book, being the personal experiences of a man whose dead sweetheart, after appearing to him many times, etherealized, materialized and through trance medium, has him put into a hypnotic trance by spirit scientists and held in that condition for ten days, which time he spends with her in the celestial spheres, and then returns to earth with perfect recollection of what he saw and heard in that realm of the so-called dead. He tells his wonderful story to his friend who gives it to the world in his best style. This friend is Dr. T. A. Bland, the well-known author, scientist and reformer.

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He says: "This book will give us courage to pass through the shadow of death to the sunlit clime of the world celestial."

Rev. M. J. Savage says: "It is intensely interesting, and gives a picture of the future life that one cannot help wishing may be true."

The Medical Gleaner says: "It lifts the reader into enchanting realms, and leaves a sweet taste in his consciousness.

Hon. C. A. Windle says: "It is inexpressibly delightful."

President Bowles of the National Liberal League, says: "It is one of the choicest pieces of literature of this marvelous age of books."

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Spiritism and Mrs. Leonora E. Piper, and Dr. Thomson J. Hudson's Theories in Regard to It. By Ex-Judge Abram H. Dailey. Demonstrates futility and inadequacy of Hudson's explanations of spiritual phenomena. Price 25 cents.

..GENERAL SURVEY..

THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper.

ITEMS.—Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require.

TAKE DUE NOTICE, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

KEEP COPIES of your poems sent to this office, for they will not be returned if we have not space to use them.

Ottis Harvey, trumpet medium, wants an engagement. He says he sits under test conditions. He will go to any place in the United States or Canada. Address him at 68 Decatur street, Brooklyn, N. Y.

Dr. O. O. Burgess, a prominent Spiritualist of San Francisco, Cal., writes: "As a member of the Society of Psychical Research who is seeking stronger proofs of the continuity of life after death, I find much of value in your 'strenuous' publication—especially valuable because of your fearless admission of evidence on both sides of the question."

Fired to frenzy by the seating of a spook artist in the City Council, the Spiritualists have got into the police courts again. Dr. G. E. Chesbro, a Spiritualist preacher who has been roasting fake mediums in the columns of the Chicago Progressive Thinker, was arrested yesterday afternoon on the charge of practicing his cult without a license. It is claimed his arrest is the outgrowth of a feud in this city between the Spiritualists who believe merely in clairvoyance and clairaudience and those who believe that the spooks come back to earth and toot through tin horns in the dark, squeal out messages from deceased Aunt Marys in the black circles, and dangle through hornpipes dressed in bedraggled sheets, like Howton's famed "Little Willie." Dr. Chesbro is a Spiritualist who was arrested once before and who made a test case of it that was fought all the way up to the Superior Court, Judge Smith decided that a regularly ordained Spiritualist preacher has the right to practice his religion without paying a license fee. The State Spiritualist Association, which is represented in this city by Dr. Chesbro, has retained Earl Rogers to defend Chesbro and his wife, Maud Chesbro, who is also under arrest. They were arraigned yesterday, before Justice Austin. The case was set for trial October 12, before a jury. The Chesbros were released without bail.—Los Angeles (Cal.) Daily Times.

The giving and taking and promising to obey in marriage, common in most usages, are omitted in the new ceremony contemplated, as the Spiritualists contend that no person can give away another, and that the promise to obey is the subjection of one mind to another.

Harry J. Moore and Mrs. Eva McCoy of Marshalltown, Iowa, have been conducting meetings in the Masonic Opera House at Oskaloosa, Iowa, the last three Sundays. They also held four meetings at North English, Iowa, last Tuesday, Wednesday, Thursday and Friday. After succeeding so admirably in their meetings during the last month these two workers have been persuaded to continue their labors in the state of Iowa during the month of November. Mr. Moore can be addressed until further notice at 625 W. Fourth street, Ottumwa, Iowa.

Mr. Chas J. Barnes has returned to Chicago, and is stopping with his sister, Mrs. Hamilton Gill, 522 W. Monroe street, for a couple of weeks. He will be pleased to see his many friends while here. Mr. Barnes had a very successful trip through the state of Michigan, and South Bend, Ind.

..E. W. BALDWIN WRITES: "DR. PEEBLES' 'OBSESSION' RECEIVED. YOU HAVE DONE A GOOD THING FOR THE CAUSE IN BRINGING IT OUT. IT WILL INCREASE THE CONFIDENCE IN THE SPIRITUALIST COLLEGE. NOT ONLY THE ONE, BUT FINALLY MANY IN ALL THE STATES. WE MUST NOW COMMENCE BUILDING FOR COMING GENERATIONS. OUR SPIRITUALISM SHOULD DEVELOP MORE BOUND KNOWLEDGE THAN THE ORIENTALS HAVE ABOUT THEIRS. I THANK PEEBLES FOR BRINGING OUT 'DEMONISM.'"

Prof. W. M. Lockwood delivered two lectures at Butterfield Hall, Syracuse, N. Y., to large audiences. October 24, he commenced his class lectures there. He will return to Buffalo soon. His permanent address is at 415 Delaware avenue, Buffalo, N. Y. He can be addressed there for engagements.

Wm. McVey, speaking of psychic mysticism, says: "Let us take Hamlet, for instance. I feel convinced that in the very name of the chief character we have the quintessence of mysticism, and I would write it in four Hebrew letters, thus: He, mim, lamed, tau, or as these letters sound to us, h, m, l, t, and interpret it as 'The water-god sign,' which carries us back to a time when the rain-god was worshiped as the Lord of Resurrection, known to the ancient Chinese by the name of Ye-Su. I have come to interpret 'lamed,' or 'l' as the symbol par excellence of duty or the deific principle 'el' or 'le'."

Take due notice that items for this page in order to insure insertion must contain the full name and address of the writer. Otherwise they may be cast into the waste basket.

HARRISON D. BARRETT, PRESIDENT OF THE N. S. A., WILL LECTURE BEFORE THE HYDE PARK OCCULT SOCIETY, 319 E. 55TH STREET, ON THURSDAY EVENING, NOV. 3. THIS WILL BE AN EXCELLENT OPPORTUNITY TO HEAR THIS ELOQUENT ADVOCATE OF OUR CAUSE.

Mrs. Jennie Hagan Brown writes: "Will you please allow me to state in your widely-read paper that the parties who are industriously circulating the statement that I am living on a little farm near Fort Worth, Texas, are quite mistaken. I am lecturing in all the different states in which I have calls, for churches, associations, fraternal orders, societies and clubs, and I am making my permanent home with my husband where his interests are, on our ranch. Our home is called 'The Motts,' in El Campo, Texas, 'the land next the sky,' and about three hundred miles east of Fort Worth. The little farm is a big ranch with cattle, cotton, sweet potatoes, etc., raised on it. A number of our renters have good houses on it, and we are in a condition to give true southern welcome to any of our friends coming our way. Our home is near the Gulf, so we get its soft breezes—warm winters and cool summers. Come into Wharton county and ask for Joe H. D. Brown, Jr., and Jennie Hagan Brown, and you will find us. Our address is El Campo, Texas. I will be glad to receive letters in regard to engagements for the next week, at 40 Loomis street, Chicago; then at Holliston, Mass. I will lecture en route east from Chicago to Boston, and in returning do the same. Prompt attention given all inquiries for dates."

D. J. Moore writes from Fort Scott, Kansas: "We are a little band of brothers and sisters here in Fort Scott, and we are trying a scheme to enlarge the membership of your valuable paper; also our own ranks. We meet every Wednesday night alternately at some of the members' homes, and we put up the Progressive Thinker as the prize. We have tickets from No. 5 up to 20 or 30, as the case may be, and each one pays into the treasury the amount marked on his ticket that he draws; say, for instance, if he draws No. 5, it is five cents, or 20 twenty cents, and thereby we get enough to send for the paper and have some left. One of the tickets is marked prize, and the one that draws that gets the paper for one year. We have already sent for two numbers, Mrs. Staynor and Mrs. Hancock. We had with us Mrs. Virginia Bryan of Ohio last Sunday evening (23rd), in W. O. W. Hall, to a fair-sized audience. She is a noble woman, sincere in her work, and has a powerful strong control in inspirational lectures, and a fine, true message bearer. She leaves here after this week for Oklahoma."

"Hypnotism as a drink cure has been brought forward in recent years by various persons," said Dr. Kiernan, "but no important results have been obtained. In 1899 Arthur MacDonald, a specialist in the United States bureau of education at Washington, began advocating the use of hypnotism as a cure for dipsomania, claiming that where other so-called cures have been effective it has been through suggestion and not through medicine.

Allie Buhland writes from Indianapolis, Ind.: "In looking over The Progressive Thinker of Oct. 22, I note that Mr. Hammond says that when he visited this city a few weeks ago "he found no regular spiritual meetings being held." I am very glad indeed to correct that statement; not only are many mediums of the city holding meetings in their private homes and doing a noble work for the cause, but the Progressive Spiritual Society (and by the way this society was the first to be incorporated under the Indiana State Association) is holding services regularly each Sunday evening. In Pearson's Hall on Delaware Street, and this society encouraged the state association to hold its mass-meeting here, and now to the Spiritualists throughout the state of Indiana: Do you need the help of its missionaries? If so, write to us immediately so that we can fully arrange our route. We have heard from some places but you need us, so let us come to you. Let us, dear Spiritualists, rally around the white banner of Truth and Progression with more zeal than ever before."

Isa Wilson Kayner writes from Galveston, Texas: "An entertainment was given Saturday night, Oct. 22, at the Spiritualist Temple in honor of the 70th birthday of R. F. Ring, perhaps more generally known as 'Grandpa.' Mr. Ring is the father of John W. Ring, pastor of this society, and desirous of showing the respect and admiration which they have for him and for his aged father, they, through Mrs. Kayner, planned and carried out a pleasant surprise for his 70th birthday. A short address was given by Mrs. Kayner, who presented him with numerous boxes and bundles, gifts given with love to him by the society. Afterwards, Mr. Bondman, president of the German Society of Spiritualists, gave a fine address, and presented him with a package, gift sent by his people. Afterwards remarks were made by Mrs. Brockleman and others. Then Mr. Ring responded, and it was more than grand to hear him relate experiences of the past. When through all went down to a banquet provided by the ladies. Then after a lyceum march, all went home, feeling glad and happy over the day that will long be remembered by him."

Mrs. Ellen C. White, an evangelist, in a late address at Battle Creek, Mich., said that she had been a cripple from girlhood, but God makes her His instrument and gives her strength. At times she feels as if her limbs would not sustain her weight, but never, she said, has she felt her weakness when addressing a great audience. She, of course, is sustained by spirits (when addressing a large audience) who desire to assist the orthodox church she represents, the Seventh Day Adventists. Spirit influence extends to every church, but is the most pronounced among the Catholics.

The man who writes a real drama, according to Mr. McVey, lives for the time under the influence of a power which absolutely controls him to say certain things and leave other things unsaid. He claims that this influence is displayed even down to the naming of the various characters in the drama, and that these names are significant, and if analyzed will be found to in themselves typify certain elements or characteristics contributing to the drama's message.

When writing for this paper use a pen or typewriter.

We go to press early Monday morning, hence communications intended for that current issue should reach this office not later than the previous Saturday morning. Bear this in mind.

Chief of Police George M. Egan of Waterbury, Ct., refused to allow Prof. Herrmann, the magician, to bury a man alive on the green. Herrmann said the chief was czar, and that it was the first time he ever had his efforts in behalf of science thwarted. There were hundreds at the green to see the live man put under six feet of earth. He was first to be put in a hypnotic sleep and then packed away in a casket.

Ella Wheeler Wilcox was invited to attend the National Spiritualist Convention at St. Louis. She failed to do so. Distance lends enchantment to herself, and she proposed to maintain the same.

In a small corner of the National museum at Washington is a unique collection of articles which may be said to represent the superstitions of the nations. Queer charms, amulets and fetiches which constitute the outfit of the "men of magic" are here found in profusion. Among the most ridiculous is a specimen of voodoo practice, and consists of a cotton bag in which are a chicken feather, two or three locks of a woman's hair, a sliver of pine wood and some blood dried on a rag. This wondrous charm is supposed to work remarkable cures.

Dr. A. F. Smith, who has been in charge of the hospital in the Washingtonian Home for the last twenty-two years, regards suggestion as very helpful for the moral uplift of anyone suffering from inebriety. "But we rely mainly on our medical treatment," said Dr. Smith, "which is entirely scientific and tested by long experience. First, we aim to get a patient in good physical condition, and then we use moral suasion in various ways. That is about the extent of hypnotic suggestion in this institution. No whisky is allowed to inmates for what is called the tapering-off process. The medical profession of this city and state recognizes our treatment as the most scientific and effective that can be devised."

Referring to the second letter of challenge, which was printed in the St. Louis, Mo., Republic, President Barrett said: "We will take no further notice of these persons. If they want to come to our meetings and witness for themselves the truth and power of our religion, they may come and welcome. We do not ask them to come and stand before us and give evidence of what their faith can do for them. We can go and see. We are not offering them anything for sale, we are making no contract to perform certain features for their material benefit or profit to ourselves. Therefore, since neither we nor they have anything at stake, we need not recognize these attempts to draw us into controversy with a view to the exposition of what is called by them "a fraud." We have a work to perform, for the accomplishment of the end which we believe is to be ours, so let us continue onward in the right way, nor give a thought to those disconcerting influences, unless it be to call the doubting ones into our midst and convert them to our faith. This challenge has blown up and has fallen of its own weight."

Wm. McVey claims that he has found the fundamental principle around which were clustered, and from which developed all the religions of earth. This principle is typified for him by El and its various forms as they appear in all the ancient languages. He traces corroborative proof in the legends dug out of tomes of almost forgotten lore, by the resemblance of the various names applied to the deity, and in the constellations of high heaven itself. The heavenly manifestation which to the ancients typified the supreme deity and overruling power is what we call the Dipper, and there are reasons, as advanced by Mr. McVey, and they sound very creditable, too, for thinking that the ancients had reason to ascribe wonderful attributes to that constellation.

Mrs. Isabella Powderly writes: "Dr. Evelyn See came to us on Sunday evening, Oct. 23, filled with beautiful thoughts on the subject, 'How to Live the Life,' that the audience seemed as one body entranced. Our meetings are growing in interest. Mediums, Mrs. Martin, Miss Snede, and Powderly. Readings were fine. Oct. 30, Mr. Fraser, the boy medium, will be with us; Nov. 1, Parker C. Marsh. Subject: 'Scientific Answer to the Question, What Is Life?' Mr. Coe will sing for us on that occasion."

Scribe writes from Detroit: "The Sunday evening meetings at Prismatic Hall are increasing in interest and attendance, although the society holding these meetings is known as the International Society of Spiritualists, and is in harmonious working order, there are no officers elected by the grace of any one, but all work together taking a part according to the needs of the hour. Mrs. Jenkins, of Windsor, gives the invocation, address and tests to the happy satisfaction of those present. The meetings are free to all, and many new and prominent faces are seen from time to time. Mrs. Penna holds successful independent meetings at 55 Grand River avenue, and the Earnest Workers have also thrown open their doors to investigators. Mrs. Mary Stein has been appointed pastor for the season. The various mediums hold meetings or circles at their homes, and spread the light in that way."

Mm. McVey says: "In the various Chinese dialects with which I became more or less acquainted, I found no 'el' but many 'le's.' Two of the 'le's' interested me in particular. I found the one which stands for 'strength,' it being in that particular the equivalent of the Hebrew 'el,' which, of course, is but 'le' reversed. Later I became acquainted with another ideograph known as 'le,' standing for the fundamental immaterial principle of the universe and as such worshiped as the basic god, and therefore the equivalent of the El (God) of Abraham, Isaac and Jacob. In the course of time I became impressed with the idea that it is with this el or le principle that the enlightened human being comes in psychic touch when a great work is produced."

Mrs. M. A. Burland, pastor of the Light of Truth Church. Meetings every Sunday evening at 26 E. Van Buren street. Messages given. Mediums welcome. Come and take part.

Levi Wood writes from Kalamazoo, Mich.: "It was my pleasure to listen to a sermon lately from an eminent Presbyterian divine on the subject of 'Life's Tragedies,' which diverged greatly from the teachings of past ages, and the purpose and object of the infliction of tragedy. It is the wish of myself and others that through the medium of The Progressive Thinker, from the pen of your many contributors a definition or rendering of what constitutes a 'tragedy' and its benefits may be given. Let me illustrate: On the walls of a magnificent parlor hangs the picture of a young girl of fifteen, with most angelic and expressive loveliness, an inmate of the home. She was the idol of parental worship, and all that wealth could procure was bestowed on her education and the adornment of the physical body. Her fond parents had no conceptions of anything only on this plane; they gave no thought to any future life. A fatal disease suddenly took the life from that form, and in due time she made her presence known to her parents. They were conscious daily of her presence, and they were composed and reconciled that the death of the body opened the gateway to a life of the spirit. Was this a tragedy?"

W. S. Woods writes: "Mrs. Dr. S. E. Pierce and husband of Chesterfield, Ind., are now located in Kokomo, Ind., for the winter, at 718 North Main street, where they would be glad to meet all Spiritualists of the city. Mrs. Pierce is a graduate of two medical colleges. She is also a platform message medium. She gives private readings, both business and spiritual. She will attend meetings in nearby cities, when desired, and give tests if called upon to do so. She is sixty-five years of age, and is one of the old guard."

A recent visitor to a fascinating corner of the museum, Washington, D. C., says that one of the ugliest articles in the collection in appearance is a clay image of a mountain lion. It is one of the principal fetiches of the Zuni Indians of the southwest. The specimen exhibited was carried by a Zuni hunter about his person in order to insure success in the chase. This tribe considers the mountain lion as a sort of supernatural beast, and before going in pursuit of game they frequently invoke its aid by making sacrifices and other offerings. The fetich serves the same object as the bear's claws so commonly worn by the Indians who inhabited the middle west a century ago. A fine specimen of this talisman is included in the collection. It is suspended on a thong of deerskin, and the records show that it was used as a necklace for many years by the chief who collected the claws. Not only were they supposed to aid him in hunting, but tended to ward off disease and formed a protection against injury.

Several prominent Spiritualists of Grand Rapids, Mich., have filed articles with the county clerk calling for the organization of a Spiritual Aid Association. The petition states that the object of this association shall be to promote the general religious, spiritual and social welfare of its members and to build a Spiritual temple in Grand Rapids. The charter members are Martha J. Blandford, Zalmon D. Hinkley, Mrs. Carrie Ford, Mrs. Amanda Coffman, Georgean Pierson, Mrs. Ruby Smith, Mrs. Mary Sourby, Mrs. India Gray and Mrs. Carrie Hinkley.

JOHN WALLACE WRITES: "I WOULD BE PLEASED IF THE PROGRESSIVE THINKER COULD REACH EVERY INQUIRING MIND. IT WOULD NOT ONLY OPEN THE WAY TO ITS READERS TO THE BRIGHTNESS OF TRUTH, BUT WOULD BRING THEM IN TOUCH WITH THE GIANT MINDS OF TO-DAY WHO ARE, THROUGH ITS COLUMNS, SOWING THE GOOD SEED BROADCAST OVER THE FAIR LAND, FOR THE GOOD OF THE CAUSE AT LARGE, AND THE UPLIFTMENT OF HUMANITY IN GENERAL."

Chas. H. Greene writes: "Sunday afternoon, Oct. 23, Dr. J. H. Randall delivered a very interesting lecture before the Rising Sun Spiritualist Mission. That evening, Mr. Jas. E. Coe, probably one of the oldest, if not the oldest, Spiritualists in Chicago, addressed us. Mr. Coe spoke of the rapid strides of Spiritualism as he had observed them and of the condition of Spiritualism forty years ago. After Mr. Coe's address Mrs. Maud Lord Drake, another Spiritualist of long standing, made a short discourse, after which she favored us with a few very convincing proofs of communication with the spirit world. This is the first visit of Mrs. Drake to Chicago in a number of years, and it is needless to say that her return will be welcomed by Chicago Spiritualists. Mr. Drake, her husband, also addressed the audience a few moments after his wife's tests and gave voice to a few thoughts that were extremely interesting to all. Sunday, Nov. 6, 1904, Mrs. Mary Hill will lecture, followed by spirit messages by various mediums. That evening Mrs. L. Frayel will lecture, her subject being 'Who, Why and Where?' Spirit communications are psychometric readings by competent mediums are features of all our meetings, to which we invite all, Spiritualists or not, to attend. Our hall is at 378 S. Western avenue."

THE GREATEST LIGHT BEARER. R. T. HENDRICKS WRITES FROM BURLINGTON, N. C.: "THE PROGRESSIVE THINKER IS UNDOUBTEDLY THE GREATEST LIGHT BEARER IN THE LAND, EVER FULL OF GOOD SOLID READING MATTER. SOMETHING THAT PUTS THE MENTAL FACULTIES TO WORK, TO THINK AND REASON UPON THE DIFFERENT IDEAS GIVEN OUT BY THE VARIOUS WRITERS AND THINKERS, SUCH AS DR. PEEBLES, MOSES HULL, D. W. HULL, CLARA WATSON AND OTHERS; EVERY COPY IS A FEAST OF SPIRITUAL FOOD."

John Wallace writes from Ashtabula, Ohio: Unusually large audience greeted our speaker, D. A. Herrick, Sunday afternoon and evening, at Grand Army Hall. He delivered two very eloquent and forceful addresses. He gave us a genuine soul feast. His subject in the evening, Spiritualism, was presented in a new, convincing and able manner. He claimed Spiritualism to be not only a religion, but an unfoldment as well, a sacred gift, an awakening of all the powers of the whole being, and will live as long as man or time remains. The society here is showing unusual activity and all look forward to a grand awakening of our cause in Ashtabula. We are very fortunate in having good speakers. Much interest is shown in our meetings, which are well attended."

Frank Anlauf writes from Oklahoma City, Okla.: "It gives me pleasure to announce the steady progress of Spiritualism in this city. On the 18th of last month we again opened our meetings, with Mrs. Sears, late of Chicago, as speaker. Our esteemed president, Bro. D. M. Thorp, who is a prominent attorney, and his wife, are earnest workers for Spiritualism, and much of the success of our society is due to their untiring, unselfish efforts. The ladies have organized an auxiliary to help in a practical way, with Mrs. Thorp as president. Our society intends to charter with the N. S. A., an important step that should not be neglected by any society of Spiritualists, whether large or small, in numerical strength. I succeeded this week in getting an extract from Rev. Thomas article, which appeared in your columns, published in one of our daily papers. This man's advanced ideas are sure to reach thousands in this way. We must push Spiritualism energetically ahead wherever a chance offers itself to us; it is our holiest duty."

R. T. Hendricks writes: "Open wide your eyes and look into Nature's open book; ponder well over its lines, and thus unfold your minds to higher aspirations of its wonderful informations. On the law of evolution and the law of involution; both are working hand in hand, marching on to Beulah land, never standing still to rest, but each moving on to do its best. Oh, what a knowledgfe this, that brings to me joy and bliss, in that it feeds my hungry soul, and thus works out the perfect whole."

L. V. Flint writes from Corvallis, Benton county, Ore.: Rev. Jessie S. Pettit Flint opened her fourth season at Barrett Lyceum on Sunday, October 23. We shall hold services regularly every Sunday at 3 p. m. Rev. G. C. Love and wife will be with us the second and third Sundays in November, and will occupy the platform. We expect he will also hold meetings during the week."

A Vierebome writes from Oswego, N. Y.: "I notice in your issue of this week that Hugh Moore has again come to grief in Brooklyn, N. Y., Oct. 6—and they call him a 'Rev.' I believed him a genuine medium twelve years ago because my Spiritualistic friends said he was. I invited five principals of the public schools to attend his seance. We witnessed the manifestations of Pansy, seven years old at that time (I see she has not grown any older), and his Indian control Running Water. We paid $1 each and came away feeling like fools, knowing it was nothing more than a Punch and Judy show. Twelve years have elapsed since that time. Moore's methods have been exposed time and time again. I think, Mr. Francis, that it would be a good plan to devote a corner of your paper to be headed as follows: 'Fraudulent Mediums Exposed,' and as the exposures occur add their names. This Hugh Moore has been working the public in the name of Spiritualism for thirteen years. Put him out of business. The official board of the Illinois Spiritualist Association have made a move in the right direction.'

Wm. Wilkins, of Bedford, Iowa, brother of Dr. T., of The Progressive Thinker force, called at the mechanical department of this office, and besides visiting with his brother, became greatly interested in the marvelous operations of the linotype machine. His wife also called, and was shown the various parts of the machine. They are both old Spiritualists from principle.

Louise E. Zimmerman writes from Elmira, N. Y.: "Sunday, Oct. 23, Mrs. Tillie U. Reynolds closed a successful three weeks' work with the First Spiritualist Church of this city, and will be followed by Mrs. R. W. Barton of Binghamton, N. Y. Mrs. Reynolds has instilled new life in the work and members of the society, and not only won the love of her listeners, but doubly endeared herself to each member by the good work she has accomplished in the short time. A Ladies' Aid has been organized and preparations are under way for a fair and reception to be held when she returns in February. In the meantime, the work will go on; new members are joining and the outlook is bright for the cause of Truth and Humanity."

Elizabeth Delphin writes: "In your issue, No. 779 of The Progressive Thinker, I regret, a misstatement appears; namely, that the Englewood Spiritual has disbanded. I feel sure this statement was made as a result of supposition rather than knowledge—the fact being that our regular meetings of our society have adjourned, but temporarily, owing to financial embarrassment, our recent engagement having resulted unfavorably, and not being desirous of engaging workers until we were able to guarantee the expense of conducting meetings, we are quietly arranging our plans to continue meetings each Sunday, as usual. In the meantime, the Ladies Auxiliary is holding most interesting and instructive meetings every Thursday afternoon with increasing interest. We earnestly invite all Spiritualists to co-operate with the E. S. U., which will ever be found striving to give to humanity the best lectures on the philosophy, and only such test mediums as have been fully endorsed."

Mrs. Isa A. Cross writes: "The Hyde Park Occult Society will be highly favored by a lecture from one of the brightest workers in the Kansas field of Spiritualists, Mrs. Bessie Bellman. She was with us last winter for a short talk, and all who heard her were delighted. Come and enjoy a spiritual feast. She will lecture on Nov. 6, at 319 E. 55th street at 8 p. m. The social dance given by our society, Oct. 27, was a very enjoyable affair. Every one went home feeling they had enjoyed a good time, and plenty of good laughs, plenty to eat, etc. We hold these social dances every two weeks, so come again on Nov. 10. It is worth the 25 cents admission to listen to the famous Norton band. Much credit is due Mr. Norton for the faculty of giving the people just what they want, and putting the life and spirit in his work. Come and hear the music and join with us in a good time."

Wm. F. Ruffle writes encouragingly of his meeting at Schiller Building, Hall 301, third floor. Last Sunday was a banner day at all the services. He would like to see his midweek circles have a larger attendance. Tuesday at 2:30 and Wednesday and Friday at 7:30. They are held at the residence, 3201 Indiana avenue.

Eight cities extended invitations for the next annual convention. They were: Philadelphia, Minneapolis, Washington, Los Angeles, Denver, Portland, Ore.; Topeka, Kans., and Indianapolis. Philadelphia offered several inducements, among them a free hall, entertainment for several delegates, an automobile ride for the women about the city and a trip to the coast, but Minneapolis was chosen as the meeting-place.

T. W. Sherk writes: "Rev. Moses Hull will lecture next Sunday, both afternoon and evening, at the Church of Spirit Communion, 4308 Cottage Grove avenue. As Mr. Hull's lectures at our church are well attended, you are advised to come early to procure a good seat."

"The Marriage Ceremony" created a great deal of interest in the N. S. A. convention. But after the "ceremony" ties two together, the "interest" often assumes a warlike turn and the "interests" of each turns up in court.

A. Vierebome writes from Oswego, N. Y.: "I enclose you clipping from the Post-Standard of Syracuse, N. Y., Oct. 26, as follows: 'Fredonia, Oct. 25.—The complaint against the City of Light Association has been dismissed by Justice Drake. He held there are no evidences that its seances are not religious. This is a victory for the Spiritualists.' Whenever our genuine mediums are persecuted by bigoted, narrow-contracted thinking people, the societies should stand by them and show the world at large that our belief and teachings are entitled to the same hearing and respect as the ancient teachings. I claim we should receive more attention. Why? The orthodox give us faith; we give undisputed facts. The Spiritualists of Fredonia are to be congratulated on their victory. Let the good work continue."

Mrs. LeSieur writes to remind the friends about the progressive euchre party: "Instead of the evening session of the Band of Harmony we will have the card party. Score cards twenty-five cents. Six sofa pillows for prizes. Thursday evening, Nov. 3, eight o'clock sharp."

Prof. W. M. Lockwood has been at work in his especial field at Auburn and Syracuse, N. Y. His lectures are of great value to every reflective mind. Address him for engagements at No. 415 Delaware avenue, Buffalo, N. Y.

W. H. Harrell writes from Texas: "My subscription will soon be out. Enclosed find remittance for my subscription and for six trial subscriptions. I cannot afford to miss a copy of our grand paper, The Progressive Thinker. Every copy is a feast of good things to the minds of all liberty-loving, truth-seeking persons. Your Open Court is an intellectual battle-field where the old warriors, as well as the plumed knights, cross swords without fear or favor, so long as they respect the rights of one another. Too much cannot be said of the great benefits that come to those who have the pleasure of witnessing the test of these intellectual battles fought in this field. Let the good work go on. I will contribute my mite towards spreading the gospel of truth, and may the scales of error fall from the eyes of some who are blinded by tradition as their minds awake to the light of reason."

Elizabeth Johnson writes: "The New Thought meetings held each Sunday evening by Miss Mae Hunt in San Francisco, are attracting good crowds and are very interesting and instructive, as different spiritual inspirers speak from time to time. Last Sunday night we listened to an eloquent lecture on 'Equality of Sex,' given by Frances Willard; who seemed overjoyed for the opportunity of being heard once again. Her very personality and presence could be felt and seen through the medium as in sympathetic words she enlarged upon the glories of womanhood if given an equal footing with man. She said that she, as the mother of the race, could not raise beautiful, intelligent children until her environments were radically improved. She enlarged upon her old-time subject of temperance also. The rostrum was decorated in beautiful flowers and the Star-Spangled Banner. There are no tests given at these meetings, but in their place is substituted a question box, the ballots of which are answered by a guide named Peskalene. They are confined to philosophical questions that are educational. No personal questions are answered as the guides are endeavoring to place the philosophy of Spiritualism on as high a basis as possible and educate people from that standpoint."

M. F. Hammond has been lecturing to good audiences at Lafayette, Ind., in a church controlled by the Spiritualists. He would like to correspond with spiritual societies, with a view of making an engagement to lecture during the winter. Address him in care of General Delivery, Lafayette, Ind.

Mrs. M. E. Cadwallader, honorary vice-president of the N. S. A., and a leading worker in Philadelphia, has been in Chicago for several days, attending to private business.

E. W. Sprague and wife have been engaged for another year to work for the N. S. A. in the missionary field. They have been assigned the territory west of the Mississippi River. Parties, societies, and state associations wishing their services, may address them at 1102 North 18th street, St. Joseph, Mo., until further notice. Write them at once if you want their services.

President Harrison D. Barrett explained his views in reference to the half-fare rates, in the late N. S. A. convention. He said that many of the ministers who had been ordained by the state associations and approved by the National Association, had been "turned down" by the railroads because after investigation the road officials found that the ministers were getting their income from private sources and not from public platform readings. Thus, he said, the actions of the railroads were in accord with the explanation of Mrs. Longley.

At a meeting of the board of trustees of the Haslett Park Association, the following resolution was adopted: Resolved, That in the passing away of Mr. W. A. Teel of Bath, Clinton county, we feel that we have lost a valued companion and worker who labored with us in the cause of Spiritualism and truth as we understand it, and we shall miss his counsel and cheer. We extend the sympathy that only experience can give to the members of his family, remembering as we do, even though we mourn the loss of our friends, we do not mourn as they have who have not the knowledge that our religion gives to us. S. A. Haslett, C. J. Harris, I. D. Richmond.

Mrs. H. L. Bigelow, vice-president of the society, writes from San Jose, Cal.: "The First Spiritual Union of this place is having very interesting meetings; in the forenoon at eleven o'clock a conference meeting, which is growing in numbers and proving to be a good school of instruction. We have a question box at the door, and any who wish can drop a question in the box on any spiritual subject. The questions are read by the chairman, and mediums and others who are present, answer them. At 2:30 o'clock a meeting is held under the auspices of the Union where questions can be answered on any progressive or spiritual subject. For the present month as speaker for the evening we have Mrs. Harriet Heath Ragon, who gives a lecture the first part of the meeting under control. Last Sunday evening her subject was Spirit Identity. The latter part of the evening is devoted to giving spirit messages. Sister Ragon is lately from the east where she has worked in the spiritual field for years. On week-day evenings she also has given several trumpet circles, which are very satisfactory indeed. She is a very pleasant little woman, and is quite earnest in her work. John Slater is also in San Jose, but occupies another hall. There are Spiritualists enough in this place to fill two or three halls if they would only come out to the meetings. Are they worthy of the name when they do not identify themselves with some society, and show to the world that Spiritualism is a grand truth and a beautiful religion."

C. H. Toler writes from Marietta, O.: "Mrs. E. J. Demorest of Pittsburg, has just been with her friends here again the past two weeks and the interest in her seances is unabuated. The social and spiritual atmosphere pervading all these little meetings has been a remarkable feature. All in attendance have been delighted."

Dr. Beverly writes: "Special attractions at our next party at Arlington Hall, 31st and Indiana avenue, next Saturday evening, Nov. 5. Every lady that brings a lunch in a box will be admitted free and have a partner for the evening. Presidential contest will be open to both sexes, and we hope will decide the question satisfactorily. Vogel's orchestra will entertain the dancers. Remember, every Sunday we have fine speakers and first-class, honest mediums. Dr. Peebles is coming. Watch for the date."

"The Majesty of Calmness, or Individual Problems and Possibilities." By Wm. George Jordan. Another valuable little work. Price 20 cents.

"Death Defeated; or the Psychic Secret of How to Keep Young." By J. M. Peebles, M. D., M. A., Ph. D. Price $1. 10 cents.

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11—The Great Debate Between Moses Hull and W.

QUESTIONS AND ANSWERS.

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

NOTE—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give what ever information I am able, the ordinary courtesy of correspondents is expected. HUDSON TUTTLE.

"M." writes for advice, how to become a medium, and best serve the world, having a great desire to become a public teacher.

A. The first thing to do, to become a teacher is to become self-instructed. Mediumship may in rare instances become supreme, and the intelligence of the control become identified with the medium, and when it departs leaves its impress as culture and perception on the mind of the latter. But otherwise, those who would become teachers through this power, must train themselves to receive. Hence a severe course of study and mental and spiritual discipline are essential. The idea that if one sits passive, the good spirits will push him into place, is altogether erroneous and harmful. To passivity must be added the strength of activity. The help comes to those who help themselves. If you want to have inspiration from spiritual beings, study in that direction. This concentration prepares the mind for the reception of related, kindred thoughts. In wireless telegraphy, for the messages to be received, requires a receiving instrument adjusted to the transmitting. The reception of such messages is according to the capacity of the receiving instrument. Thus the receptiveness of the mind determines what it receives. If a person ignorant of astronomy should sit in a convention of astronomers, he would not understand their discussions. To one ignorant of mathematics, it would be difficult if not impossible to impress the propositions of the calculus. This must be taken as fundamental:

YOU CAN ONLY RECEIVE ACCORDING TO CAPACITY, HOWEVER GREAT THE OFFERING.

If you go to the ocean with a pint cup, you can only have it filled.

W. W. Walker: Q. Must we love everybody before our kindest act can be received, as Mr. Leadbeater teaches? Is it possible or desirable for an honest, virtuous man to love a vicious, lying villain? Christ tells us we must hate father, mother, wife, etc., and love our enemies. Is this possible?

A. The answer depends, entirely, on the meaning given the word love. The loose and uncertain meaning in which words are taken is the cause of great misunderstanding and contention. If we give the word love its true meaning, we can no more love those who are enemies, than we can heat ice to incandescence. For love there must be correspondence and sympathy. We may have charity, pity and desire to assist and elevate, but all these combined are not love. While we call the warm regard of sympathy and response, of respect, and generous, unselfish devotion, love, the opposite awakens hate, and to compound the two is to rob language of its power of conveying thought.

Mechanic: Q. What is the highest speed practical of electric cars and steam cars?

A. The tests of the past two years made in Germany for the solution of this question, gave for motor cars a speed of 117.32 miles in an hour, or nearly two miles a minute. The steam engine with these cars made 85.12 miles an hour which was the limit. In the United States a speed exceeding a mile a minute has been made for long distances over steam lines, and for shorter distances by motors.

The cost increases in almost arithmetical ratio with the speed, and the danger likewise. With the most perfectly prepared road-bed and constructed cars, fifty miles an hour for steam, and sixty for motors must remain the limit for safety, which cannot practically be exceeded. The limits of steam have been reached, but it is possible to run electric cars two hundred miles an hour, with proper appliances, and there can be no doubt but this speed will be attained in the near future. This will involve a complete change of methods of construction.

S. P. LeRoy: Q. Did Robert G. Ingersoll commit suicide?

A. This astonishing question is called out by a statement made by Rev. Francis A. Strough, in a lecture before the Y. M. C. A., of Utica., N. Y., and reported in the Herald-Dispatch:

"The most interesting assertion made by Mr. Strough, an unusual one, was to the effect that Robert Ingersoll had died by his own hand. He said he knew from the statement of a relative of Ingersoll that the noted infidel killed himself, and called attention to the fact, which had long since been forgotten by most people, that Ingersoll's body was kept many days; that his wife would let no one near it, and that finally it was buried quietly. 'But this was nothing,' said Mr. Strough. 'Ingersoll was an advocate of suicide. I was preaching in Albany when he delivered an address there advocating it, and the next day seven were found dead in New York with the article of his address on their bodies. And many more suicides followed soon after, and in nearly every case the address was found on or near the person who had taken his own life.'"

It is difficult to choose words fittingly to express opinion of such an infamous libel. The strong Saxon word "liar" is too weak. The great and eloquent man cannot meet the falsehood, but not a person in the world, including the Rev. Strough believes that this statement is true. But it has been the method of preachers to resurrect the infidel dead, and reiterate unblushingly the most infamous falsehoods.

For downright lying, and cowardly attack, the Rev. Strough eclipses all predecessors. His whole story is a fabrication of his bigoted fancy. Ingersoll had been indisposed for some days, and had sent for a physician. Yet nothing serious was apprehended, until he was suddenly stricken with heart failure. His advocacy of the right to suicide was qualified and such as every intelligent person would endorse. How would it have been possible for an address delivered at night, to be found next morning on the bodies of seven suicides? The more, Ingersoll's lectures were not reported in the press.

Is there a single "evangelist" in the world that will not lie for Christ's sake? Is there one who believes an infidel has any rights? And this reminds me of an occurrence which happened several years ago. An evangelist was working up a revival and in a hot discourse, said that "Bob Ingersoll when in danger was ready to appeal to the God he scoffed. Recently he was crossing the ocean on the steamship Servia, and a storm came on. Among the first to get down on his knees, quaking with fear was the great infidel, and begged God to spare his life."

There was a progressive lyceum in the town, and one of the members, a boy of fifteen years, had been trained to think. He at once wrote Mr. Ingersoll, and promptly received the following characteristic answer: "I have not crossed the ocean in fourteen years. I never was on the Servia. The story is an orthodox lie."

There is this peculiarity about an "orthodox lie," it cannot be suppressed. The deathbed scene of Thomas Paine has been repeatedly proven to be a fabrication of his enemies, yet is reiterated unchanged from the pulpit. Every preacher who repeats it knows he is telling a falsehood, but it is too good stock in trade to be passed by.

So now that this story of Ingersoll's death has been started by a "Rev." ghoul, it will be repeated in ten thousand pulpits, and each time will receive embellishments.

The dear flocks they feed on their fabrications are not reached by unpleasant denials and will go their way in blissful ignorance that there is any knowledge in the world except that given them in the little pint cups of the preachers.

SOUTHERN CASSADAGA.

Camp News From Lake Helen, Florida.

The cool weather has set the current of travel toward Florida. From New England, New York, Ohio and the Middle West, people are going in unusual numbers—many to Lake Helen.

The foundations of the new pavilion are laid, and soon the building will go up.

Among the late arrivals are E. W. Bond and wife, Mrs. Ella W. Marchant of California, Mrs. Emma J. Huff, Mrs. McGarvey of Halifax, N. S., Judge Underhill and family from Canton, Ohio.

Mr. Meyers has brought a span of fine horses from the north. The neighbors gave him a large house-warming Oct. 21, in honor of his new house. He will let his former house to Bond laborers.

Mrs. Spencer has numerous table boarders, as the Hotel Cassadaga will not be open till Nov. 1.

Mr. Magoon, of Deific claim, is expected. He will bring copies of his unique new book, "God's New Law to Mankind."

The road to DeLand has been covered with a new bed of pine straw.

The orange and grape fruit crops are very promising.

Mrs. Sadie Kingsley of California, intends to winter at camp. She was the able correspondent for spiritual papers at Lily Dale camp, the past summer.

H. M. Clark conducted my excursion from New York, Oct. 28.

Dwellers at camp in summer, find the climate more delightful even than in winter. One resident writes: "Southern Cassadaga has never received justice from the pen of any writer. Some one, I trust, will be touched with inspiration to pen the right words about this charming place. The hot weather is no worse than some days at the north. The nights are cool. I wish you could see this place as it is now. Although it is the last days of September, and the frosts of the far north have blasted the foliage in New England, every thing here is at its best. The landscape in the morning as the mellow light of the rising sun falls upon the dew is a charming sight. I go to the front door to see the million diamonds on the green grass on the lawn."

There have been on an average of twenty-two people in camp all summer.

The alligators have been lessened in Lake Colby, as several have been shot.

The Butler and Hatch families are expected in November.

Mr. and Mrs. Carrique of Rhode Island, will go to camp in November. They will occupy the cottage they had last year.

Mr. Giddings and a neighbor have grown a lawn around the Apartment house and the Philbrook cottage.

Mr. Baker, of tepee reputation, intends to build a cottage on Prospect Heights, as is also the intention of H. M. Clark to build one for rent.

Those who wish for information about cottages for rent, or rooms in Apartment House, or Brigham Hall, should write to Mrs. J. D. Palmer of Willoughby, Ohio (enclosing stamp).

The Webster Hotel is open and ready for guests. This is a well-appointed house, with modern improvements, five minutes walk from the camp. Address Dr. M. I. Webster, Lake Helen, Florida.

My excursions for November sail Nov. 11, on the Apache, of the Clyde Steamship Co., New York (the best line for the South Atlantic coast), and Nov. 25, on the Comanche, of the same company.

For special low rates and other information, write me, enclosing 4 cents in stamps for postage on Clyde folders, etc. H. A. BUDINGTON.

91 Sherman street, Springfield, Mass.

"How Shall I Become a Medium," Fully Answered

In Mediumship and Its Laws, Its Conditions and Cultivation," by Hudson Tuttle. Price 35 cents. Send to Mr. Tuttle, Berlin Heights, O.

THE N. S. A. CONVENTION.

Dr H. A. Cross Has Some Impressive Remarks to Make In Regard to the Same—Fake Mediums Considered.

Being a new delegate to the N. S. A. convention recently held at St. Louis, it was suggested to me that I write my impressions of the convention and any leading issues which may have been suggested by the proceedings of the delegates, for publication in that grand exponent of the cause of Spiritualism, The Progressive Thinker. I, therefore, submit the following.

President Barrett's annual report to the convention contained some intimations of discouragement in the work for the cause, and suggested the advisability of discontinuing the sending out of missionaries.

It also came to light in the outset of the convention that the two prominent and very efficient missionaries had also become discouraged and had resolved to retire from the field, all of which caused considerable surprise on my part.

The primary cause of the discouragement was not touched upon by any of the prominent workers in the convention.

In fact the convention did not appear to be awake to the most important issue of to-day.

Condoning the acts of fakers by remaining silent on the subject in the convention and elsewhere, or by open expressions of sympathy for them on the floor of the convention by such expressions as the following:

"I sympathize with the under dog."

"I shall speak wherever I can find a respectable audience," and it should be added, "without regard to consequences, provided liberal remuneration be forthcoming," for that was the evident meaning, and in other ways blocking the wheels of progress whenever any delegate attempted to arouse the convention to a realization of the importance of making Spiritualism respectable in the eyes of the public outside of its own ranks, clearly indicates to my mind that the convention was not awake to the importance of this subject, which I regard as the foremost issue of the day.

I AM IN FAVOR OF KNOWING WHAT SORT OF A DOG THE "UNDER DOG" IS, BEFORE BESTOWING SYMPATHY UPON HIM, and I am in favor of protecting the individuals who compose the "respectable audiences" from fraudulent manifestations of the fakers who, as a rule, manage to secure respectable audiences at their Sunday meetings. One of the means employed to secure respectable audiences is to engage respectable speakers of wide renown who, by helping to make the faker's meetings respectable and attractive, are aiding or abetting the dishonest worker in his nefarious work, on account of the fact that the Sunday meetings are established for the sole purpose of advertising the seances and various kinds of classes held at the faker's home.

NOT UNTIL HONEST SPIRITUALISTS EVERYWHERE AWAKE TO THE IMPORTANCE OF MAKING SPIRITUALISM RESPECTABLE, CAN THEY CONSISTENTLY LOOK FOR SUITABLE RECOGNITION, AND FOR ENCOURAGEMENTS IN PLACE OF DISCOURAGEMENTS.

President Barrett possesses the happy faculty of presiding over a convention in a very skillful and fair manner, and his earnestness for the cause is always apparent.

The situation as it exists to-day calls for a leader who is courageous enough to make a bold stand before the world, as one in favor OF ESTABLISHING A DISTINCT LINE OF DEMARKATION BETWEEN THE HONEST AND THE DISHONEST WORKERS. Whenever a leador is needed and the supreme hour has arrived for that one to step out upon the stage of action, it is revealed that the great universal laws of nature have been preparing a leader for years so that the supply meets the demand. It was so in the days of our forefathers, which produced a Washington, and later in our country's history, a Lincoln, a Sherman, a Grant and others, and when the N. S. A. was organized, its natural leader was called to his place and we beheld a Barrett. And now the needs of the N. S. A. and Spiritualism as a whole, will soon demand the leader who has been specially prepared for the task that lies before us, that of driving the faker from our midst, and making our cause respectable in the eyes of the world, and we behold a Dr. Warne.

Dr. Geo. B. Warne of Illinois, on account of his bold and outspoken denunciation of the dishonest workers, has been branded by a certain class of unthinking Spiritualists, led on by the faker element, as one who is not a friend to the medium. THERE CAN BE NO WARMER FRIEND OF THE HONEST MEDIUM AND WORKER THAN DR. WARNE.

It was Dr. Warne who, in his remarks at the reception held for delegates and friends, on the evening before the formal opening of the convention, in what is termed Mr. Grimshaw's Temple, sounded the key note of harmony and spirituality among the delegates, which rang all through the sessions of the convention, thus creating good feeling which, as a rule, pervaded the proceedings, with but few exceptions.

Generally speaking, the measures adopted by the convention were wise. At the close of the convention the differences among the delegates appeared to be merged into a general good feeling of fellowship and good will among the delegates.

Chicago, Ill. H. A. CROSS.

BOOK REVIEW.

The Gray World. By Evelyn Underhill. The Century Co. New York. 12mo. 351 pages. $1.50.

There are many quaint and striking incidents, episodes and sayings in this book, which is tinged with a weird and mystical, not to say Spiritualistic coloring, strung on a story that to most minds dwelling on the sober realistic plane of life verges on the fantastic outworkings of a lively imagination.

Though not especially lively and interesting to the ordinary mind, the volume is quite readable.

What Is the Bible? By J. A. Ruth.

This volume, while not strictly up to Spiritualist ideas, is one that we can commend to bible students, believers and non-believers. It embodies the conclusions of a Christian man who set out to find the true answer to the question: What is the bible?

It is written in plain, direct, commonsense language, and is therefore better adapted to ordinary readers than a book written upon the plan of the "higher criticism." The book is on sale at this office. Cloth bound, 75 cents.

"Spirit Echoes." My Mattie E. Hull. This pretty volume contains fifty-seven of the author's latest and choicest poems. Neatly bound in cloth, and with portrait of the author. Price 75 cents.

"Continuity of Life a Cosmic Truth." By Prof. W. M. Lockwood. The work of a strong, logical thinker, on a deeply important subject. Price, cloth, $1.

USES SPIRIT AS A TELEGRAPH.

Message Sent Across Ocean by Mediumistic Control.—Four Words Are Carried—Prof. Hyslop of Columbia Tells of Public Achievement.

New York, Oct. 18.—A system of wireless telegraphy which works without apparatus has been installed between the United States and England, according to the Society for Psychical Research. The message was transmitted practically instantaneously between Mrs. Piper, the medium whose doings were the subject of a long and sensational report two or three years ago, and an English medium with whom the Society of Psychical Research has made many experiments. It was part of a prearranged plan for the experiment, according to Prof. James Hyslop of Columbia university, who stands sponsor for Mrs. Piper, and conducts the society's experiments with her.

Sent in English, Taken in Latin.

The message was sent in English. It consisted of four English words, but was written off by the British medium in Latin. This, says Prof. Hyslop, is owing to the peculiar manner in which communications are carried on between "controls" on the other side of death and living mediums. It is a process, he says, not readily comprehended by the unscientific mind.

It was not telepathy; that is a straight communication of one mind with another. Prof. Hyslop is certain on that point. It was done through the agency of a spirit.

"I am not at liberty to tell the wording of the message or the exact conditions of the experiment," said Prof. Hyslop to-night. "That will all come out in the next report of the society, together with a great many advanced experiments which we have been making since our last report. The full publication of the facts will explain why the message was transmitted in Latin.

Receiver Did Not Know Latin.

"The conditions were such that it came through the medium's subliminal consciousness in that language. Understand, she doesn't know Latin herself.

"The public does not understand the probable relations between a medium and his control—by 'control' I mean a spirit, or whatever it is which is sending the message. The medium, as every one knows, is in an abnormal mental condition when the message is received—a clairvoyant condition we call it.

"What every one does not know is that the control himself probably enters an abnormal mental condition before he, too, can send a message.

Tells of Another Strange Case.

"This is not the first instance in our experiments, although it is the first instance in which the attempt has been deliberate. Some time ago one of our members who lives near Chicago was holding communication with a deceased relative through a medium. Suddenly the question was asked:

"'Why is Helen playing the piano?'

"Helen is his daughter and was then at home near Chicago. He took the time at once; it was 11:36 a. m. Computing the difference in time he telegraphed to his wife asking what Helen was doing between 11 and 11:40 o'clock that morning, Boston time. The answer came:

"'Practicing on piano.'

"The medium herself know nothing about his daughter Helen and her habits. To the best of my belief, she did not know he had a daughter Helen.

Greatest Precautions Used.

"In the latest experiments with transmission between the United States and England we used every precaution to insure against accident, collusion or fraud. I do not know if it was transmitted instantaneously. It was certainly sent and delivered inside of half an hour. The sentence used was not a stock phrase which might be hit upon at the other end by guesswork. It was an unusual phrase made up at the moment of sending.

"As nearly as we can make out the conditions in the spirit world are such that space is not a factor with them. That ability to command space seems to be common with them. A thousand miles is no more than an inch. However, we have made only a few experiments in that direction.

Why Mrs. Piper Was Chosen.

"I may say while we are speaking of Mrs. Piper that she is not the only medium we have used in our experiments. We have several others. But she is the only one, in this country at least, with whom we have conducted elaborate experiments surrounded by all the precautions of scientific method and carried on through many years. The precautions we took in the beginning were unusual.

"We found her as a professional medium. We tested her for nearly a year by sending to her persons whom she never had seen before and whose names, in all human probability, she had never heard before. Then she was watched by detectives. After that she was sent to England. Her baggage was carefully searched for any lists which form part of the equipment of the ordinary professional mediums."

AFTER MIDNIGHT COMETH MORN.

The years come and the years go,
And the leaves of life keep falling,
And across the sunless river's flow,
With accents soft and whispers low,
The friends long lost are calling:
While autumn his red glory wears,
And clouds oppress the sky like cares—
But the old griefs die and new joys are born,
And after midnight cometh morn.

The years wake and the years sleep,
And the past is full of sorrow;
The thoughtless laughs and the thoughtful weeps,
And each of the fruit of his follies reaps,
For to-day is the fate of to-morrow;
But new loves tempt us to forget
The old and old friends love us yet—
So the old griefs die and new joys are born,
And after midnight cometh morn.

The years laugh, the years sigh,
But the flowers for you are blowing;
As girlhood's days go dancing by,
And womanhood's blithe May is nigh,
With hopes and fancies glowing;
While love his nets for you prepares,
And lurks to catch you unawares—
And the old griefs die and new joys are born,
And after midnight cometh morn.

The years live and the years die,
And all they touch they sadden;
But still the heart can time defy,
Hope still with purple flush our sky,
And sober friendship gladden;
And well as we have loved before,
In autumn we can love once more—
For the old griefs die and new joys are born,
And after the midnight cometh morn.

—Albert Pike.

"Buddhism and Its Christian Critics." By Dr. Paul Carus. An excellent study of Buddhism; compact yet comprehensive. Paper, 50 cents. Cloth, $1.50.

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.]

Passed to spirit life, from the home of her parents at Marcellus, Mich., Oct. 12, 1904, Miss Ella Lockwood, only child of Mr. and Mrs. Guy Lockwood, in the 12th year of her age. Ella was a beautiful child, loved by all who knew her. Her parents have been life-long Spiritualists and the knowledge of our philosophy inspired her in the hour of transition. The funeral was held at the home, Oct. 14, and was largely attended. Services conducted by the writer.

DR. E. H. DENSLOW.

Passed to spirit life, Oct. 24, from the Dayton Hospital, where suffering held him long, Mr. John Albert Schrader, aged 51 years. His remains were brought back to Newport, Ky., his former home. The funeral services were held on the 26th inst., at the Spiritualist Temple, Dr. J. O. M. Hewitt officiating, and his body laid at rest in the beautiful Evergreen Cemetery.

COR.

Passed to spirit life from the Woman's Home and Hospital, in Grand Rapids, Mich., Oct. 8, Mrs. Elizabeth Winch, wife of Caleb Winch. Deceased was in the 79th year of her age, and had been a sufferer from paralysis for several years, but bore her long illness with a sweet fortitude, and when the summons came for release she gladly yielded up the poor clay and departed, we firmly believe, to her well-earned spirit home with rejoicing.

Mrs. Winch was for many years a devoted Spiritualist and medium of quite remarkable powers; a woman beloved by all who knew her for her many sterling good qualities. She was a much esteemed member of the Eastern Star Fraternity of this city, also of the Benevolent Ten. Mrs. Cora Morrell of this city, conducted the funeral services, and the remains covered with flowers, the kindly tribute of all the Spiritualist societies of the city, as also of the fraternities above mentioned, were followed to their last resting place. Her aged husband and three daughters are the immediate relatives called to mourn her loss.

MRS. C. H. HINKLY.

Snatched without a moment's warning from his work as brakeman on the Chicago, Milwaukee & St. Paul railroad, Saturday, October 22, by a causalty, Charles H. Stiles, of 2719 Wayne avenue, Chicago.

This young man, who would have been 21 years of age had he remained until next February, was the sole support of a widowed mother, an invalid brother and a little sister 9 years old. A strong, active, industrious, exemplary young life, wrenched from the affections, duties and pleasures of earth by an "accident." Nothing could or can be said at such a time except that which did and does prove the only source of strength at such an hour—a knowledge that the loved ones do not die; are still living and loving. The Brotherhood of Trainmen took charge of the remains from the first until the last rites. Their brief but beautiful service was read at the chapel, Graceland, followed by the writer who conducted the services for the family and friends. A large company of friends, many of them young women and men, nearly filled the chapel, and listened with sympathetic hearts to the services which occurred Wednesday, Oct. 26, at 4 p. m. The beauty of the day and hour, the peacefulness of the surroundings and the strong, immortal presence made the service one to be long remembered. May the mother, brother and sister realize the presence and sustaining power of this young, strong spirit.

CORA L. V. RICHMOND.

Passed to the higher life, Mrs. Rebecca Bingham Coolidge, at the home of her niece, Mrs. J. W. Bennett, at Dunning, Ill., Oct. 21, 1904.

Mrs. Coolidge (whose maiden name was Coggin) was born in Mount Vernon, N. H., May 4, 1827. She was united in marriage to Aaron R. Coolidge in January, 1851. Mr. Coolidge passed on in 1892. Mrs. Coolidge had attained the ripe age of 77 years, 5 months and 17 days. She was a fervent Spiritualist, the writer having known her for 30 years as prominent among the Spiritualists of Boston and Onset. She was a rare character, full of goodness, kindness and fidelity to her friends and to her convictions. She always attended the meetings to hear the discourses from the writer. She admired also the discourses and work of W. J. Colville, and other speakers in the ranks of Spiritualism.

A brother living in Florida, several nieces and nephews, among whom was Mrs. Bennett, whom she greatly loved, survive her, and even the younger generation think and speak lovingly of "Aunt Rebecca." By request of Mrs. Coolidge the writer officiated at the services held over the casket, a brief service at Dunning, and a more lengthy one at the chapel, Graceland. Only the immediate family and friends were present. The remains were incinerated. A large circle of friends in Boston and vicinity will miss the kindly, beaming face of our arisen friend, but will recognize the glad-release from suffering and the loving presence of her spirit. CORA L. V. RICHMOND.

THE MORRIS PRATT INSTITUTE

Adopts The Arcana of Spiritualism as a Text Book.

Mrs. Mattie E. Hull writes: "There has been a marked change in the sentiment of those who take up the psychic work in our class, within three years; (we have persons among us who were with us in the Training School at Maple Dell and Lily Dale) and it is gratifying to know that our students begin to realize it assists the interior unfolding to engage in studies that are along those lines.

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THE BELIEF IN IMMORTALITY.

Concluding Part of an Address by B. F. Underwood, at the Funeral of a Friend.

The belief in the immortality of the soul has perhaps more than any other belief contributed to make life endurable under circumstances the most adverse. It has been a solace to man in the deepest affliction. It has buoyed him up with courage in the presence of the greatest danger. It has made him resigned to the inevitable in the face of the sternest experiences, indeed of the most terrible tortures. To millions in all ages, in all circumstances of life, amid every variety of condition, its influence has been felt, inspiring man with hopefulness, when without it, he must have sunk in despair.

The evidence of immortality does not consist in any class of "phenomena." It cannot be proven by any special occurrence, whether the occurrence be natural or "supernatural," normal or supernormal. The mere fact of the movement of a table without contact or a communication from an invisible order of being cannot prove immortality. A communication from one who has departed this life can only prove the continued existence of that personality under other conditions. It cannot prove that that personality will exist through the unending ages of the future. This is not susceptible of proof by an appeal to any class of experiences whatever. There are those who will question whether, given the proof of the survival of death, it is even a probability of the eternal persistence and continuity of the individual. Certainly it affords no actual proof that the individual will live forever.

Perhaps the strongest, most universal indication of the immortality of man is to be found in the very intuition of man's nature, in that which makes him bold to look forward to an endless future as his heritage, which makes belief in future life necessary to the conception of the completeness of his being, which makes him shrink from the contemplation of annihilation, to dread passing from the fullness of life to nothingness. Man may argue that as matter is immortal, so is mind, but this does not very much strengthen the conviction in the immortality of the individual being. Man may claim that there is no evidence that the soul in its essential nature had a beginning or will ever have an end, but this is more of the nature of speculation than of absolute certitude. Man may argue that there is no demand in the universe without supply and that, therefore, the demand for immortal life requires the fulfillment of the desire and expectation, but this is an argument, however satisfactory to many, which makes but small impression upon some minds.

The fact is, belief in immortality did not have its origin in experiential proof nor in logical reasoning, nor is it very much affected one way or the other by appeals to evidence and argument. It has its foundation in the nature of man, in the deepest part of his being, in his affections; and it persists through all the changes of this changing world because of its ineradicable basis in the human mind and human heart.

If there were not a life larger than this to which man is destined after his earthly career, the belief would not be so necessary to his happiness. It would not form so dominating a part of his convictions; it would not be the subject of a vast amount of his thought; it would not give rise to altars and temples; it would not make man sacrifice here often everything that he values most, even this life itself, if there were not some basis for it deep in man's nature. It is a faith which has a rational foundation in the consideration that this universe is a cosmos and not a chaos, that there has been a progressive development of life from the moneron up to man, that man is the highest product of the forces which have been in operation for millions of years, that no other rival appears or is to appear in the evolutionary process, that evolution must come to a standstill or continue in man's onward progress; that the final extinction of life on this globe without continued life beyond involves the extinction of all the progress made during the past millions of years; that, therefore, there is a rational demand for personal continuance in the very nature of things as an explanation of the struggle and suffering and progress which have marked the history of this earth through millions of years.

The earliest recorded attempt to demonstrate the immortality of the thinking, sentient, conscious principle in man is that of Socrates in the famous Platonic dialogue, entitled the Phaedo. It is needless to say that the talk on this subject of the old Athenian wise man is readable to this hour. Socrates was pretty certain that his inner man, or self, would elude the undertaker, as he jocosely intimated by his reply to his friend Crito's inquiry as to his burial. He bade his friend not to be afflicted when he saw his body buried or cremated, as if he, the real Socrates, was undergoing that operation.

Socrates maintains the doctrine of the soul's pre-existence before its present entanglement and alliance with the body. Before its birth into this life, he says, it led an ideal existence; so that ideas and principles, such as make us rational, intelligent, and reflective beings in our present life, are merely recollections and more or less dim reminiscences of our antenatal existence, which are revived in us here by the copies of ideas with which the world is filled.

All this, of course, is pure speculation, and Oriental tradition, which Plato probably picked up in Egypt or Mesopotamia or farther East, and put into the mouth of Socrates, the stay-at-home Athenian, whom he uses in part as a ventilator of his own thoughts and theories. But the coolness and tranquil assurance with which Socrates drank the fatal potion indicated at least that he was fully satisfied that, whatever destiny or lot awaited him in the hereafter, it would be all right. He went into the "gulf of night," not only unterrified, but sublimely acquiescent in whatever fate awaited him, after the hemlock should have done its work upon his organization. His sublimely tranquil mood in the presence of death, with all his splendid intellectual faculties in full and even joyous activity, showed human nature at its best and noblest. Death had no sting for him, and was winning no victory over him. In the consciousness of an upright life, actuated and directed by the loftiest and most unselfish motives, he looked not only the here, but the hereafter in the face without quailing or blenching, but joyously, festively, with a humorous sally on his lips aimed at one of his friends, whom he bade to bury him in such a manner as he pleased, if he could catch him.

In the boundlessness of his rational and psychological or anthropological curiosity, Socrates probably welcomed death as an opportunity for exploring the great secret, the unexplored country beyond this mortal stage of being, into which he had endeavored to send his thoughts all his life long.

Ingenious reasoning and subtle arguments on this subject have no effect with the millions who believe that there is life after death simply because they can not help believing it, because their desire is so strong that it takes the form of conviction and their hope is so intense that it takes the form of certainty. They say or feel

"To love is still
To have. Nearer to memory than to eye
And dearer yet to anguish than to comfort, still
We hold him by our love that shall not die.
For while it dieth not, thus he cannot. Try!
Who can put out the motion or the smile!
The old ways of being noble all with him laid by?
Because we love, he is. Then trust awhile."

So speaks the heart and so will it ever speak in the presence of death. If the belief in a future life did not have its foundations deep in the human heart, it would long ago have been extinguished by reason of the frightful superstitions which have been associated with it and which have made it seem to be sometimes instead of the greatest boon possible to man, the greatest curse that could possibly have been inflicted upon him. Its persistence through all the thousands of years of priestcraft, superstition and religious fraud is the best evidence that it has a basis in something deeper than the mere speculations of philosophy or the mere zeal of the religious devotee.

It is in the presence of death that we feel most deeply the heart's need of faith in immortal life, and it is then too that we feel the meaningless of our existence, unless the present state is supplemented by another higher and better than the present. It is, too, in the presence of death that the confidence is often the strongest. It does not, of course, enable us wholly to overcome the grief caused by the loss experienced, but it helps to reconcile us to that loss and gives in the supreme moment of grief, comfort and consolation, without which the heart would break.

Free Thought Epigrams.

In the hand of idleness is the finger of crime.

If a man believes in God, why does he believe in the devil?

Science bears the child and religion adopts it.

There may be fruit on the tree after the leaves fall.

So many fall because it is easier than to climb.

A Christian farmer had just returned from church where he listened to a sermon on the proper observance of the Sabbath. As he drove toward the stable, after leaving his family at the house, he noticed a dark, threatening cloud in the west. He had a lot of hay in the field that would be ruined by rain. He was up to this proposition. If he saved his soul he must lose his hay, and if he saved his hay he must lose his soul. Which he decided to save was seen by the state of his hay mound a couple of hours later.

The one thing that reigns supreme in the universe is change. If there be a god to-day, to-morrow he may be a devil.

The workingman has yet to learn that the sphere of labor is the throne of power.

In the doctrine by the trinity there is no notice which reads, "Third rail alive."

People who do not throw their money away can have some to give away.

To prove Darwin false does not make Genesis true.

There is room for Agnosticism in science as well as in religion.

Miracle! Thy true name is humbug.

To stop some men's mouths it is necessary to fill their hands.

Vice is virtue carried to excess.

The man who reads the bible a great deal may know a great deal about the bible, but he will not know much of anything else by reading it.

The men in our colleges who profess to accept the bible as the word of God teach their students what *contradicts about everything it says.*

There is much about God that we wish was less divine and more human.

God formed the first beef trust when he owned the cattle upon a thousand hills. See Ps. 1:10.

Before you worship God, first catch your God.

If the bible is God's revelation it would have been better had he kept it to himself.

Not a truth of modern science has been hatched from a bible egg.

Faith is seeing with a glass eye.

If the hereafter is of more importance than this life we had better have been born dead.

An orthodox definition of lightning is a streak of hell across the sky.

The *theological trinity* is one of the oldest humbugs preserved by the religious world. Three men do not make one man. Why does it require three gods to make one God? There is an old saying that two heads are better than one. Perhaps it is on the ground that three heads are better than two that the trinity was constructed.—The Truth Seeker.

Communion With the Unseen.

Professor Henry Melvill Gwatkin, of Cambridge, speaking in the Edinburgh University, delivered his fifth Gifford Lecture on "The Knowledge of God," and made good use of "the belief in communion with the unseen" in support of his contention that God is revealed in life, and that religion should not be hastily condemned. We quote from the report of the address in the "Scotsman" according to which Professor Gwatkin said:

"There is strong evidence that the belief in communion with the unseen is not all illusion. Hardly any belief which is not absolutely universal is confirmed by so vast a convergence of sober testimony. It takes a color from everything that influences life, yet seems always essentially the same. No fair-minded student can mistake its general and normal tendency to an intense and vivid life of purity and kindliness. Any attempt to explain so general a fact by partial causes is plain trifling. Morbid conditions, for example, are natural enough in a trying time of moral unrest. But further evidence is needed to show that morbid conditions originate the new life, then that they sustain its later growth; and yet further evidence will still be needed to give us reasonable assurance that this is as commonly a fact. Can they be suggested in the case of John Wesley, of Newton and Faraday, of Butler and Lightfoot? So likewise of countless common men. We can rule out this evidence if we start from the axiom that personal conviction of religion is of itself morbid, but hardly in any other way, and that way is begging the question."

TO THE SKEPTIC.

After all, could you say it were best
That life should cease and be no more,
And we make sleep our eternal guest
When she had crossed our threshold o'er?

Would gladness come if it were true
That all we live should fade away,
And be as gleam on morning dew
When sun proclaims another day?

With hope's exquisite gardens gone,
Where lovely flowers have ever grown
To sweeten life and give perfume
From out the buds—or leaves in bloom?

C. C. BRYAN.

Once every atom of this ground lived, breathed and felt like me.—Montgomery.

The heart must grow tranquil before the thought can become searching.—Bovee.

A well-governed mind learns in time to find pleasure in nothing but the true and the just.—Anon.

It is not the many oaths that make the truth, but the plain single vow, that is vowed true.—Shakspeare.

THE BOOK OF WISDOM

THE PROGRESSIVE THINKER

A Battle Royal,

In The Open Court, Between the Giant Minds of Spiritualism will begin in this paper some time in November, upon the subject matter contained in the late book by Dr. J. M. Peebles, on "The Demonism of the Ages, Spirit Obsessions," Etc., which promise s to eclipse all previous discussions.

TO GEORGE MURRAY DRAKE.

(Born Feb. 28, 1841. Died Nov. 3, 1902.)

Good friend, companion of those halcyon days
Ere death called thee, or years had bent my frame,
Of one long near thee in life's strenuous ways,
Receive this tribute to thy stainless name.
Great was thy scorn of greed and unjust gain
Even as thy grief for others' grief and pain.
Much in the spirit was thy life's estate;
Upraised thy thought from things of earth and time,
Resting in faith that bade thee calmly wait
Reunions blest in the blest spirit clime;
All hail to memory dear, comrade at rest,
Yours the goal reached, ours still the toilsome quest.
Destroyer time, incessant quenchless fire,
Reduce to ashes every mortal frame,
All flesh to dust, the spirit mounting higher,
Knowing its source, divine celestial flame,
Even as "fire seeks the sun," seeks heaven from whence it came.

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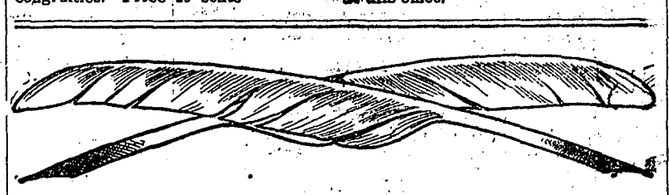
In The Progressive Thinker of Oct. 1, under title of "Not Atheists," we read as follows: "More than once in these columns, we have declared, 'There are no Atheists in fact; for all believe the world, and all within it, are governed by fixed and changeless law; that law implies a law giver. * * * It matters not by what name it is known, it is self-existent and eternal.'"

Recognizing the scope of the term "eternal" as being limitless as to the past, as well as limitless as to the future, and also recognizing the absolute independence demanded of things "self-existent," we would beg of the author, though charitably yet thoroughly, to define the etymological meaning, and logical force of the term "law giver," as used in the quotation; and thereby, probably for the first time, in the history of known theological literature, strike a comprehensible demarkation line, between the ideal and only comprehension of an artificial and a natural universe.

The two terms "law giver" and "self-existent" seem to come together in an effective and demoralizing discord; but perhaps the author, in a few lines, can succeed in harmonizing what, in the past has stood, a bulwark to reconciliation, through all changes that have been sung upon this same set of words; always and constantly in a war of discord as the dual arguments, are made to approach each other. Hoping for an elucidation, I am, studiously,

E. V. MORSE.

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The Open Court.

A Fall and Winter Session to be Held, to Try the Case of J. S. Loveland Versus Dr. J. M. Peebles.

This is an important case to be tried at the Fall and Winter Session of The Open Court. The Question at issue is as follows: Shall the book issued by Dr. Peebles, entitled, "Spirit Obsession, or the Demonism of the Ages," be burned and the plates destroyed, as some desire, and the Doctor restrained from employing his pen in disseminating his peculiarly pernicious doctrines in regard to Spirit Obsession or Demons? Prof. Loveland will appear in Court in his own behalf, with other wise counsel, endeavoring to annihilate the book, while Dr. Peebles, assisted by able minds, will endeavor to demonstrate to the jury that every word in the book is absolutely true, and that there is great danger in obsessing evil influences to all mankind. This remarkable book should first be read by those who wish to appear for or against it in The Open Court. It will be sent out, if ordered soon, for $1.00, postage prepaid. There is a vast fund of information in this book, derived from modern and ancient sources, that will prove exceedingly valuable to every reflective mind, especially to those engaged in occult studies. Now is the time to send in your subscription.

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